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THE CHRISTIAN CENTURY

Vol. XXXII January 7, 1915 Number 1

Is Christendom Christian?
By E. L. Powell

Aunt Susan on the Church
By G. T. V. Bodine

"The Full Gospel"
By William J. Wright

Fighting Bullets with Religion
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By Stephen J. Corey

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

A Trumpet Call

The return, last week, of Secretary Stephen J. Corey and Professor W. C. Bower, two of the three members of the Commission sent by the Foreign Society to investigate Christian mission work in the Orient, is signalized by this trumpet call from Dr. Corey, his first message for publication after landing on the home shores. It deserves to displace our usual editorial utterance on the most conspicuous page of The Christian Century. The report of the commission will, no doubt be presented in due time and in such form as will put at the service of both the Foreign Society and the entire brotherhood the findings of the commission. The third member of the commission, Mr. R. A. Doan, remained in the Orient with Mrs. Doan for a further prosecution of the investigation. He will return to this country in the spring.

THE great crisis in Europe is matched by an equally great crisis in the Orient. The nations of Europe are fighting each other in a dreadful war. The nations of the Orient are opening wide doors to the entrance of Christianity and higher ideals. The greatest war tragedy the world has ever seen runs parallel with the most wonderful opportunity the Church has ever seen. America is free from the complications of war, and stands as the ideal for China and other countries of the East. They look to us for ideals, for teaching, for help.

China Ready for Moulding.

The people of China are tiring of their old superstitions. They have seen the progress of the West and are yearning to grow as have the other countries. They have transformed their temples into school houses, and with eager minds listen alertly to every good thing. They are adrift, having given up much of the old but are not yet adjusted to the new. The hour is come for Christianity to take advantage of the situation. To cut down the resources of our missionary work would be to cripple the missionaries and the native workers in a heartbreaking way.

It would be like a hail storm at harvest time or a frost in the early summer.

The Crisis in Japan.

Japan is the leader of the Orient. This little nation has added to her own rare gifts the outward things of western civilization. Her schools and colleges and universities are filled with eager students. She has come to be recognized as one of the great nations of the world. Her present free alliance with England is bringing her more to the front than ever before. The whole world must hereafter reckon with Japan; she is tremendously in earnest. Idolatry is rampant among her people, but there is a deep undercurrent of ardent desire for better things. Japan's people are eager, expectant and hungry for the best. In this critical hour in the world's history Christianity must make good in Japan. An evangelistic campaign is being conducted there now. Hundreds and even thousands of people are attending these meetings in many places. This does not mean that large numbers are turning to Christ, but that the opportunity is ripe to instill Christian ideals and hopes into the hearts of this idolatrous people. They are not all seeking Christ, but they are seeking for truth and we will be faithless to our trust if we do not give them the Truth. American Christianity must rise to the emergency. To fail now is to fail fatally.

There is beginning to be widespread dissatisfaction in Japan as to America's honesty with her in the treaty of the two nations. These questions cannot be settled by diplomacy.

Even the leaders in Japan are coming to think that Christianity and Christian ideals are the only solution for these problems.

Present Responsibility of the Churches of America.

Ours is the only strong Christian country not involved in the present war.

Our people are prosperous and there is plenty of money in our land.

While the nations of Europe are sacrificing life and treasure and progress in their call to patriotism, let the churches of America be true to the call of Christian world patriotism. Much of the missionary work done by the churches in Europe will necessarily be at a standstill now.

This is a testing time for our American Christianity.

If we do not step into the breach as loyal soldiers of the Cross we have miserably failed.

There should be no thought of retrenchment because of the war in distant lands.

Such a stirring of the unselfish and heroic spirit should come to our people as we have never had before.

Shame upon us if we fail in the hour of greatest emergency.

What is our Christianity for if not to serve us in the hour of stress and strain?

This is the parting of the ways for our churches in their relation to the world.

War periods in the past have seen the birth of the missionary societies and the increase of funds. While Europe is passing through her Gethsemane God must have a purpose in our freedom from distress.

The East is our near neighbor.

We must be true in our high hour of responsibility.

Instead of decrease there must be increase.

Instead of retreat there must be advance!

Stephen J. Corey.

Is Christendom Christian?

A Sermon Preached at First Christian Church, Louisville, Ky.

BY E. L. POWELL.

WE ARE still under the spell of the star and the Child and the song of the angels. We still hear the laughter of the children and see the shining faces of those who have been made glad, and those who have made others glad. Christmas marks the birth of a new religion. It marks a new departure for humanity. It is the historic expression in time of the entrance of God into humanity. Its great message is that which has been brought to us through the song of the angels, "Peace on earth, good will toward men." It is prophecy and vision. It anticipates a new creation when old things shall have passed away and all things shall have become new. It looks forward to that millennial time of which the poet sings:

"Lo! the day is hastening on by prophet bards foretold;
When with the ever encircling years comes round the age of gold!
When peace shall over all the earth her ancient splendors fling,
And the whole world give back the song which now the angels sing."

IS CHRISTIANITY A FAILURE?

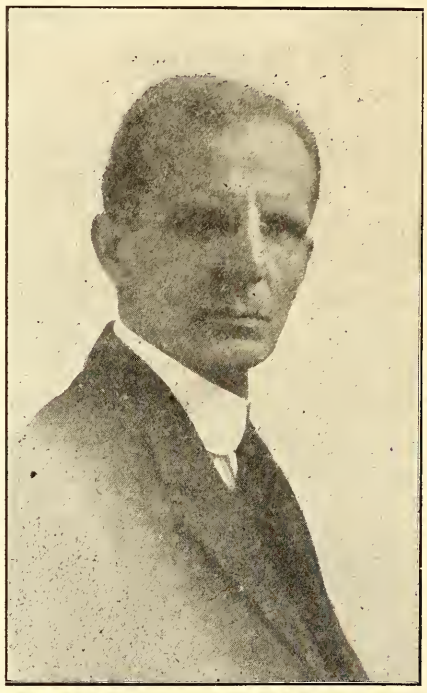
With half the world war-convulsed, the belligerent nations being those nations which have been longest under the benign influence of the Christian religion; with the sounds of the dying in our ears and the still faces on the battlefields turned toward the stars haunting our imagination; with the widows and fatherless children appealing to our sympathy, with all the horrors unspeakable associated with garments rolled in blood, we can but ask ourselves the question, "Is Christendom Christian, is Christianity a failure, has the pierced hand of the Master no power to stay the carnage, is this the fruitage of our glorious Christianity?"

Faith is asking this question with pain-drawn features. The inquiry is propounded from press and pulpit. Never before in the history of the world has faith been so sorely tried. I listened to a sermon this last summer in England wherein the preacher, in tones of utter despair, gave up Christianity as a failure so far as its fashioning power over the world is concerned.

Now, my friends, I do not regard this time as at all suitable to pessimism. I do not believe that faith is being any more sorely tried now than it has been in all ages and centuries. I think it has been differently tried. So far as the question which concerns the power and influence of Christianity is concerned, we need but turn the glowing pages of history to read the story of its triumphs. Its moral achievements have been thereon recorded. We know that the gospel of forgiveness has been proclaimed round the world, and that millions today are rejoicing in the sweet peace which comes from the consciousness of sins forgiven. We know that Christianity has, through all these two thousand years, comforted the sorrowing and wiped the tears from the eyes of mourners.

PROGRESS THROUGH CHRIST'S RELIGION.

We know, furthermore, that Christianity has entered into the customs and laws and institutions and policies and literature and science and art of the world. We know that whatever progress we have today, whatever progress we have made unto this good hour is attributable, in the moral realm, to the religion of Jesus Christ.



Rev. E. L. Powell, who declares that "out of the present war will come forth a new spirit among men."

A POINTED QUESTION.

But I do not want to answer the question in that way. The question, I mean, Is Christendom Christian, or is Christianity a failure? I wish to propound another inquiry: If the religion of Jesus Christ is discredited by this European war, with all of its horrors and indescribable miseries and suffering, why has not Christianity been long discredited by the existence, in the world, of poverty, intemperance, social and industrial injustice, and evil in all of its ten thousand forms? If the power of Christianity is shown to have failed because, after all these centuries, Christian teaching could not stay this mighty European conflagration, then I claim that Christianity has been a failure all along in that it has not been able to completely destroy and overthrow evils that have slain their thousands and tens of thousands in times of peace.

Christianity is under just as much obligation to exterminate poverty, and conquer disease, and insure self-control in life, to promote the peace and happiness and welfare of human society in all its pursuits and activities, as it is to bring its message of condemnation upon war with all of its horrors and all of its miseries. In neither case has Christianity been discredited, because the progress of Christianity is a spiritual progress.

FAITH CHAGRINED.

The advance of humanity has been in exact proportion to the willingness of humanity to submit to the authority of the religion of Jesus. In other words, Christianity does not impose its authority from without; its authority is self-imposed. To the extent that humanity becomes willing, actually to be dominated in all of its life by the mind and will and spirit of Jesus Christ, to that extent has Christianity made its power felt, and no further.

Faith is simply chagrined and disappointed that the progress has been so slow, that the advance has been so seemingly limited, and this seems to faith to have been accentuated, to have been more vivid by the outbreak of this great war.

We are to remember, friends, that the program of Christianity is so comprehensive, taking in all the millions of humanity, and all of the interests and concerns with which humanity has to do, all of its governments and all of its civilizations, that we must regard this progress in millenniums rather than in centuries. The kingdom of God has come, that is, the rule of God over society, only as manhood has come when the babe is in the cradle, only as the day has come when the dawn breaks upon the hills. The kingdom of God is coming, and each century marks an advance along some line of moral development, if not along the whole line of moral development.

SOLDIERS HONOR CHRISTIANITY.

Let us not imagine that Christianity has been discredited because sin has not yet been exterminated from human hearts and lives. Then let us not imagine that Christianity has been discredited because one manifestation of sin, if so this great war shall be regarded, has broken our hearts, and has brought us into a state almost of despair, as we have thought of its terrible miseries.

But I am not prepared to believe that Christianity is discredited by this European war. If you mean that the influence of Christianity has not been felt by the millions who make up these belligerent nations, if the power of Christianity has failed at all, it has failed only insofar as the few are concerned who have brought on this war, and not so far as the many are concerned who are fighting its battles. If Christianity has been dishonored it has been by perhaps 100 men representing the heads of the administrative agencies of these various contending nations in Europe. So far as the men in the trenches are concerned I claim that they are honoring Christianity and that in their fighting they are but proving the power of Christianity over their hearts and lives.

CHRISTIAN CHARACTER SHOWN BY COURAGE.

Do you mean to tell me that it is an un-Christian thing for a patriot to lay down his life for his own country? Do you mean to tell me that those men, whether German or English or French, whoever they may be, who have answered the call of their country, and who have turned aside from home and loved ones, and all of the interests near and dear to their hearts in order to pour out their blood on the soil of their country, and, as they believed, in the defense of the honor of their country, have in any way cast an insult upon Him who hung upon the Cross of Calvary? For myself, I believe that any man who pours out his blood in behalf of a cause in which he believes, any man who is true and loyal to the call of his country, and shows that loyalty by the one sublime act of self-sacrifice of dying for his country has a certificate of Christian character, even though he may be an adept in profanity, and even though he may be a sort of individual that respectable society would turn away from. Heroism such as this is so sublime and so divine that it brings everyone who expresses it in his life into fellowship with the Thorn Crown.

BLAME UPON RULERS.

But the argument I am making is, that if it be true that Christianity has been in any wise discredited by this war, that is to say, if it has been shown by the coming of this war that the power of Christianity over human life has been weakened, that its grip has been loosened, then that is true only as respects the few men that have brought this whole war into being. Theirs is the responsibility; theirs is the guilt. But I am not one of those who believe that this European war is opposed to Christianity. If the issue be what many of us believe it to be, if the issue could not be settled as is claimed by arbitration or by treaty, or in any other way, if this conflict was irrepressible and inevitable, of such a nature that there could be no compromise without dishonor and disloyalty, then for one I believe that the voice of God would have said to the nations, "To your tents, O Israel."

Christianity utters its message of peace, but its author said: "I have not come to send peace on the earth, but a sword." Our own war of the revolution I believe to have been the most sacred war in the annals of time. I believe that the angels of God were looking from the battlements of heaven with approval upon that mighty conflict. I believe that a war for liberty, a war for self-government, a war in defense of honor and conscience and liberty, is a holy war. Why do I say so? I see as the symbol of our religion no academic picture. I see in actual fact one hanging upon the cross saying unto the world that redemption for humanity is to be accomplished only through blood.

THE EXAMPLE OF HISTORY.

Astheticism bids us turn away from the gospel of blood as suggestive of the shambles, but history bids us remember that no great eminence has ever been climbed, no great summit ever has been reached save as men have walked up its sides with bleeding feet and breaking backs. No knowledge has come to humanity that has not been born out of pain, no great picture has been painted that has not been mixed with the blood of the painter; no literature worthy of the name whose sentences have not been heart throbs suffering as the Saviour of the world. It is God's way.

War in the abstract is horrible: wars of conquest, wars of greed and of hate have no justification. But such a war as this, such a war as I believe this to be, wherein is involved the principle of self-government and of liberty, I cannot bring myself to believe, despite the fact that millions may be slain, is under the ban of the religion of Jesus Christ or under the ban of Him who deliberately and voluntarily went to the cross that He might bring to the world the revelation of the meaning of redemption and the method of redemption.

Liberty, that electric word,
Foreseen in the vision of the sages,
Foretold when prophets bled,
She was born of the longing of ages
By the truth of the noble dead,
And the faith of the living fed.

I am an advocate of peace, peace with honor, peace that is not a truce, peace that is based, in fact, upon good will toward men. I am an advocate of war in the name of the Lord God of Hosts, if it be that the life of a nation is in danger and cannot be preserved save through war. Better that a nation, a whole nation shall perish from the earth without having once caught the vision of liberty and of democracy, than that it should continue to exist enslaved. The misery of death would not be a circumstance as compared with the misery of life.

WAR AN UNMIXED EVIL.

But while I do not at all admit that Christianity has in any wise been discredited, even though it be granted that this war is an unmixed evil, while I do not admit even if this war be justified that Christianity has been otherwise than discredited, I must admit that so far as the church's utterance of Christianity is concerned, its influence has been limited by the establishment of certain limitations which to a large extent she has imposed upon herself. Men are saying your Christianity is weak and powerless in the presence of such a great calamity as this war. The marvel to me is that its weakness cannot be shown, in view of these limitations on the Church of God of which I have spoken.

Do you know that it is not until within these modern times that the church has recognized that it was her business to do other than to maintain the worship and the ordinances and the creed of the church? Do you recognize that the word "sociology" is scarcely twenty-five years old? Do you recognize that the phrase "applied Christianity" is almost a newborn utterance? The church has through these many years been giving her attention to the building up of a theology, to the establishment of an ecclesiasticism, has been giving herself to forms and rites and ceremonies and yet despite these limitations her influence, the influence of her gospel and the influence of her Lord has gone forth impressing the nations of the world.

HAS CHURCH BEEN PROVINCIAL?

Not until the twentieth century, certainly not until the nineteenth century, has the church awakened to the fact that the whole of humanity is her domain, and that this humanity is to be understood—its governments, its politics, its business, its pleasures, everything which pertains to the pursuits and activities of society and of the world. Have we not ourselves drawn the distinction between secular and sacred, giving that realm which we call the secular over to the devil as no concern of ours, save as we may bring a convert now and again out from that realm into the fellowship of the church? Has not the church until recently been a provincial, bringing itself under the influence of swinging censors and delightful worship, but not feeling called upon to speak in any heroic fashion as to honesty in business, as to the terrible sins of society that are destroying society, as to corruption in politics, as to all these devilish and hateful things that are supposedly outside of the church?

Why, a man of the world says, stick to the gospel of Jesus Christ, if the preacher should happen to speak of Christian principles applied to political conditions from his pulpit, and what does he mean? His idea of the church, his idea of Christianity is that it is a limited and narrow province that permits simply presenting the question of worship and the telling the story of God's love unto men. Did not one of the United States senators say only a few years ago that the golden rule in government is a barren ideality? And yet what is the golden rule but the square deal? "Do unto others as you would have others do unto you" is nothing more than simple justice and does not even enter into the realm of love and generosity. And yet this senator said that the religion of Jesus Christ was an impertinent interloper in urging adoption of the golden rule in business or in government.

We are having now that splendid series of articles in a magazine by Miss Ida Tarbell on the golden rule in business. Read the message and you will discover that the golden rule in business is nothing more than the requirement of good sensible business economy, that even from the standpoint of that which is materially best for the business man, the golden rule is far and away the best principle on which business should be governed.

THE GOLDEN RULE IN BUSINESS.

But we have just come into that realm, so I say it is a marvel that the charge which is being brought against Christianity, as well as its power and its influence because of this European war, is not true; it is a marvel to me that with these limitations bound and fettered by its dogmas and its divisions and its provincialisms, in despite of these limitations the church has still gone forth into the great world glorious as the sun and terrible as an army with banners.

No, my friends, I am just as firmly persuaded of the ever-growing power of the religion of Jesus Christ, as I am persuaded that, despite the showers and sunshine of a spring day, the day will none the less come to its zenith. I believe that there shall be a redeemed humanity here upon this earth. The church in her gospel has been postponing this redemption and saying that bye and bye the new Jerusalem shall be let down from heaven, and then and not until then shall there be a redeemed society.

When I speak of a redeemed society I do not mean the society of heaven; I mean the society of earth. I mean that we are not far from the time when we shall sail the seas by taking reckoning from the stars, when we shall engage in that which we call secular under religious influences and under a religious spirit and in business and in government alike there shall be recognized the power of the mind and will and spirit of Jesus Christ. That will not bring about a perfect society. It will bring about a redeemed society. Not redemption out of the world, but redemption wrought within the world. I believe we are fast coming to that time.

A REDEEMED SOCIETY.

I can but think that out of this war, out of this terrible furnace of affliction and misery there shall come forth a new spirit among men. Possibly it may be followed by such a religious revival as this world has never known. It may come to pass that men shall be brought to feel after God more intensely than ever before. Certainly there will be a new society; certainly there will be a new world. Oppression will have ceased. Disarmament may not be brought about completely, but armament will be a most limited thing. Possibly international hand-shaking that is so hearty and cordial will come that the nations will give up their challenging armaments altogether.

I feel that something big is going to happen. I seem to anticipate the fulfilment of the word of the prophet when he declares that a nation shall be born in a day. Long centuries of struggling, and then through the stress and strain of this titanic struggle there shall come forth this new humanity, a democracy baptized in blood and dedicated to the service of the world.

(Continued on page 15.)

Aunt Susan on the Church

With Sundry Reflections Upon the Present-day Superfluity of "Movements."

BY G. T. V. BODINE

Mr. Bodine, the author of this interesting and wholesome commentory on human nature and the Church, is editor of a local newspaper at Paris, Mo., called The Paris Mercury. It is a thoroughly readable journal. Its editor takes his task with a degree of serious idealism not often found in the conduct of local newspapers in the smaller towns. So that in addition to a graphic recital of the news each week the community recognizes in its paper a positive leadership in matters civic, social and religious.

"IF YOU got your specs cunvenient, Mandy," said sister Susan last night, after we had got thro' the sausage an' had settled down to be comfertable, "I want you to read this here ar tickle in the Christian Trumpet, which come today. It sez ther wuz over 2,000 new 'movements' launched last year, an' I gether from readin' it that each one is greater than tother in the wonderful things it's goin' to do. Right over on the next page is another long ar tickle on what's the matter with the church."

"Looks pow'ful simple to me, Mandy—ther's too many uv these here 'movements,' much mind lardges an' clubs. Ain't a day passes but me er the Major one gits a pile o' circulars out uv the mail box urgin' us to jine some movement.

"It may be fer stoppin' the widespread destrucshun of jimpson weeds, endowin' a farm fer homeless skunks, er preventin' wimmen frum wearin' feathers in their hats so as to protect the birds in South Ameriky, but it all reads alike.

MOVEMENTS AND CASH.

"When you git to the bottum it never fails to say, 'please fill out enclosed certificate uv life membership an' enclose a dollar, an' we will enroll your name among those who hev jined this great cause.' If you jined a tenth uv 'em it 'ud take all the money you cud rake an' scrape & you wouldn't hev time fer anything but movements that don't move. I don't know how they git our names er our route number, but they git it.

"More'n this, Mandy, somebody with a mighty little to do has sent the Major's name to one uv these short order whisky houses. Done it cause they knew he voted dry an' wanted to mortify him. Ever time I pick up a paper to start a fire o' mornin's I either git hold of an advertisement fer Ol' Crow whisky er a circular invitin' the family to jine a movement. I thought I smelt cloves on the Major's breath oncet or twict Christmas, but didn't say nothin' about it, though knowin' he didn't git it uv the family bottle, which is kept strictly fer medic'nal purposes. I keep a piece of black thread tied aroun' that, slip it down ever time I take a sip fer my newralgy, an' kin always tell when the Major has been tamperin' with it.

"Howmsoever, the Major does love the taste uv liquor. What beats me is how a man 'ull stoop to sich things as suckin' cloves an' chawin' coffee grains to hide a whisky breath, when he knows it is the surest sign a woman wants. Takin' a nip kin be excused sometimes, but ther's no excuse fer a man goin' aroun' eatin' cloves an' coffee an' smellin' like a custard pie that's spiled.

"But that ain't neither here ner there. I used to think that whisky an' dancin' an' card-playin' wuz what ailed the church, but hev changed my mind. It's 'movements,' Mandy, an' nothin' else.

THE WOMEN'S MOVEMENT.

"Ther's the wimmen's movement, which consists in readin' papers and stayin' away frum home; ther's the Men an' Misshuns movement, the childern's movement, the young folks' movement, the married folks' movement, the temperance movement, the movement to rescue farmers' wives frum th'r turrible condishun, the movement against vice, an' Lord knows what all—jest read 'em.

"TANGLED UP" IN MOVEMENTS.

"Ther ain't a thing folks hez to do, frum breathin' an' eatin' to sleepin' an' reproducin' the'r kind as scripture commands but what's got a movement behind it. If too many childern is bein' born a lot uv wimmen meet an' start a movemen to pervent it. If ther ain't enough bein' born ther's other wimmen meets and organizes to kerrect matters without heving any themselves. If folks is eatin' too much hog meat, which is nacheral this time uv year, a movement is started to mak 'em eat the white uv an egg, an' if they git to eatin' too much o' that a movement is started to stop 'em.

"You caint turn around without runnin' into a 'movement' an' the more uv 'em we have the wus things git tangled up.

"Uv course, Mandy, you know what a 'movement' is. Whatever it tis that has to be remedied, them that feels called on to kerrect it gits together, draws up a set uv by-laws like that uv the Willing Workers, elects a president, secretary an' treasurer, orders 'em to take up a collecshun frum them that don't belong, an' adjourns. That's about the last you hear uv it unless the collecshun wuzn't quite big enough. Things go on jest the same, an' direcly somebody comes along an' starts another movement, an' immejiately everthing else is fergotten an' a new president an' secretary is elected.

"I'd like to know jest fer my own satisfacshun, Mandy, how many presidents an' secretaries uv one kind and tother ther is in the United States—it must be monstrous. Most ever other puson is one or tother, though I never could git myself elected to anything to save my soul.

PRESIDENTS, SECRETARIES, ET CETERA.

"Howmsoever, organizashun is the watchword these days an' you caint be a true pergressive until you git yourself organized. Pusonally, barrin' the fact that it takes a pile o' money, I ain't got no objecshun to movements, unly it does look as if things wuz in a turrible condishun an' that folks caint do things right no more. Them as kin do things half way right hez to be everlastinly lookin' out fer them that caint an' what, twixt lardges an' movements, Anariah hasn't had anything but a tin can meal fer her man in more'n a year.

"Even the nigger is allowed to take an' bring the washin' without her countin' the pieces, an' it's outrajus. Seems to me if things is that bad we jest as well quit tryin' an' let 'em go. It used to be folks hed some sense of duty an' tried to do it, whether it wuz in not spittin' when you oughn't to, havin' childern if it wuz right, bein' generous so fur as you wuz able, er clean an' decent without somebody always a jabbin' you from behind.

"But times has changed and nowadays they leave it all to the president and secretary, who, after signin' up the minits of the last meetin', go about ther business like the rest uv 'em. Peepul is all frettin' away ther time trying to do somethin' by proxie they ain't willin' ner able to do as indivijuals. Kinda lessens responsibility an' makes 'em feel better when the wust happens, as it usually does. Everbody is dodgin' duty an' tryin' to satisfy ther consciences jinin' a movement.

AS TO "LARDGES AND CLUBS."

"This ain't sayin' nothin' 'bout lardges an' clubs. It used to be that a man had his way o' makin' a goose uv himself an' a woman hers, but taint so any more. Even the wimmen has lardges nowadays, an' I never visit Wilyum's wife, Emerine, but she's all togged out to go out somewhere an' "put on the work," as if ther wuzn't enough work an' more at home fer any woman to do.

"Accordin' to Willyum, howmsoever, it taint work at all. They unly jine hans and walk about the room, kinda like marchin' aroun' the levy', an' unly stop ever now an' then to read a piece about the principuls uv our glorious order.

"An' the men ain't no better. Jest elect a man royal this er that uv somethin' er other an' put a robe on him, Mandy, an' he is ruint fer life. The Major ain't never got over lookin' mysterious since he wuz elected Exalted Grand uv the Golden Fleece, an' you cain't git him to church without draggin' him there. Sez his lardge is got plenty uv religion, ever member havin' to believe in God under oath afore he can jine, an' that it aint got no hypocrits, though I notice thet all the church members an' the preacher belong.

"As soon ez a man er a woman jines two er three movements an' lardges, Mandy, they gits superior er tired and stay in bed Sunday mornins. They'll walk through rain fer a mile to put on the work an' I kin fill my atermizer there with water and skeer 'em away frum church.

THE ONLY MOVEMENT WORTH WHILE.

"As fer me I believe all this dressin' up an' paradin' aroun' is paganish. It 'ull do well enough fer niggers, but white peepul, ginerally speakin' uv course, is supposed to have more sense.

"A woman's place is at church an' a man's there beside her. It's the unly movement I know uv that half way makes folks do what they ought to do an' if them as wants to cure the orfull condishun we're in will work ez hard fer it an' give as much uv ther time an' money to it ez they do to movements the presidents an' secretaries will all be doin' useful Christian work, wimmen mindin' ther homes, an' men bein' clean an' decent. It's wonderful to me, Mandy, it gits along as well as it does with all this goin' on about it.

"What we need is more pusonal convieshun an' more sense uv indivijual duty, an' fewer movements. Save that paper to start the fire with."

"The Full Gospel"

A Plea for Accuracy and Honesty.

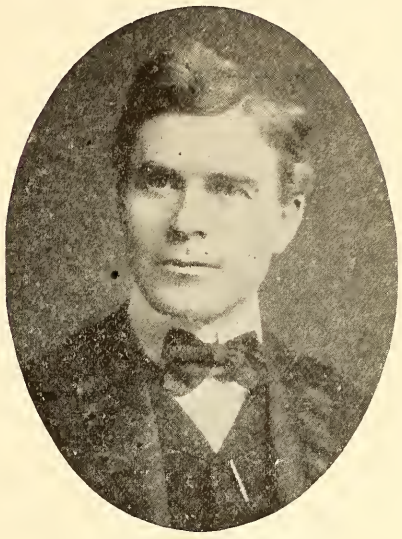
BY WILLIAM J. WRIGHT.

IN our recent convention in Atlanta two expressions were heard several times from men making addresses. Neither has a place in "sound speech that cannot be condemned;" both are peculiar to the Disciples and are in common use, "the full gospel," "a partial gospel."

These expressions are blameworthy in that they neither mean what they say nor say what they mean. To the initiated, "a partial gospel" means either that immersion is not preached at all, or that it is not stressed. It does not say what it means. "The full gospel" means that immersion is included and possibly stressed. It does not mean what it says. A stranger hearing the expression, "a partial gospel," might rightly conclude that "repentance toward God and faith toward our Lord Jesus Christ" were omitted from the message proclaimed by others; or that steadfast devotion to God and service to our race were no part of our neighbors' preaching. We shy at using the word "immersion" in these connections, but in avoiding it we substitute language that is false in its implications both as respects the Disciples themselves and others.

ARE WE HONEST?

Accuracy unites with honesty in demanding a better vocabulary. We ought not bring a railing accusation against our neighbors, on the one hand; nor think more highly of ourselves than we ought to think, on the other. Courtesy and truth stand together demanding that when we mention the work of those who fight equally as well as we do against principalities and powers, against world rulers who live in darkness, against spiritual wickedness in high places, we shall use fairer speech if we can command it. The Holy Spirit prompts us to improve our vocabulary, cease this abuse of words, and be done with the covert insinuations against good men whose lives proclaim them as workers together with God.



Rev. William J. Wright.

"The full gospel!" It does violence to us as well as to our neighbors whose proclamation of grace we bring under indictment. The gospel is full when we proclaim it but lacks something when others proclaim it. We have exhausted the gospel! "Ne plus ultra" is written across our present interpretation and proclamation of the grace of God! No further light is to break forth from Holy Writ! "It is finished," when our sermon is at an end! Ridiculous!

THE MASTER'S TEST.

"A partial gospel!" Who but Jesus ever proclaimed a full gospel? Not Alexander Campbell; he was too great and modest to put forth such a claim. So were John Wesley, Roger Williams, Luther, Savonarola, Chrysostom, Augustine. Did Peter? Paul? John? Probably not. As photographs may be superimposed upon each other on a single plate until there is built up a composite photograph containing all the features of the separate prints, so all the features of the good news of God's love for man recorded in the Bible are required even to approximate a full gospel. And that total message has proved far too great for comprehension and proclamation by any individual. Until the angel of the Apocalypse proclaims that time shall be no more a partial gospel is the best and utmost that will be proclaimed by any man.

And here is an impartial test, the Master's own, as to its fulness or its partial character: "By their fruits ye shall know them." The type of character produced, the brand of men made by the gospel, reveals the character of the message. Has the fruit of the Spirit displaced the works of darkness? That is irrefutable evidence that the essentials of the gospel were faithfully preached.

"I AM HOLIER THAN THOU."

These phrases and some others are an unworthy heritage of the age that said, "Our doctrine is right because it is ours; yours is wrong because it is yours. I am holier than thou." The Campbells were not guilty of their use. Their use is unharmonious with the spirit of our age. It is unrepresentative of the spirit of our movement. It discredits our sincerity in our talk about Christian union.

"For foolish boast and frantic word,
Thy mercy on thy people, Lord!"

"Let no corrupt speech proceed out of your mouth, but such as is good for the building up as the need may be, that it may give grace to them that hear." "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one." Too long have we dwelt in the shadows while without the sun is shining. Too long has our speech been marked by the language of Ashdod. It is in order to improve our vocabulary.

Franklin, Ind.

Fighting Bullets with Religion

A Story of the Adirondacks reported by Henry W. Adams from a recent sermon.

BY JOHN TIMOTHY STONE.

ONE of my first experiences as a Sunday-school missionary was during vacation, while a theological student at Auburn. I was sent as a pioneer missionary into the Adirondacks, and during those four months walked over twelve hundred miles, by trail. I traveled also by boat, rail, and stage, and came in touch with some most interesting types of men.

AN ALARMING SITUATION.

One day I went to a man, said to be unapproachable. "If you talk religion to him," I was told, "he will either knock you down, or shoot you." Well, I wanted to see him, and found him exceedingly interesting, not only in his own work, but in his own way of doing things. Before I had talked with him two minutes, I found he prided himself on the fact that he was peculiar. He was, perhaps, the strongest man I had ever met and was greatly aroused because I would not drink with him. I told him I knew he was the most peculiar man around there, and expected to do some desperate thing if he did not get what he wanted. Then I asked: "What would you think if asked to do something you never dreamed of." "Why, what do you mean? I do anything I don't want to do?" "Suppose you should do something different from anything you have ever done?" I answered. "Tell me what it is" he replied. "Start a Sunday-school here!" I said. The man just looked at me, and then said, "What do you think I am?" "You can do one thing," I answered, "You can keep order, and that is more than I can do. You seem to be strong and husky enough!" "Well, I am interested," was his reply, "You just stay to dinner, and tell me all about it."

STARTING A SUNDAY-SCHOOL.

I stayed to dinner, and can see that great tin dish of potatoes, and just as plainly, those fourteen or fifteen men (the roughest set of men I had ever seen) as they stuck their forks into them. "Quit that! Let your potatoes go! We are going to have a blessing!" said the big man.

Then he said, "Boys, we are going to start a Sunday-school up here. Every one of you is going!" And it was started, and those men came, and their children. I could not have gotten them to come. One man lit his pipe, as the sermon began, and my big friend shouted, "Put your pipe out—this is the house of God!"

Well, he was a strange specimen. He swore two or three times during the service, but he apologized for it—which was not a surprise to me. And when I told the story of a mother's love, as simply as I could tell it, trying not to be emotional, that great unique specimen just sat there and wept like a child!

After the service he turned to me, and said: "Parson, I can't preach. I can't do much of anything, but I will be superintendent, or whatever you like, of this Sunday-school; and what is more, the rest are going to be here!" A remarkable attendance was thus built up, and it was due to this man, whom they grew to love.

That rough man kept the school going till winter, earnestly and faithfully giving his life to the task.

THE CHRISTIAN CENTURY

EDITORIAL

CHRISTIAN ENDEAVOR.

PRESIDENT CLARK'S quarterly report, read to the trustees of the United Society, December 12, speaks particularly of the organization of the "Christian Endeavor Peace Union."

Encouraging news, in spite of the war, was presented from Great Britain, Spain, Japan, Hungary, Norway, Denmark, Italy, Chile, South Africa, India and China. And steady gains have been made in the United States and Canada.

The plans for the new "Headquarters Building" in Boston have reached an encouraging stage. Christian Endeavor week is to be observed February 7-14, and the Fifth World's and Twenty-seventh International Christian Endeavor Convention will be held in the Coliseum building, Chicago, July 7-12 next.

RECIPROCATION.

THE Christmas and New Year season has brought to The Christian Century an expression of appreciative sentiment from its readers, in volume and depth far greater than any similar season has been known to bring forth. With many of these gracious words have come substantial gifts to further the manysided task at which the "Century" in coöperation with other agencies is at work. The feeling is expressed in this correspondence again and again that all hope of the Disciples ever attaining the goal they set for themselves a century ago depends upon the prevalence of such a conception of the reformation movement as The Christian Century sets forth.

No writer agrees in every point with the Editor, and it is not expected that he should, but the general direction in which our course lies meets hearty approval.

Here is a letter from the pastor of one of the strongest churches in California, a man known for his conservative loyalty to the Disciples during a ministry of many years. He says in part:

> Many articles in the "Century" I enjoy very much. I am somewhat puzzled, at times, to know how you reach some of your conclusions. I have not been able to satisfy myself that the Berkeley plan (so-called) is the best. However, there ought to be some way by which members of other congregations can affiliate with our people in the communities where we have churches. The Wilshire Boulevard church of Los Angeles is located in a very exclusive residence district, and many people there would like to work with the congregation, but do not care to be immersed. It presents a problem that our people ought to work out. The matter was up for discussion at the last meeting of the Southern California Ministers' Association. Dr. Wm. Bayard Craig, of Redlands, and others told how the associate membership plan worked in Denver. I cannot say that I am against that plan, provided we make it very plain that the Bible requires baptism in the New Testament way. The most unfortunate thing confronting our people now is the spirit of contention and suspicion which one finds throughout our churches. Regardless, Brother Morrison, of the different viewpoints we occupy regarding some of the great questions before us as a people, I esteem you and your co-laborers very highly as brethren, and know that you are actuated only by the highest motives and a desire to promote the interest of the kingdom of God. Our work goes forward very nicely here. Would be glad to see you, if you come this way during the year 1915. With very kind regards, and best wishes for the year 1915.

This word comes from an Illinois minister:

> I am fully in sympathy with your purpose and plans. The only point in which I differ is that I should not press the matter so hard. Give things a little more time to soak into the hearts of the people. I feel that we shall have to come to the point of view for which you are contending. I wish to express my high appreciation of your recent articles on the spiritual life. They are right along the line of what I have long thought, and have often preached. I did not, however, think of it so much as a spirituality particularly different from that of other churches. And yet I felt that in some things there would have to be a departure.

An Ohio pastor writes:

> I hope to be able to remember the "Century" with a gift ere long. I believe profoundly that the only hope for our people lies in the way pointed out so plainly, fearlessly, lovingly by the "Century," for it is in that way only that we can fulfill our God-given mission.

These are just tastes of the encouragement the Editor has received in these days in such abundant measure. He would delight to reply to each one personally but the task would be too great.

To all our correspondents we sincerely express our deep appreciation of the thoughtfulness that prompted them to write so kindly, and beg them to be assured, in the absence of a personal reply, that their good wishes are heartily reciprocated, their appreciations treasured gratefully and their gifts being used in accordance with their desires.

TO KEEP DOWN EDITORIAL PRIDE.

HOW futile words seem to be to tell what you want them to tell! At least how futile some people's words seem to be when read by some people! Here are two paragraphs, taken from two religious journals, which the Lord must have providentially intended our eyes to fall upon just at the psychological moment when the New Year greetings and appreciations were coming in.

They keep us from editorial pride.

The first is taken from the Herald of Gospel Liberty published by our dear friends of the Christian denomination:

> The Christian Century says the work the Disciples are called to do now is the service of constructing an order of the spiritual life, the inner life of the soul, richer and more catholic than the Church today possesses. We have an impression that Jesus constructed such an order of the spiritual life, and that it stands in force today, as it did the day he instituted it. We are not troubled over the order of the spiritual life the Disciple brethren may construct—it will be dead and buried and ten-elevenths of the people will never hear of it. We have not the remotest idea that our Disciple brethren can improve on the spiritual order given to the Church by Jesus, and that the Church possesses today. May she keep it and treasure it as a gem of divine luster.

The other is from the pen of Rev. J. B. Briney and is clipped, of course, from the Christian Standard, whose fund of pugnacious humor, we regret to observe, incidentally, is running low just now:

> In 1873 that accomplished writer and powerful preacher, Dr. L. L. Pinkerton, ran a series of articles in the Standard, in which he argued that church membership should not depend upon immersion. Dr. Pinkerton was a preacher in the Christian church, and took substantially the ground in regard to church membership that C. C. Morrison is advocating now, only he had too much scholarship and logical discrimination to deny that *baptizo*, as used in the New Testament, means "immerse." His contention was that a pious person who had received affusion for baptism ought to be received into the fellowship on that because it was satisfactory to him. He argued his point much more skillfully and logically than Mr. Morrison does, but he was met at every turn by the editor of the Standard, and his arguments were shown to be inconsequential and unsound. This whole question was threshed out about the time Mr. Morrison was born, or before, and the historical position of the Disciples thoroughly vindicated. Mr. Morrison is a back number, and not a leader.

These quotations are reproduced here in the spirit of doing penance for faults which our New Year's well-wishers seem not to be conscious of, and which we might be tempted by their words of encouragement to forget.

CONDITIONS IN SYRIA.

THE closing of all the foreign postoffices in the cities of Palestine and Syria renders communication with that part of the world uncertain and difficult.

A long delayed letter from a correspondent in Beirut gives some idea of the situation there. The U. S. S. "North Carolina" is in the harbor, and occasionally mail can be sent from the ship by the courtesy of its officers. Letters sent through the Turkish office are uncertain. The writer adds that such is the suspicion of all foreigners, even Americans, in the minds of the officials, that it is unwise to have anything published over the names of any of the writers, as a chance copy of any

such communication, however carefully prepared, might involve the author in difficulties.

This correspondent writes among other things:

The terrors of war have not put us into any deeply gloomy state of mind yet. The Turkish postoffice refuses to have anything to do with U. S. A., as well as with Egypt and the other nations, but we still have the ship. After that goes, silence may ensue. Of course we do not get any mail, and as our stamps are giving out, we may not be able to send letters even by the warship.

The "holy war" is having no effect on the Moslems. All sorts of plans for the invasion of Egypt are in the air, and reports of Russian invasion and of the taking of the Dardanelles are rife. But we know nothing.

We cannot be sure that our letters go as directed, and we shall probably get no answers till things quiet down. Reports which are false on their face are the only topics of conversation outside of routine. To see the campus you wouldn't know there was a war. Everything goes as usual, the boys are not nervous, studies continue, duties are the same.

Even in the downtown district, except for a few shops closed and a few things not buyable, one sees little difference. Things are being confiscated, all the way from horses and autos to silk stockings and cans of milk. But that situation doesn't affect us unfavorably. The college has food on hand, a special firman recently renewed, and the good will of the city.

Yet one could make quite a catalogue of interesting events and views. Confiscation of goods on every hand, ships sunk to block the harbor, gas turned off all over town, holy war proclaimed, no money to be had, the wali always full after 5 p. m., Holliss (U. S. consul) running five consulates, English virtually prisoners, news almost entirely cut off, Jesuit school closed and the teachers living in West Hall, trains all stopped at 9 p. m. and carriages almost all gone to save the horses, postoffice service awful, everybody living on one-fourth of the usual income.

DR. MOTT'S SIGNIFICANT WORDS.

LAST week the cornerstone of the Young Men's Christian Association College was laid at the corner of Drexel Boulevard and Fifty-third street, in this city, four blocks distant from the University of Chicago.

In his address on that occasion John R. Mott, Associate General Secretary of the International Committee, said that the permanent establishment of the college in Chicago was a recognition on the part of the Association that this city has now become not only the leading educational center of America, but the home of the most extensive and closely coördinated body of institutions for religious education in the world.

Chicago possesses two great universities, one of which is the equal in equipment and standing of any institution in existence. Most of the leading religious bodies, and many of the smaller ones, have theological seminaries here, whose close and increasingly intimate coöperation is only a prediction of the most notable of united foundations for the study of religion, soon to be realized.

The opportunities for missionary training offered here, including specific courses in the history, ideals and methodology of missions, the languages, social customs and religions of the mission field, the medical and surgical training needed for the non-Christian world; and the educational and industrial preparation for vocational leadership in mission lands, all made significant by the largest body of returned and prospective missionaries ever assembled for educational purposes, give impressiveness to Dr. Mott's statement.

Still further, the number of institutions whose special field is preparation for social service, philanthropy and relief; for Y. M. C. A. and Y. W. C. A. leadership, and for Christian work of other sorts; and the fact that all these agencies are drawing closer to each other in the promotion of economy of time and expense, are impressive to a student of world Christianity like Dr. Mott.

THE SUPPRESSION OF VICE.

IT IS difficult for the average, clean-minded citizen to understand the ceaseless efforts and the variety of plans attempted by men and women of vicious character and mercenary motives to corrupt the mind of youth.

More than this, it is hard to keep the public alert as to such dangers. The report of the Chicago Vice Commission, the most carefully prepared document ever issued regarding the moral conditions of a city, aroused instant and widespread concern, and as a result more than thirty other communities made investigations, and published reports of a similar sort. And best of all, a Morals Court and a Morals Commission have been established in this city as the direct result of the Chicago Report.

Yet few people would be able to credit the fact that, after all the public interest awakened by the report, it required a year of ceaseless activity, in the face of the most persistent opposition, to secure the establishment of the court and the commission.

The public soon forgets. Only those who are aware of the insidious and constant efforts of the promoters of vice are prepared to take adequate steps for its repression.

The "Western Society for the Suppression of Vice" is one of the quiet organizations which is laboring to reduce the dangers to the young. Its special field is vicious literature and obscene pictures. In coöperation with the government it attempts to discover and suppress the traffic in those infamous prints and publications which find patronage to an astonishing extent in schools and other circles where they might be least expected.

The reports of Mr. D. F. Angier, the Chicago agent of the society and also a government postal inspector, show how vile are the documents and pictures circulated through the mails and in other ways, and how constant must be the efforts to suppress them effectively. Interest in the work of such organizations is one of the duties and privileges of decent citizens.

Ourselves at Our Best

BY PHILLIPS BROOKS.

THINK of the noblest moment that you ever passed, of the time when, lifted up to the heights of glory, or bowed down into the very depths of sorrow, every power that was in you was called forth to meet the exigency or to do the work. Think of the time when you stood upon the mountain top or plunged into the gulf. Remember that time—it may have been the death of your little child, it may have been your own sickness, it may have been your failure in business, it may have been the moment of your complete success in business, when you were sobered as the great shower of wealth poured down upon you, and you felt that now you really had some work for God to do in the world. Ah, look back to that moment and see if then it seemed so strange to you that God should come into the presence and person of his children, and take possession of their life. We grow so easily to forget our noblest and most splendid times. It seems to me there is no maxim for a noble life like this: Count always your highest moments your truest moments. Believe that in the time when you were the greatest and most spiritual man, then you were your truest self. Men do just the other thing. They say it was an exception, a derangement of my nature, an exultation, a frenzy, it was something that I must not expect again. How about the time when they plunged into baseness and made their soul like a dog's soul? They shudder at the thought of that because they think it would come again. Nay, nay, shudder if you will at the thought of that, but believe that the highest you have ever been you may be all the time, and vastly higher still if only the power of the Christ can occupy your will and your life all the time.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Crowds Wait on Russell H. Conwell.

Rev. Russell H. Conwell, pastor of the Temple (Baptist) in Philadelphia, is known all over the country through his popular lectures. He is as popular as ever in the Temple and large audiences appear there every Sunday. Conversions occur every Sunday night.

Rev. Bouck White Speaks in Ford Hall.

Rev. Bouck White, the pastor of the Church of the Social Revolution, has been in jail for six months for attempting to speak in the Calvary Baptist church of New York where Dr. Cornelius Woelfkin is pastor. This is the church often attended by the Rockefellers. Dr. Woelfkin disclaims any responsibility for the presence of the police in his church or for the arrest. However, the severe sentence given the preacher made him a hero in New York and when he came out of jail he spoke in Ford Hall which was crowded to the limit and hundreds outside were not able to gain admission. His theme was "If Christ Were to Come on Christmas Day." He asserted that Christ was crucified by the capitalist class for advocating sabotage and that were he to come again he would be put to death again by the same element. Mr. White was trained at Harvard and graduated in theology at Union Theological Seminary. He is undertaking a reconciliation of Christianity and socialism, saying that both orthodoxy and the older materialistic socialism have failed.

Episcopalians Grow in 1914.

The Episcopalian statistics for 1914 are in print and they show steady growth in almost every particular. There was a decrease in lay readers but an increase in ministers and ministerial students. The communicants in the United States are now slightly over a million in number. The percentage of increase last year was 3 per cent as compared with 2 per cent for the preceding year. A little over a million dollars was received for various missionary enterprises, which was an increase of $28,000. These statistics are taken from "Living Church Annual and Churchman's Almanac for 1915," which appeared recently.

No Rents in Episcopal Church.

St. John's Church of Savannah, Ga., has abolished pew rents after having used this method of finance for over sixty years. The rector, Rev. Wm. T. Dakin, made this action the condition of his acceptance of the parish. In spite of the financial conditions of the South, the church has made a growth of 15 per cent in its financial receipts by using the "Every-member Canvass" and the duplex envelope. The congregations have greatly increased, also. Every church in this diocese now has free seats except two.

Bross Prize for Defence of Christianity.

Ten thousand dollars is awarded by the trustees of Lake Forest University every ten years on the Bross Foundation for the stimulation of the production of books that will defend the Christian religion, and especially the "divine origin and authority of the Christian Scriptures." The judges of the competition for 1915 will be President William Douglas McKenzie, of Hartford Theological Seminary; Professor Benjamin Lewis Hobson of McCormick Theological Seminary and Professor Rufus Matthew Jones, of Haverford College.

Gives Out Roses at Evening Service.

Dr. Christian F. Reisner, pastor of Grace Methodist Episcopal Church of New York, had his ushers give a rose to every person who attended the evening service on December 6. He is noted for his unique methods of church advertising and has written a book on "Church Publicity."

Charges Companies Control Churches.

In a recent number of the Survey, Rev. John Howard Melish writes with regard to religious conditions in the West in towns that are controlled by corporations. He quotes the late Bishop Spalding who describes a town as follows: "A. is a company town with a population, including men, women, and children, of 4,000. The company owns all the land, houses, hotels, stores, and halls. They want a church, they profess that they want it badly for the well-being of their workers. But they will only lease ground, and the terms of the lease involve the Church always standing on the side of the company, never on the side of the working men." The miners in the West point to such situations as these to show that the church is controlled by corporations and the result is to drive laboring men away from the church.

Largest Negro Episcopalian Church.

The largest colored Episcopalian church in the United States has been built up in recent years through the efforts of Rev. J. B. Massiah who is in charge of St. Thomas' Church of Chicago. During his eight years with this church it has grown from two hundred to nine hundred communicants and it now has a budget of $5,000. Rev. Massiah was recently honored by having his name presented as a possible member of the board of education in Chicago. Mayor Harrison has not yet announced whether he will appoint a colored representative on the board.

Rector Defies the Bishop.

An ecclesiastical trial of considerable interest is that which will be held on January 18 in Philadelphia. Rev. George Chalmers Richmond has been served with a summons to answer the charge of violation of his ordination vows. The immediate cause of this charge is his denunciation of the Bishop of the diocese. Rev. Richmond wished permission of the bishop to allow Mrs. Sara A. Conboy, a labor leader, to speak from his pulpit in St. John's Church, on the occasion of a labor convention held in the city. He had previously asked for and received permission for John B. Lennon, another labor leader, to speak. In spite of the bishop's refusal, Mrs. Conboy was advertised to speak. When the bishop interfered, the rector expressed himself very forcibly.

War Will Not Mean Jewish State.

Abraham M. Liebling, editor of the Jewish Daily Press, says that a report from London that an independent Jewish state would be set up in Palestine after the war was highly improbable. "The creation of an independent Jewish state in Palestine would never settle the Jewish question in Russia," he said. "Palestine is a poor country, and there are more than 6,000,000 Jews in Russia. If a few hundred thousand Jews should leave Russia for Palestine the percentage would be so small that it would be hardly noticeable. Should Palestine become an independent state it would have to be under the protection of some large European power. The Jews would prefer to remain under the protection of the Turkish government, which they have never complained against. Why should they care to have England or Russia give them the so-called reform? The Jews in this country are not losing much sleep over the reported emancipation. At present we are only interested in relieving the terrible poverty in Jerusalem, where thousands of Jews are starving."

Methodists at University of Illinois.

There are six hundred students and faculty members in the University of Illinois at Champaign. At the beginning of the academic year, two thousand letters were sent out to all Methodist students, and all students without preference. Two groups of personal workers have been organized of thirty or forty each, one of women and one of men. The first month of the academic year 154 students were brought into church membership. Dr. James C. Baker is the pastor. The pastor has a class of faculty members with an enrolment of between thirty and forty members who study "The Messages of Jesus to our Modern Life." All Illinois Methodists help support the work at the state university.

A Bible for Each Soldier.

Officers of the International Sunday School Association and the World's Sunday School Association here have made plans which they say will result in sending a Bible to each soldier in the warring armies of Europe. John Wanamaker of Philadelphia and others have guaranteed the distribution of the Bibles.

Congregationalists and Unitarians.

It is now just about a hundred years since the Congregational churches of New England began falling apart on account of the discussions concerning the Trinity. Before that, for two hundred years, these descendants of the Pilgrims had put up a united front in New England. After a hundred years of controversy, there are signs of approaching understanding. The Suffolk West Association of Congregational ministers invited the Boston Association of Unitarian Ministers to meet with them at their 226th annual meeting. About sixty ministers of the two bodies assembled on Dec. 2, at Harvard church, Brookline. They sat down together at the Lord's table. Rev. Edward Everett Hale, Unitarian, and Rev. William Allen Knight, Congregational, officiated. Perhaps it was by accident that both hymns that were sung were Unitarian. The meeting does not involve the official machinery of either denomination, but was purely a fellowship matter.

Jews not Connected with the Synagogues.

The city of St. Louis has 50,000 Jews and a prominent rabbi states that not over 6,000 of these are members of the various synagogues. New York has between one and two million Jews, more than ever lived in Palestine in its palmiest days, and of these not over a hundred thousand are members of the synagogue. The synagogues are often small and, with social restrictions as to membership like some churches, they are often more like clubs than religious societies.

Prominent Layman Passes Away.

Perhaps no layman in recent years has rendered the Universalist denomination a more conspicuous service than Mr. Eugene F. Endicott, who passed away at his home in Chelsea, Mass., on Dec. 9. He became the general agent of the publishing house of the denomination in recent years and through this service was able to put the propaganda of the church on a more secure basis. In recent years he has been treasurer of the general convention of the Universalists.

Philadelphia is Methodism's Greatest City.

The secretary of the Board of Church Extension and of Home Missions of the Methodist Episcopal Church, Rev. Alpha G. Kynett, with offices on Arch St., Philadelphia, says that Philadelphia is the strongest Methodist city of the world. In the city limits there are 49,163 members and probationers, not including the members of the Italian, Syrian and Chinese Missions. Of this total, 3,487 are in colored churches. In Greater New York the Methodist Episcopal Church has 39,118 members and in Chicago 24,145.

Lutherans and Episcopalians Growing.

Referring to the comparative growth of churches in New York City from 1855 to 1905, the New York Christian Advocate says: "The outstanding fact in this comparison is the tremendous growth of the Lutheran Church. Its churches have increased from 7 to 123. Twenty-two per cent of the churches added to Greater New York since 1855 are Lutheran. Next to it the Protestant Episcopal body has added the most churches, but Lutheranism has added 116 against an increase of 93 in the Protestant Episcopal churches. The Baptist and Methodist have added precisely the same number—69. The Presbyterians came next with an addition of 56; the Congregationalists next with 26, and next the Reformed Dutch with 21. No other communion at work in 1855 has added 10 churches. The African Methodists have added 9, the Evangelical Association, 6; the Moravians, 5; the Unitarians, 4; the Universalists have precisely the same number as in 1855, and the Society of Friends has 6 less churches than 50 years ago."

Methodist Bishop at State University.

Bishop McConnell of the Methodist Church was the chief speaker at a series of meetings at the University of Illinois just before the holiday season. He was introduced by President James of the University, who was president of one Methodist university when Bishop McConnell was president of another. Student pastors of practically every denomination represented at the university were to be present at the meetings. These pastors come from many institutions of learning. The opening address of the series was "Doubt in Daily Life." Another address of the series was "Religious Certainty." The addresses were designed to strengthen faith in the student body. A banquet was held in the Disciples Church at which a professor spoke on "Faith and Test Tubes."

Arrangements Made to Consecrate Bishop.

Dean Walter T. Sumner, of the Cathedral of SS. Peter and Paul, will be consecrated bishop of Oregon on Jan. 6, the services taking place at Chicago at 10:30 in the morning. The Rt. Rev. Dr. Tuttle of St. Louis is the presiding bishop of the Protestant Episcopal Church in America and he has appointed the bishops to consecrate Dean Sumner. These are the Rt. Rev. Charles P. Anderson, bishop of Chicago; the Rt. Rev. Dr. Leonard, bishop of Ohio, and the Rt. Rev. Dr. White, bishop of Michigan City. The preacher for the day will be the Rt. Rev. Dr. Reese, bishop coadjutor of southern Ohio. After his consecration the new bishop will set out immediately for the state where his future work will be.

Candidates for Methodist Bishop.

During the past year two of the bishops of the Methodist Episcopal Church have died, and two will be retired for age in 1916. Four vacancies must be filled by the general conference which will be held at Syracuse, N. Y., in 1916. It is the present rule of this denomination to retire bishops for age at the general conference nearest the time when they are 74 years of age. Those to be retired for age in 1916 are the Rev. Dr. John W. Hamilton of Boston, and Rev. Earl Cranston of Washington. Three Pittsburgh men are being put forward by the Methodists of that city as candidates for the episcopacy. They are the Rev. Dr. John H. Willey, pastor of Christ Church, the Rev. Dr. J. J. Wallace, editor of the Pittsburgh Christian Advocate and the Rev. Dr. J. M. Thoburn, Jr., superintendent of the Allegheny district of the Pittsburgh conference. It is pointed out that only one bishop has ever been appointed who was reared in Pittsburgh.

Dean Shailer Mathews Will Visit Japan.

Dr. Shailer Mathews, dean of the Divinity School of the University of Chicago, and president of the Federal Council of the Churches of Christ in America, will sail for Japan this week. He will go in company of Rev. Samuel L. Gulick of Tokio, who has been touring America in an attempt to secure better international relationships between Japan and the United States. Dr. Mathews will go in the interests of international peace and will bear the greetings of 17,000,000 Protestant Christians of the United States to the Christians of Japan.

Universalists and Unitarians in Episcopal Church.

The St. John's Episcopal Church of Philadelphia had a great centennial celebration on Nov. 8. The present rector of the church, the Rev. George Chalmers Richmond, arranged a series of services in which preachers of neighboring communions spoke in his church. On one evening two prominent Methodist and Presbyterian ministers spoke. On another evening prominent representatives of the Unitarians and Universalists made addresses. The Unitarian representative was the Rev. Dr. Charles E. St. John, pastor of the First Unitarian Church, and the Universalist minister was the Rev. Dr. John Clarence See, pastor of the Universalist Church of the Restoration. The plan of having these speakers from other communions had been first submitted to Bishop Rhinelander, in whose diocese the St. John's Church is, and the bishop approved the idea of the fellowship meetings.

Annual Meeting of Moody Bible Institute.

The Twenty-eighth Annual Meeting of The Moody Bible Institute of Chicago held last month shows that 2,486 students received training during the year in its Educational and Correspondence departments. About 830 of these were in residence, coming from 38 states and 30 countries, and representing 30 denominations. In its Practical Work Course, designed to equip students for actual service in the field, 518 open air meetings were held during the summer, when over 130,000 people were reached, 10,000 of whom were dealt with personally, and 1,000 professed conversion to Christ. Mr. Henry P. Crowell was re-elected president, and Mr. E. K. Warren was elected vice-president to succeed Mr. Henry S. Osborne deceased. The president, vice-president and dean, Dr. James M. Gray, were elected as the Executive Committee charged with the operation of the Institute during the current year.

Memorial Service for Jacob Riis.

Jacob Riis, known all over America as a social leader and a man of deep human sympathies, was remembered in a memorial service held in Grace Episcopal Church in New York on Dec. 6. Jacob Riis was a member of the Episcopal Church. Rev. Dr. Charles L. Slattery, rector of the church, said the service, and Dev. Dr. Endicott Peabody, headmaster of Groton School, preached the sermon. The preacher was a personal friend of Jacob Riis and spoke feelingly of his service to the city of New York and to the nation.

Baptists and Congregationalists Federate.

Sterling, Mass., is one of the one hundred over-churched villages in the state which received a letter last spring from the State Federation of Churches suggesting that competition be replaced by co-operation. The federation of the Baptist, Congregational and Unitarian churches is now an accomplished fact with the pastor of the first two churches remaining with the federated church.

Evangelism in Illinois Prison City.

Joliet sinners will be given an opportunity to reform on February 1, when Dr. E. Lee Jarvis, former pastor of the John Wanamaker Presbyterian Church of Philadelphia will begin a city revival campaign there in a tabernacle to be built by the Joliet Ministerial Association. The tabernacle will seat 6,000 persons.

Bad Business for a Bishop.

It is reported that Bishop Henry Cranjon, of the Roman Catholic diocese of Arizona and New Mexico, has engaged attorneys to contest the validity of the state prohibition law of Arizona adopted at the November election. It is said that the contest is based on the contention that the law in question would prevent the use of wine in sacramental ceremonies.

Newspaper Man Addresses Ministers.

Rev. Wm. B. Norton, Ph. D., formerly a prominent figure in the Methodist ministry, is now the religious editor of the Chicago Tribune. He spoke on Dec. 7 before the Congregational ministers of Chicago on "The Relation of the City Newspaper to the Church in the City."

Here and There

"Please Pardon a Personal Reference."

There is no reason why we should unless the reference is unpardonable, and then we are powerless; the damage has been done. If one of us should rise up in meeting to say that he would not pardon any personal reference, he might be arrested on a charge of disturbing religious worship. This is one of those over-polite formulas, in the same class with that used by the orator who at the end of a brilliant climax shouts, "I pause for a reply." Have you ever wondered, gentle reader, what would happen to the man who so far forgot the psychology of the situation as to attempt a reply? The chances are that the victim would never take advantage of an orator's pause the second time. So with the "personal reference" formula. Like the infernal machine, we have it with us, and the wise will handle one with as much care as the other. The man who gave either to the world should be forgiven but not forgotten, lest some ardent youth emulate the example. If a man has anything to tell about himself let him tell it. No formula is necessary, if what he has to say is worth saying. No formulas can atone for the offense if what he says is piffle.

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Volumes of Sermons.

On the whole books of sermons are a great disappointment. Most of them might have been preached by the Rev. Simeon Dundreary. Occasionally a good friend recommends a volume of the best ever, and I sit down to read with delightful anticipations, though from much experience of the unprofitableness of sermon reading. I summon to mind the lines of the well known hymn, "Oh refresh us, traveling through this wilderness." After that the sands do not parch, and the sun does not smite. I am forced to the conclusion, after years of patient effort, that the printed sermon is the grave in which the best thought of many a preacher's life lies buried. It may be my misfortune that I cannot roll away the stone, but there is little response to my appeals. Undoubtedly, to those who heard, these sermons which are now embalmed in the dust of the upper shelves, were admirable, and their preservation deemed a virtue. They would surely bless posterity. But the tones that thrilled, the eye that held the hearer, the gesture that implied more than it expressed, the force as well as the grace of the speaker could not be transferred to the page, and that loss is irreparable. The few like Brooks and Beecher, who have made themselves palpitating figures on their pages, are exceptions to the tomes of dull monotony which in the preacher's life-time may have been the full fruit and flower of his warm heart.

* * *

"Outlines of Sermons."

Those who have the ability to clothe and use them should not be disturbed. Theirs is no ordinary gift. They were meant to be carpenters, and they found an unexpected use for their craft. Imagine the joy, if one is able to do such a thing, of covering a skeleton with flesh! Imagine a preacher spending his days in the valley of dry bones, and making the ghastly things live! Such is he who can use the "outlines" with which the market is overstocked. We all make obeisance to his genius.

* * *

The Lost Art of Congregational Singing.

The art may still survive in some parts of the country, but in other sections it has gone, and apparently with no regret. The choir monopolizes the song service, and sings hymns with which the people are not familiar. The hymnal today is almost a needless expense. Paper-covered, cheap books with cheap music would do as well in many places as the hymnal. It is neglected and unopened. There is no response when the pastor asks everybody to sing. When you ask individuals to help with the singing they say, "I can't sing." The disposition to try has atrophied. The worship of God in song is merely dragged in, because such is the custom. Nothing is more distressing than to look out over a congregation when the hymn is being sung, and to note the blank faces and the sealed lips. Has the joy and the hope of the Christian died out of the heart? or what is the matter? The books are the best that money can buy, but they are helpless to waken the melodies of the heart. No people ever create enthusiasm in the worship of the Lord's house unless they sing. No matter how good the sermon may be it is always better in the atmosphere of song. The singing gives the sermon a mighty impulse. A congregation that sings heartily as unto the Lord is one whose worth may be taken for granted. To such a congregation singing is not merely the prerogative of the women. Singing belongs to men; it is their natural prerogative, and not simply women's. The gift ought to be stirred up. The Methodists are wise in putting "a hymnal in every home." Its treasures of devotion are worth more than the cost of the book ten times over. That is a good example to follow. The people should know their hymn book and reverence it, as they know and reverence their Bible. The preacher must know the hymns himself, if the people are to be led. Singing by all the people should be encouraged from the pulpit. A good hymn well read now and then is equal to many a sermon. When people are made to feel that they are expected to have a part in the service, something may be done. Let us have a Sunday now and then to teach the people the blessedness of song, and "let all the people sing!"

* * *

Cultivating the Unity of the Spirit.

Is not this one of the greatest tasks of any people? There are so many complications in this world of ours that one never knows what to expect tomorrow. I am not of those who believe that unity is to be attained within or without by pursuing policies that would involve us in a dead calm. It is idle to ask men to drop all discussions in the hope of "getting together." In a living world it is the difference of opinion that promotes liberty of expression which is the life of any people. Among barbarians there are no discussions—just clubs. It is by the exchange of ideas that we reach just conclusions. All discussions are good, if the spirit back of them is good. So silence is not a possible ground of unity. Neither is belligerency, nor mistrust. Such suggestions we may as well dismiss. The unity of the spirit can be cultivated by a just regard for the rights of each other, by respecting each other's convictions, by facing all questions that arise in the spirit of friends whose interests are one, by even preserving the fraternal spirit when we cannot agree. These are very simple and commonplace ways in which a high and undebatable ground can be reached. Maybe some better way to the desired unity can be proposed, but we may be certain that, whatever may be proposed, the element of brotherliness must enter in. Let us always remember that "there are no final words between friends."

* * *

Phariseeism to Date.

The Disciples have an outbreak of this malady at regular intervals, and a spokesman is found who fears no foe, and who will voice the distress of the faithful who sleep under the shadow of apostasies, and the fears of the fearful who live with one ear cocked to hear something drop. They have adopted the creed of Job, "The thing that I feared has come upon me." To such the worst is sure to happen. The class is not numerous but they have the genius of the bellumists who would have the nation build a twelve million dollar battleship to destroy a spook. They make as much noise as the two frogs who led the rustic to believe that he could furnish frogs to the restaurants in carload lots. They stubbornly contend for Christian union and are determined to have it if they dislocate Christendom.

These Pharisees are always smug and complacent in their attitude. With what assurance they utter the prayer, "Lord, we thank Thee that we are not as other men are." Consequently, they might unite for service with the angels, if the angels made the proper advance, but no union is possible with fallible fellow-Christians who are trying to do the will of God from the heart. The great majority of us ought to rejoice that we are allowed a place in the ranks of these brethren who have already reached such heights of holy attainment that they have not made such vast progress in our ascent. We ought to be grateful for the privilege of being recognized as brethren by those who can never be dislodged from their place in the ranks of the unshaken, the unterrified and the unseduced! The rest of us may be misled by the wiles of the serpent—they, never! Sooner may we expect the heavens to fall than for them to waver by a hair's breadth from the path in which our fathers walked. These fathers made mistakes, it is true, but their sons look with impatience upon mistakes in this enlightened age of the world. Were it possible for these sons to fall into error then might we make our couch to swim in tears, then would Judah be desolate, and Zion a hissing and a byword among the nations. No union for them, except with the elect—who are already in heaven.

Moral: When we assume the holier-than-thou-attitude, the people who are concerned with the progres of righteousness will pass by on the other side.

* * *

The Main Difference.

Orthodoxy: "I hung the moon."
Heresy: "I'm from Missouri."

E. B. Barnes.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

The Commission on Latin America, of the Disciples of Christ

WITH the exception of a small mission in Cuba, supported by the Foreign Christian Missionary Society, the only work being done in Latin America by the Disciples of Christ, is under the auspices of the Christian Woman's Board of Missions. A growing sense of the importance of this work impelled the board to send S. G. Inman last winter on a tour of investigation of our missions in the West Indies and South America, and, as far as possible, of those of other churches also. Mr. Inman has been our missionary to Mexico for ten years, and is easily the leading expert in our brotherhood on the Latin peoples.

He sailed from New York in February, 1914, and visited our stations in Jamaica and Porto Rico, then crossed the Isthmus of Panama, and went by steamer down the west coast of South America, stopping at important points in Ecuador, Peru, and Chile, to study the mission work of other churches. At Santiago, he took the transcontinental train for Buenos Aires, Argentina, where the one mission of the Disciples of Christ in the Neglected Continent is located, and spent some time there, inspecting our work, and the conditions in that city—the fourth largest in the Western Hemisphere, and the greatest south of the equator. His return voyage was up the eastern coast of the continent, with brief visits to places in Uruguay and Brazil.

He reached home in midsummer, and in his report to the Executive Committee of the Woman's Board, he laid upon it the responsibility for larger things in South America so impressively, that a Commission on Latin America was appointed, consisting of Mrs. Anna R. Atwater, A. E. Cory, T. C. Howe, C. T. Paul, with S. G. Inman as chairman, and Ida W. Harrison as Recording Secretary. Some of the objects of the Commission are as follows:

1. A scientific study of the currents of thought, and the economic development of Latin American lands.
2. Definite appeals to the church at home in behalf of those countries, both by a series of leaflets, written by members of the Commission, and by timely articles in our church papers.
3. The preparation of reading courses on Latin America, for workers on the field, as well as those interested at home.
4. A diligent search for specially fitted workers for service in those countries.
5. A closer co-operation with other Mission Boards, Young Men's Christian Associations, and Bible Societies, already working in Latin American fields.

The Commission aims to do its work along broad lines of sympathy with the Latin peoples, seeking to learn their viewpoint, and to meet and help them as friends and brethren.

AN INTERDENOMINATIONAL MOVEMENT.

While this action was taken at the time of Mr. Inman's report of his journey, yet there were other forces impelling us to this step. Many things, too numerous to mention in this brief statement have opened a new era of friendship and kinship between the twenty-one independent republics in the western hemisphere. There is a great awakening in the whole church as to the need and the opportunity for missionary work in these countries, and this found expression in a conference on Missions in Latin America, held in New York City in March, 1913, in which representatives of all boards working there were present. One of the outstanding results of that meeting was a conviction of the necessity for co-operation among mission forces, and this was formally declared in the closing paragraph of the statement adopted by the conference:

"In whatever work is undertaken by the Christian people of this land to discharge more adequately their responsibility for their brothers in the Latin American world, we urge that, wherever practicable, the largest measure of co-operation be employed. May we not endeavor to avoid the mistakes of perpetuating among Latin peoples—familiar with the outward and visible unity of the Roman communion—the inherited divisions of the past, with their resulting weakness? As we endeavor to enthrone our Lord as the Eternal Saviour and King of Latin America, as of all other lands, let us be constrained by the power and pathos of his prayer, 'That they all may be one, that the world may believe.'"

In harmony with this resolution a permanent committee on co-operation in Latin America was appointed, with Dr. Robert E. Speer as chairman. One of the achievements of this committee was a conference of missions and mission boards in Mexico, held in Cincinnati in July, 1914, where advanced steps were taken for a fuller measure of co-operation than has ever obtained before among the Protestant forces in that troubled land.

THE PANAMA CONFERENCE.

The committee is now planning for a conference on Missions in Latin America, to be held at Panama, on Feb. 10-20, 1916. Twenty-four American boards are now co-operating for this great gathering, in behalf of work in the West Indies, Mexico, Central and South America. Mr. Inman was made an agent of this committee on his long journey, and was authorized to present its plans and ideals to mission points in South America. On his return he submitted a report, with a number of recommendations, which met with such approval from the committee, that its chairman, Dr. Speer, appeared personally before the National Board of the Christian Woman's Board of Missions during the Atlanta Convention, and asked it to contribute the services of Mr. Inman for the year and a half before the Panama conference. Our board generously and gladly granted this request, and Mr. Inman is now installed in New York City, as executive secretary of this great interdenominational enterprise.

AN APPEAL TO OUR WHOLE BROTHERHOOD.

This statement is made in accordance with the instructions of the Commission on Latin America of our own church. It appeals not only to the constituency of the Christian Woman's Board of Missions, but to the whole brotherhood for an awakened interest, and a new sense of responsibility toward this great and needy field that we have ignored so long.

President Woodrow Wilson said in a speech before a Pan-American meeting about a year ago, "That while the Panama Canal cut two continents asunder physically, it united them spiritually."

It is this spiritual union that we seek. And we trust that we may have sympathetic co-operation, not only with the commission of our own church in whose name this statement is issued, but with the greater work of the Interdenominational Committee in its earnest efforts for the moral and spiritual uplift of our brethren in Latin American lands.

IDA W. HARRISON,
Recording Secretary of the Commission on Latin America, of the Disciples of Christ.

LOVE.

BY CHRISTINA ROSSETTI.

Love, to be love, must walk thy way
And work thy will;
Or if thou say, "Lie still,"
Lie still and pray.

Love will not mar her peaceful face
With care undue—
Faithless and hopeless too
And out of place.

Love here hath vast beatitude;
What shall be hers
Where there is no more curse,
But all is good?

IS CHRISTENDOM CHRISTIAN?

(Continued from page 7.)

One nation shall ask another nation more concerning its manhood than concerning its markets. That is not idealistic. "Behold, the dreamer cometh," does not at all detract either from the joy of the dreaming or from the reality of the fulfilment of the dream. Always the dream has preceded the reality. Art is but a dream of truth and beauty thrown upon the canvas or embodied in stone or immortalized in literature. Invention is but a dream of utility whose fulfilment we hear in the click of the telegraph and the clatter of the printing press. Music is but a dream of harmony told in symphony and oratorio.

PEACE ESTABLISHED IN CHARACTER.

All our institutions are but dreams of men whom we thought of as only dreamers when they told their dreams. St. Peter's Cathedral, with its mighty dome and its marvelous architecture, was dreamed before the first stone was laid. We dream of a good time coming when in the language of the poet already quoted, the whole world shall give back the song which now the angels sing. When that time of peace shall come it will be a peace founded upon principle, it will be a peace thoroughly established in character and in life. It will be a peace that cannot be shaken by any of the armaments of the world, it will be the only peace for which Jesus Christ stands, or for which His religion stands.

An ancient Egyptian papyrus recently deciphered at London contained a record of the complaint of a wife against her husband, because he refused to let her carry the front-door key of their house.

The Sunday School

GIDEON AND THE THREE HUNDRED.

INTERNATIONAL SUNDAY-SCHOOL LESSON FOR JANUARY 24.

Judges 7:1-8, 16-23. Memory Verse, 7

Golden Text.—Not by might, nor by power, but by my Spirit, saith Jehovah of hosts. Zech. 4:6.

Ameriean Standard Bible.

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(1) Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and encamped beside the spring of Harod: and the eamp of Midian was on the north side of them, by the hill of Moreh, in the valley.

(2) And Jehovah said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. (3) Now therefore proelaim in the ears of the people, saying, Whosoever is fearful 'and trembling, let him return and depart from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

(4) And Jehovah said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. (5) So he brought down the people unto the water: and Jehovah said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. (6) And the number of them that lapped, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water. (7) And Jehovah said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the people go every man unto his place. (8) So the people took vietuals in their hand, and their trumpets; and he sent all the men of Israel every man unto his tent, but retained the three hundred men; and the eamp of Midian was beneath him in the valley.

(16) And he divided the three hundred men into three eompanies, and he put into the hands of all of them trumpets, and empty pitehers, with torehes within the pitehers. (17) And he said unto them, Look on me, and do likewise: and, behold, when I come to the outermost part of the eamp, it shall be that, as I do, so shall ye do. (18) When I blow the trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the eamp, and say, For Jehovah and for Gideon.

(19) So Gideon, and the hundred men that were with him, eame unto the outermost part of the eamp in the beginning of the middle wateh, when they had but newly set the wateh: and they blew the trumpets, and brake in pieees the pitehers that were in their hands. (20) And the three eompanies blew the trumpets, and brake the pitehers, and held the torehes in their left hands, and the trumpets in their right hands wherewith to blow; and they eried, The sword of Jehovah and of Gideon. (21) And they stood every man in his place round about the eamp; and all the host ran; and they shouted, and put them to flight. (22) And they blew the three hundred trumpets, and Jehovah set every man's sword against his fellow, and against all the host; and the host fled as far as Beth-shittah toward Zererah, as far as the border of Abel-meholah, by Tabbath. (23) And the men of Israel were gathered together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after Midian.

Verse by Verse.

BY ASA MCDANIEL.

1. *Jerubbaal.* Let Baal contend. A. R. V. m. See Judges 6:28-32.—*Harod.* i. e. tremblings. *By the hill of Moreh.* Or, "From the hill of Moreh" onwards "in the valley" R. V. m.

2. *The people are too many.* The small army would tend to magnify God's part in the victory over the Midianites. *Israel vaunt themselves.* Boast, magnify themselves. *Mine own hand hath saved me.* The author would have us realize that to God belongs the victory.

3. *Whosoever is fearful and trembling.* Jehovah cannot use men who are discouraged. He will not give the victory to men who are running the other way. *Depart from Mount Gilead.* These words present great difficulty. The meaning of the verb is unknown, and Mount Gilead is east of the Jordan. On the whole it is better to read Gilboa in the place of Gilead.

4. *The people are yet too many.* The numbers are still too great; and Jehovah prescribes another test. *I will try them for thee there.* Jehovah will test them. The figure is taken from the refining of precious metals.

5. The test was one of attitude, which in physical and moral warfare has been more valuable than strength or skill. Jehovah must have soldiers who appreciate the importance of their task, and who are willing to present their life a living sacrifice for His service.

6. *The number of those who lapped.* Those who drank by using their hand for a cup. *The rest of the people.* Those who kneeled to drink from the body of water.

7. *By the three hundred men—I will save you.* The three hundred picked men. The men who had consecrated their all to the service of Jehovah. *Every man to his own place.* Which is to say that all of the rest of the people went to their homes.

8. *Camp of Midian was beneath him in the valley.* This corresponds to v. 1, and furnishes an introduction to the surprise of the Midianite Camp in Vs. 16-22.

16. *Three companies.* The purpose of this division was to make a simultaneous attack on three sides of the enemies' camp. *Put in their hands trumpets, pitchers, and torches.* The jars were for the purpose of concealing the light until all were in readiness, then they were broken with a startling crash, to confuse the enemy.

17. *Look on me and do likewise.* Gideon's instruction to his men was to wait until he gave the signal to make the unique charge.

18. *Then blow the trumpet.* The command was first given by Gideon to his own command and it gave the order to the other two companies. They were to blow their trumpets and shout "for Jehovah and Gideon."

The Inner Circle

The Lesson in Today's Life.

BY JOHN R. EWERS.

In these days of padded church rolls, of most remarkable reports of evangelistic campaigns, of mob Sunday-schools, and of general inflation it is good to read the story of how God does business.

Rev. John R. Ewers.

GO HOME.

God did not want Gideon to be liable to the "We did it" charge. He wanted the glory to go where it belonged. Not the "princely pastor;" not the "gang of rooters;" nothing human at all, but rather the quiet spirit of the divine Gideon, with his chosen band of 300, is a mighty rebuke to the number-juggler with his "Whoop 'em up" stunts. So Gideon weeded out his army. The timid, the half-converted were told to "depart early." It is better to "depart early"—it saves much labor for the church clerk! It is a long, painful process to allow the camp followers to straggle home when they get ready. "Now if anyone feels timid about tackling the enemy," said Gideon, "it would be better to retire now, for to retire when the enemy sees you do it is not considered good form in military circles." Two out of three "departed early." The remarkable thing was that so many remained!

STILL TOO MANY.

Evidently Gideon was not working for a mob. He imposed a clever test. Leading his army to the river he commanded them all to drink. Some flung aside shield and spear, and, stretching out upon the river's edge, proceeded to get one good drink. Others, retaining their weapons and keeping watchful eyes upon the country round about, dipped up the water and lapped it out of their hands. There were only 300 of these watchful, high-tensioned fellows but Gideon was willing to commit his cause to them. What! Only 300? Yes, 300 and God, you know, are better than 3,000 without God. That's the point: you must not send God home and try to do it yourselves. The teacher cannot get along without God any better than the evangelist. Between you and me, the other fellows were the best trumpeters! When it came to horn-tooting they were the boys.

CURIOUS WEAPONS.

Pitchers, torches and horns. Anything would do for it was God who was going to win this battle. The lesson clearly states that the idea was to show that God was the victor and not men. "If God is for us who can be against us?" Wesley and his Holy Club at Oxford, derided by the cultured worldlings—but God was with Gideon. Williams College students under a haystack during a rainstorm, praying for missions—God was with Gideon. Spener in the University of Halle, with all Germany against him, but that little study full of praying Christians kindled new spiritual life in Germany. Thomas Campbell and the Washington Association against the world—but God was with Gideon. "Fear not, little flock, it is the Father's good pleasure to give you the Kingdom." "One man with God is a majority." Nothing puts iron into a man's blood like remembering that he is doing God's work and God will not let his work fail. "God is for me." "Not by might, nor by power but by my Spirit, says the Lord of hosts."

ENCOURAGEMENT.

This story brings a great message of encouragement to many little groups. You cannot judge a thing by size. We all do our utmost to build up our churches in solid fashion but let us pray God that we may never come to rely upon numbers, wealth, culture, social prestige or intellectual brilliance. The spirit of God alone can make a church great.

THREE HUNDRED HEROES.

Six hundred at Balaklava, 300 in Jezreel, how many in your class? In the New York Times a business man writes of his admiration for the brave men of Europe and asks himself whether he would have the nerve to be a brave soldier. Each man needs to keenly search himself in these days and determine whether he is made of hero-stuff. Would he stand fire? Would he fight? We need not search long nor far. There are moral equivalents for war. Go alone into your room. Put yourself through this catechism: (1) Have I side-stepped the difficult task? (2) Have I been afraid to stand for a reform on account of my business? (3) Have I put my money generously into unselfish enterprises? (4) Have I allowed other men in the church to do my work? (5) Have I, when some difficult and dangerous proposition came up, softly slipped away in order that I might not be in any danger of sacrifice or suffering? I tell you such questions search a man's soul. Stand up to it. Be a man. Don't be one of the timid sisters who went home!

THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON
Editor of THE CHRISTIAN CENTURY

THE CHURCHMAN (EPISCOPAL).

Under the title "The Meaning of Baptism" Mr. C. C. Morrison, the editor of The Christian Century, has given an interesting summary of the topic, especially as it is related to the history of modern sectarianism. In so doing he brings out more than one little known fact. The Disciples, to whose fellowship Mr. Morrison belongs, practice rebaptizing for those who have not been immersed, not, it is explained, because they do not recognize them as Christians, but because immersion is held to as the only Catholic mode of baptism. Mr. Morrison is not in sympathy with this position. He shows that baptism by immersion has figured little in the divisions of the Church and will doubtless likewise figure little in its unity. The Baptists did not become a separate people because of their practice of baptism by immersion; neither did the Disciples. The Baptists opposed infant baptism and for a long period practiced baptism of adults by sprinkling. Their plea was a regenerate church membership. A writer in The Christian Union Quarterly says that in the origin of the Disciples baptism by immersion did not figure at all, and when Thomas Campbell was brought face to face with it he was greatly disturbed. Their plea was the union of the divided House of Christ. There are one hundred and eighty-six distinct communions in America. More than four-fifths of these practice baptism by sprinkling and pouring and in consequence of their common baptism they are no closer together than Baptists and Methodists; neither are Baptists and Disciples any closer together because of their common baptism by immersion than Disciples and Presbyterians. If baptism by immersion be such a hindrance to the union of the Church, what explanation can we give for the four-fifths of the American communions not getting together on their common baptism by sprinkling and pouring, or the remaining one-fifth not getting together on its common baptism by immersion? If the entire one hundred and eighty-six communions practiced baptism by immersion it would not unite the Church in America. It would remove one item from controversy, but we would have a long way to go then. The need of these times is a baptism so thoroughly Christian that those who have been baptized will cease bearing false witness against one another and cease hating each other.

THE STANDARD (BAPTIST) CHICAGO.

The author of this echo of ancient controversy confesses his reluctance to arouse again the heated declamations of the past which have been in process of quieting under the influence of the insistent questions of the living present, but his excuse is a new thesis and the abiding interest of certain denominations in the baptism question. The gist of the books is the unfolding of the principle that insistence on a mode of physical baptism is but a form of legalism against which Christ always declaimed; that baptism is not a personal act of legalistic obedience to a specific command, but a social act of initiation into a social institution. As such the church may determine the mode, and since all great communions are agreed that immersion is not objectionable and some consider it indispensable, that form of baptism is preferable. The argument throughout is good and there are conclusions that are worthy of careful consideration. The final summary justifies the position of the Disciples in their general platform, except that it socializes instead of individualizes the act of baptism.

CENTRAL CHRISTIAN ADVOCATE (METHODIST)

THE MODE OF BAPTISM.

It cannot be stated too strongly that it is childish to try to bring together all Christian bodies, which the Disciples assert to be their maximum aim, so long as they flourish their pitchforks and fork into the outer darkness all Christians who will not stultify their intelligence and submit to a second baptism in which they do not believe.

The Rev. Charles Clayton Morrison, editor of The Christian Century, a fine type of scholar and gentleman, who has brought a crown of thorns upon his temples (albeit not on his intellect) by speaking quite plainly to his people on this matter, has shown that baptism by immersion has cut but little figure in promoting the divisions of the Church. Originally the Disciples did not baptize by immersion. Neither did the Baptists. The Baptists for a long time have practiced baptism by immersion.

A writer in the Christian Union Quarterly, the Disciple organ, ably edited by Dr. Peter Ainslie—says that in their origin the Disciples made nothing of baptism by immersion. Then why should it now? Is there a newer revelation? In truth, there is not.

BAPTIST COMMONWEALTH.

The purpose of this book is to aid the cause of what is coming to be known as "open membership," that is the acceptance of any "baptism" preferred by the applicant for membership. The author has chiefly in view his own denomination, the Disciples, but includes Baptists and all other immersionists in his discussion. His method, however, is more radical than that usually pursued by Baptists who contend for the same position. He maintains that baptism in the New Testament does not mean any definite act, but does mean induction into a church by any ceremony that may be acceptable. This assumption is the spinal column of his whole discussion, which takes a wide range and runs into many situations where we are not able to accompany him. He bases this contention on the assumption that in the Greek which the Jews of Christ's time understood, the Greek word Baptisma had lost that exclusive meaning of immersion which it is universally understood to have in classic Greek, and had come to mean solely induction into a social fellowship, first as proselyte baptism among the Jews, and second, as baptism into the church membership among Christians. He says that a hundred (or is it a thousand?) uses of the word in classic Greek are of no value in interpreting the New Testament. My inquiries among those presumably well informed has failed to find one agreeing with the author.

THE EPWORTH HERALD (METHODIST).

The interest in such doctrines as baptism is seen in the publication of such a book as Philip Mauro's. It is written from the anabaptist point of view. The newer spirit, with a strict adherence to immersion, too, as his own point of view, is that found in The Meaning of Baptism, by Charles Clayton Morrison, of The Christian Century.

The Mid-Week Service

By Silas Jones.

TOPIC FOR JANUARY 20.

Going Forward. Ex. 14:1-20; Phil. 3:7-21.

"There are two lines, if not more," says a distinguished writer, "in which we may look forward with hope to progress in the future. In the first place, increased knowledge of nature, of the properties of matter and of the phenomena which surround us, may afford our children advantages far greater even than those which we ourselves enjoy. Secondly, the extension and improvement of education, the increasing influence of science and art, of poetry and music, of literature and religion—of all the powers which are tending to good, will, we may reasonably hope, raise man and make him more master of himself, more able to appreciate and enjoy his advantages, and to realize the truth of the Italian proverb, that wherever light is, there is joy."

THE SPIRIT OF PROGRESS.

We take it for granted that all sensible men believe in progress. They do not. There are vast populations that detest it. A letter from an oriental official to a western inquirer is often quoted to illustrate the attitude of the orthodox Mohammedan toward scientific inquiry. "The thing you ask of me is both difficult and useless. Although I have passed all my days in this place, I have neither counted the houses nor inquired into the number of the inhabitants; and as to what one person loads on his mules and the other stows in the bottom of his ship, that is no business of mine. Listen, O my son! There is no wisdom equal to belief in God."

SPURIOUS PROGRESS.

The notion that we must be moving on so possesses some of us that we are always busy making changes in our methods of work and introducing new machinery without much thought as to whether the new methods and machinery are better than the old. What we demand is change. We pull down the old barn and put up a new one that is neither better nor larger than the old. We run around a circle and imagine that we are going somewhere. We establish new societies and reorganize old ones and then congratulate ourselves on the progress we have made, although we are unable to point to a deeper and wider knowledge of life or to a greater passion for righteousness as evidence that we have gained something worth while. We have a belief that because the world is changing it is growing better. This is not a bad sort of belief but it needs watching. Degeneration may be taking place while we are standing aside to let the world march on to perfection.

OBSTACLES TO PROGRESS.

The situation and conduct of the Israelites at the Red Sea are not strange to men who try to leave slavery of any kind for the land of freedom. The way of Israel seemed to be blocked. Retreat was impossible; to go forward was impossible. There was loud wailing. There was regret that an attempt had been made to gain freedom. The leader was blamed because he had awakened patriotic feeling and had induced the people to leave the house of bondage. Of course, we do not come to the sea and have the choice between drowning and being cut to pieces by the enemy, but we have experiences that are essentially similar. We cry out against the leader who has dared to bring us into a place of difficulty and danger. We long for a quiet place to die and for a conventional burial ground. Then it is that we need to hear the voice of God, speaking through whatever agency he may select, saying, "Go forward." The way out of obstacles is forward to the truth and the character that are marks of free men.

Neh. 1:1-11; 2:1-6; Ezek. 2:6; I Cor. 16:13; Phil. 1:17-28; 2 Tim. 1:7; Gen. 12:1-9; Ezra 8:22, 23; Dan. 3:16-18; Acts 4:19; 5:29; Heb. 4:16; 13:6.

Disciples Table Talk

A CO-OPERATIVE SERVICE.

It is now generally acknowledged that The Christian Century's news service is pre-eminent among the journals of the Disciples of Christ. For comprehensiveness of outlook, many-sidedness of interest, originality of interpretation—in a word, real newsiness, this service is unique. It has taken much effort to bring it to the high degree of competence which is the delight of all our readers. Again and again we are asked how it is done. "Where do you get all that juicy news from?" inquires a layman who says he has long since wearied of the dull, visionless reports inflated with self-praise with which the conventional paper fills its columns.

Our answer is that our readers give it to us. They have learned what we want, what our readers want, and they send us live "stories" of occurrences and observations in their local or neighboring churches, knowing that what they send is to be treated not as an article to be run in the exact form in which they have written it, but as data to be edited in the office or rejected altogether if the news editor regards it as either uninteresting or not significant.

This co-operation of our readers, and especially the pastors of our churches, is one of the things for which we are sincerely grateful. Among those who lend a helping hand in this fine service are scores of the busiest and ablest pastors of our largest churches. They are modest men, but they rightly reason that instead of its being immodest or forward for them to inform their church newspaper of what seems to them good news, it is their duty to do so, even though the news does involve their own names. Our correspondents have the good sense not to accompany their news "story" with an apology. During the coming year it is our desire to greatly expand this news-gathering co-operation between this department and our readers. We desire that every local parish paper published in our brotherhood, and every church calendar or bulletin be mailed regularly and promptly to this office.

We ask all our readers to be on the lookout in their own churches and districts for events or utterances that would add to the interest and completeness of the department of Disciples Table Talk. Especially do we wish news that brings good tidings of social service activities in the church; forward steps in religious education; novel and helpful things in church methods; union movements promoted or engaged in by our churches; significant or timely utterances of our ministers; and any event or movement indicating that the churches are taking Christ's religion more seriously.

To be still more concrete, here are some illustrations of what The Christian Century considers "news:" Seventh Street Church, Richmond, Va., is making an effort to get each of its organizations, Sunday-school classes, etc., behind some definite social task; some of the classes, for instance, are doing Christian work in the slums. In a recent number we reported that H. H. Peters, of Paris, Ill., had taken a hand in the problem of the city's water-supply, and that he is getting results. That is news. During the recent meeting at Bloomington, Ill., Dr. Combs delivered an eloquent plea for religious tolerance. That was good tidings, and the "Century" published his statement last week. The church at Norfolk, Va., has recently expended $50,000 on a building intended primarily for the work of religious education. That is heartening and helpful news. There has just come to this office the story of an evangelistic meeting in a Disciples church that was planned on such broadly Christian lines that the other churches of the town asked to co-operate and at the close the Presbyterian, Methodist and Disciple ministers united in a baptismal service using the Disciples' baptistery. That is news, good news, showing that Disciples, and other people too, can practice Christian unity when they have a mind to.

We ask our readers to advise us of such news, either at length or in brief as they may judge the matter deserves.

This is one way in which each reader can pay his debt to all the other readers who are rendering a similar service to him.

Federated Evangelism.

J. L. Thompson went to Redwood Falls, Minn., to hold evangelistic meetings in the Disciples' church there but, finding the neighboring churches cordial, extended an invitation to them to join in the enterprise. The Presbyterian church did so by formal vote, and in the meeting that followed 233 people made the confession of faith, 80 of them choosing to affiliate with the Presbyterian church, and 5 with the Methodists. The baptistry of the Disciples' church was used each evening by ministers of all the denominations and the converts were inducted into the church. The spirit following the meetings was the very best.

R. A. Long Speaks to "Down and Outs."

R. A. Long, millionaire lumberman of Kansas City, and prominent member of the Independence Blvd. church, spoke to the "down and outs" that were being fed at the Helping Hand Institute on Dec. 25. Eight hundred men were being served with a Christmas dinner. The dinner was given by the brotherhood of the local church. Mr. Long announced that he would resume construction on several buildings on his 1,600 acre farm near Lees Summit, stopped by the war, which would give work to many of those who applied. This announcement, coupled with Mr. Long's expressed wish that other Kansas City business men would resume their halted work, brought cheers from the crowd. Mr. Long said: "This world is a wonderful place. Our stations in life are different. Each man to his talents, and only a few of us possess the talent of money making. But I tell you that talent is useless, perhaps, unless it is used to help and aid our fellowmen. I believe God is right here, in your hearts and mine, and I believe we will best serve him by serving others." "In times of greatest stress, when business hangs heaviest on me," he went on, "I often turn to the Twenty-third Psalm to try to come closer to God. If you are not clothed with a Bible, get one, carry it with you, and when the discouraged months come upon you, read from it."

Minister Reads "The Signs of the Times."

Roy B. Bowers, minister at Ocala, Fla., announces a series of sermons under the general caption of "The Signs of the Times." He proposes in this series to interpret modern tendencies. The sermon topics are as follows: "The Increase of Divorce and the Laxity of the Marriage Relation," "The Modern Woman Movement," "Woman Suffrage," "Women as Job Hunters," "The Appalling Decrease in the Ministry," "The Increase of Doubt and Scepticism," "Industrial Revolutions," "Trust Busting," "The Social Service Movement," "The Trend of Modern Educational Ideals."

Church Leaders Have a Social.

A social for the leaders of the local church is the latest idea at Central church, Rockford, Ill. On the evening of Jan. 6, about forty people who represent the organizational machinery of the congregation gathered for a social evening in the church edifice and planned for the new year. The function was called a mid-winter picnic.

Dr. R. H. Crossfield Convocation Speaker.

Valparaiso University, Valparaiso, Ind., secured Dr. R. H. Crossfield of Transylvania University to speak at the quarterly convocation of that institution recently and also at the annual meeting of the corporation which conducts it. Dr. Crossfield reports the number of ministerial students of the Disciples to be increasing. There are 1107 such students in 27 institutions which are co-operating with the Board of Education. A larger percentage of the students are coming from towns of considerable size and cities. They are coming better prepared for the high schools and with plans to stay longer than formerly.

Asked to Reconsider Resignation.

J. T. Houser of Davenport, Ia., recently resigned to enter the evangelistic field. The church on Dec. 27 voted almost unanimously by a rising vote to ask him to reconsider his resignation and there is a petition in circulation which already has nearly six hundred names, which appeals to the pastor to remain. He had planned to enter evangelistic work but meanwhile had received calls to some good churches, among them Johnson City, Tenn., and a suburban church at Berkeley, Cal. He has not announced his decision yet but will do so at an early date.

Church Helps Salvation Army.

First church, of Augusta, Ga., where Howard T. Cree is pastor, helped the Salvation Army at Christmas time. A Christmas tree was given to the local army organization and the children of the Sunday-school gave many substantial gifts to be distributed by the Salvation Army. It is understood that this practice is to be continued from year to year.

Missionary Speaks to Young Men.

Guy S. Inman, C. W. B. M. missionary in Mexico, and just now executive secretary of the Latin American Conference to be held in Panama in 1916, spoke before the Young Men's Society, a Bible class of Central church, New York, on Dec. 27. He presented the needs of the field where he is accustomed to labor and the privileges of missionary work. This class is usually taught by P. F. Jerome, a business man of the city.

Farewell Meeting at Cedar Rapids, Ia.

The Ministerial Association of Cedar Rapids, Ia., held a union service in the church of which Walter M. White is pastor on a recent Sunday evening to express the esteem of the group of churches in that city for Dr. E. R. Burkhalter, who is the retiring minister of the First Presbyterian church of Cedar Rapids. Walter M. White presented the resolutions that had been passed by the association.

Pastor Preaches in a Theater.

The Y. M. C. A. of Augusta, Ga., holds Sunday afternoon meetings in a theater called "Dreamland." They invited Howard T. Cree, pastor of First church, to speak there the Sunday afternoon after Christmas. There was a special musical program and a large audience to hear the well-known and popular speaker of Augusta.

Reception to a Missionary.

The third division of the C. W. B. M. auxiliary at Fairfield, Ia., held a reception recently at the home of a member for W. C. McDougal of India who is a missionary on furlough, and in the service of the C. W. B. M. Mr. McDougal gave an interesting talk on India which was much appreciated by the 75 ladies who were present. A two course luncheon in which lavender and white was the color scheme, was served.

Dinner Served after the Sermon.

The Brotherhood in Indiana Ave. church, South Bend, Ind., attended the morning service in a body on Dec. 20 and listened to a sermon entitled "Gist." After the service, a dinner was served in the church and speeches were made by some of the prominent laymen.

White Decorations for Christmas.

First church, of Seattle, decorated its edifice in white for the Christmas season this year. An immaculate white cross adorned the platform. At the Christmas exercise, a report was read by investigators as to the condition of the poor of the city and a most liberal offering was placed at the foot of the cross by the assembled congregation. A feature of the program was singing by a boys' chorus.

Auxiliary Receives a Bequest.

The Auxiliary of the C. W. B. M. at the University Place church, Champaign, Ill., received a bequest of a hundred dollars from one of its members recently. Mrs. Emily U. Branch passed away leaving an estate of eleven thousand dollars. She remembered her favorite organization in this way and left the remainder of her estate to her husband and sons.

A. L. Ward is Happily Surprised.

A. L. Ward, of Lebanon, Ind., came home from a holiday trip at Indianapolis on a recent evening to find his house filled with the members of his congregation. A member of the official board presented the pastor and his wife each a handsome leather rocking chair. Light refreshments were served and a very pleasant evening was spent.

Sunday-school Class Cheers Poor Children.

The Mary and Martha class of Central church, Jacksonville, Ill., decided to do something for the poor on Christmas. They gathered up twenty poor children for a party at the church and gave them a Christmas tree and Christmas presents. There were refreshments and games. The young ladies were much interested in this extension of the Yuletide cheer.

Happy Though Married.

To be happy though married is proposed as one of our modern problems by some persons, but Dr. B. B. Tyler, formerly pastor of the South Broadway church of Denver is possessor of the happy secret and he ought to know for he has had 52 years of married life. He was interviewed on his wedding anniversary and said: "Mrs. Tyler and I have only been separated two months since our marriage. We've traveled together, crossed the Atlantic eight times, seen the same sights and heard the same sounds, and now, in later life, we are even happier in having the same reminiscences." For young swains Dr. Tyler gave the following advice from his store: "Don't get married until you are crazy in love and you haven't any sense left. That's just the condition I was in when I married Sally Burton on Christmas day fifty-two years ago, and I haven't gotten over it yet."

English Minister Succeeds in America.

J. H. Versey was called to the Cadillac, Mich., church a year ago from England and he has had a very prosperous year in the land of Uncle Sam. The building was remodeled at a cost of $3,500 and besides this the congregation raised the money and paid off a thousand dollar mortgage. Fifteen hundred dollars of this money was raised outside of the membership which shows the standing of the church in the community. The next point of attack is to secure an adequate heating plant.

Another Location Offered for Assembly.

The task of finding a location for the proposed National Central Assembly, to be located in Michigan and to be conducted for Disciples, is a difficult one. The latest news is an offer from the Christian Outing Grounds at Long Lake to allow the use of this location for the proposed assembly. The committee has not yet announced a decision.

An Aged Disciple Goes to His Reward.

James Hutchinson was 99 years old last May. He was vigorous and took care of himself all his life. During the summer he fell ill with the heat and some time ago passed away. He was a charter member of the church at Chillicothe, Mo., and was the last of the charter members to pass away. He has lived in Chillicothe for 75 years and was universally beloved. The community long since conferred upon him the affectionate title of "Uncle." In 1910 he gave a house and lot to the National Benevolent Association and the Bible College of Missouri jointly. He was always liberal, though a man of modest circumstances.

Students Turn to the Church.

The students at the state university at Columbia, Mo., have been turning to the service of the church. A young man has recently given up the work of teaching for the ministry and two have joined the Volunteer Band this year. These good results have come from the work of the Bible College which operates in connection with the university, of which G. D. Edwards is the dean.

The Educational Day Manual.

The Board of Education has issued a manual for the use of those to prepare to observe educational day on Jan. 17. This interesting booklet contains an address by Prof. E. E. Snoddy of Translyvania University; sermon outlines by G. D. Edwards of the Bible College of Missouri, Prof. Charles E. Underwood of Butler college, and President R. H. Crossfield of the Board of Education; a brief statement of what six other religious bodies do for Christian education and practical suggestions for the observance of the day. The document is full of meat and the material will doubtless be given a wide circulation.

Disciple Boys Defeat Presbyterians.

Central church of Wichita, Kans., has a basket ball team in connection with its Sunday-school. They played recently with the team representing the First United Presbyterian church of that city and defeated them with a score of 41 to 6. The local paper says the Disciple boys "romped all over the floor with their opponents."

A New Book Coming.

Peter Clark Macfarlane, the author of "Those Who Have Come Back," writes from San Francisco, "The first draught of my new novel is complete. It will require six months' work yet. It has a sort of unofficial clergyman for a hero, and treats some problems of considerable interest to the world if not the church."

Thousands Attend Christmas Exercise

The Christmas tree provided by the Auburn, N. Y., church of which E. W. Allen is pastor, was attended by over three thousand children. The church has been renting a theater for Sunday evening services this fall in order to reach the non-church-going population of the city. A thousand people has been the average evening congregation. The largest theater in the city was engaged

Rev. E. W. Allen.

for the Christmas exercises and tickets were handed out on the street by the church members to every child that looked like he might be forgotten at the Christmas time. The tickets were provided for children between the ages of six to sixteen. The afternoon exercise for the children was religious all the way through. The Christmas story from Luke was told. The music by the orchestra of twenty pieces was sacred music, and all the vocal selections were in keeping with the occasion.

When the curtain arose and the big orchestra burst forth in melody, there was unchecked and deafening applause and shouts and stamping of little feet. And there was cause, for the spacious stage of the theatre was a fairyland. In the centre, towering up into the flies, stood a proud evergreen, brilliant as a magnet, holding a thousand falling stars of green, red, blue and white. And at the side covering half of the expanse of the stage was a huge billboard picturing the birth of the Savior and above it hung a great white electric star. In the background was a forest scene.

The programme was in perfect keeping with the occasion. Following the overture the hundreds of children opened forth into the old carol, While Shepherds Watched Their Flocks by Night, a piece sung in all the schools of the city. And there were fervor and glad notes of joy in the volume of praise which almost shook the building.

In the evening another meeting was held in the same theater for the grown-ups. The same program with the exception of the music was given at the evening meeting and a second audience of three thousand came in.

"I have been thinking for weeks," Mr. Allen said, "that the people ought to give some special expression of confidence in the nation's ruler. And after prayer and much meditation I have come to the conclusion that no better time than now could be found to present to you such a letter for your endorsement.

"One hundred years ago last Thursday night the Treaty of Ghent was signed between the United States and England. And now on that vast boundary line between us and Canada there is not a single fortress. All between us is peace. For years we have been prepared for peace and peace has resulted. At this time in commemorating the birth of the Prince of Peace and at the same time remembering the Treaty of Ghent I believe it is altogether fitting and proper that we should endorse the policy of President Wilson who has done so much toward preserving concord in our land."

When the entire audience rose in mute endorsement, he continued: "I think that this kind of expression from every community in the United States would do more for the peace movement than a million dollars voted for the cause."

The meeting was then asked to endorse a letter to President Wilson the text of which is as follows:

"To the President of the United States:

"Dear Sir:

"Fifteen hundred Christian citizens in a meeting at the Auburn Auditorium tonight voted to send you an expression of our great appreciation of your administration's wise and peaceful policy.

"We commend you for your tactful expressions in regard to maintaining a strict but friendly neutrality with all warring nations.

"We trust that your leadership, executive and legislative, may be a continued success in keeping our nation upon a peace footing, since the one hundred years of the Treaty of Ghent have demonstrated the sound judgment, 'in times of peace prepare for peace.'

"We pray that you may soon have the coveted opportunity of using the great powers of your high office to bring about an amicable mediation among the nations now at war.

"We pledge ourselves, at this season of commemorating the advent of the Prince of Peace, to support you in promoting His Spirit of love and kindness to all mankind, which we are persuaded is your exalted purpose. We petition the God of love and King of Kings to grant you needed strength and wisdom in your arduous labors in behalf of the people of these United States and the families of all mankind."

The effect of these celebrations has been to bring to Auburn and the whole country about a deeper sense of the significance of the Birthday of the Prince of Peace.

Class Debates Over Missions.

The Loyal Sons Class of First church, Davenport, Ia., had a debate on the evening of December 16 on the subject "Resolved, that foreign mission work is of more importance than home mission work." There were two speakers on each side and among the judges was J. T. Houser, pastor of the church. The points made by the speakers were impressive and the debate was, by a narrow margin, awarded to the affirmative.

Young People See "Mother Goose."

The C. E. Society of Dodge City, Kans., planned an unusual evening for its members recently by giving a Mother Goose fair. The visitors that evening were introduced to Jack Horner, the old woman who lived in a shoe, and others who had been imported from the land of legend. The evening was a mirthful one full of good fellowship.

A Reading in Place of Sermon.

James C. Burkhardt is pastor at Muskogee, Okla., and he recently varied from his usual Sunday evening service by giving a reading in place of the sermon. The selection was from the pen of Dr. Charles E. Jefferson, a prominent New York pastor, and was entitled, "Christmas Makers." This was given on the Sunday before Christmas. The innovation was appreciated by the congregation.

Christmas Message Printed and Circulated.

F. F. Walters of Wichita Falls, Texas, preached an able sermon on December 20, and on request the sermon was printed in tract form and circulated through the community as a Christmas greeting. The subject of the sermon was "Christ's Gift to Mankind."

Beatrice, Neb., Church Grows.

The annual meeting of Beatrice, Neb., church was held on December 14 and the various departments of the church made their annual reports. The report of the pastor, C. F. Stevens, showed an active ministry. He made 1040 calls, had 19 weddings, conducted 18 funerals and received into the church 85 people. The church now has a resident membership of 1050, which is the largest in the state. The congregation raised and expended $11,673.92 during the year for all purposes. Of this, $3,448.37 was contributed to missions. It is stated that not all missionary contributions went through the hands of the treasurer, as some individuals send their offerings direct, allowing the national societies to credit the church with the amount.

Evangelist Lectures for Charity.

Herbert Yeuell recently assisted the associated charities of Elwood, Ind., in raising a neat sum of money for the poor of the city. The Red Men donated their Wigwam and the illustrated lecture was given in their hall. Graystone Lewis, the singer who travels with Evangelist Yeuell, also helped in the charity entertainment.

Will Publish Volume of Sermons

W. A. Schultz who has been evangelizing in Texas for twenty years is arranging for the publication of a volume of his evangelistic sermons. He recently visited C. C. Klingman in San Angelo to have his manuscripts examined by his friend.

Death Interrupts Social Gathering.

In the midst of a festive evening at Marshalltown, Ia., church, at which occasion the members of the church were honoring the wife of the new pastor, Mrs. George L. Thore, gloom suddenly fell upon the company for death had invaded their ranks. Mrs. Dan Graham, an old member, and much esteemed, dropped dead with heart disease. She was seventy years of age.

Will Go to India.

Mr. and Mrs. C. V. Dunn, who have been living recently at New Philadelphia, O., but who are moving to Salina, Kans., to take charge of the church work there, have volunteered for the mission field and are waiting to be sent out by one of the national boards. Mrs. Dunn has taken a six year course in Bethany and two years at Yale in preparing for this service.

Church Remembers a Widow.

Religion pure and undefiled is to visit the widows and orphans in their affliction, and this consideration has led the Ladies' Aid Society at Kokomo, Ind., to arrange a food sale recently for the benefit of a very deserving widow of the congregation. The food sale was conducted in a local newspaper office. The community gave very liberal patronage to this significant enterprise.

Pastor Discusses Disciples Journalism

Before a session of the Chicago Disciples' Ministers' meeting, Austin Hunter, pastor of Jackson Boulevard church, recently read a fine spirited appreciation of the function of church journalism. His paper was non-partisan and constructive. A single section devoted to the dangers inherent in such journalism dealt with certain concrete conditions which will be of general interest. Mr. Hunter said in part:

First of all there is danger that our movement shall be exploited for private profit. This is an intensely commercial age in which we live. Men are interested in accumulating wealth: the spirit of mammon

Rev. Austin Hunter, of Jackson Boulevard Church, Chicago, who declares that the desire for private profit is chief among the dangers in religious journalism.

controls much in all our affairs. Our publishers are human and it would not be surprising if in some instances the temptation for private profit would be a controlling factor with them. They are answerable to no one except the brotherhood at large and almost the only channels through which this brotherhood can voice its complaints are the papers themselves which are published by those against whom they might complain. So the publisher has the situation quite largely in his own hands. A most superficial study of our papers will reveal the mammon spirit too often prevalent. A religious viewpoint is advocated, not always because the editor would die for his position, but because it will increase circulation and enlarge Sunday-school supply orders. Special write-ups of churches are made with the understanding that a special canvass for subscriptions shall also be made. The competition for the patronage of the brotherhood is sharp and favors are shown and criticisms directed ostensibly for the purpose of securing as large a measure of this patronage as possible. Campaigns and rallies are promulgated among the churches always with a corresponding campaign for subscriptions for the paper fathering the campaign. A brotherhood paper demands patronage on the grounds that a part of its profits are turned over to our missionary agencies, and a private publishing house likewise demands the patronage on the grounds that their private contributions exceed the public contributions of the brotherhood house, and that they support a larger circle of missionary agencies. In the meantime it is difficult to convince the unsophisticated that the motives of either are unselfish. Fake advertisements are frequently admitted because they are profitable. A reputable doctor some time ago pointed out quite a list of unethical ads. Until the protests became too strong promoters preyed upon the brotherhood through the columns of our church papers. (The only time I have ever been financially fleeced has been through the purchase of stocks editorially endorsed in our papers.)

I do not mean by this to charge our papers with a wholly mercenary spirit, but merely to call attention to this as a clearly manifested danger.

A second danger is to be found in sowing the seeds of suspicion and discord. In common with all religious bodies we have different schools of thought. As Carey Morgan said we have some who travel too fast and certainly some who travel too slow. In these days of religious transition there is need of patience and forbearance. The general sincerity of our brethren, ultra conservative and ultra liberal, may be safely assumed. Yet there is much suspicion in the air. It is not chargeable to any one school of thought; sinners are to be found in both camps. The extreme conservatives think the liberals are surrendering the plea, while the ultra liberals are confident that the conservatives have long since surrendered it. Our papers create and keep alive the spirit of suspicion. A list of the sweet epithets used on both sides would cover many pages and bring the blush of shame to every one seeking that charity which "thinketh no evil." For one I have often wished our papers would reach us the first of the week instead of the last that I might have a sweeter temper for the Sunday services. There is entirely too much partisanship in our journalism. The most unfortunate feature of it all is that it has extended to our missionary societies. Their work has been severely handicapped by the suspicions created by our papers. These papers should "endeavor to keep the unity of the spirit in the bonds of peace," they should all "strive with one spirit for the faith of the gospel." "Let there be no divisions among you" should be heeded by editors as well as others, and "mark those who create divisions among you" should be applied to editors as well as to trouble makers in the local churches. As a people we have stood for the greatest tolerance and liberality consistent with loyalty to the gospel. We should allow no one, not even an editor, to spy out our liberty and we should not allow them to spy out the liberty of any other child of God.

A third danger of our journalism is to be found in the undue power given the publishers. We have heard much in recent years of a "paper pope." The charge is not without some foundation, only there is a plurality of popes. Our papers can make or unmake men so far as their standing among the churches is concerned. A publisher possesses power out of all proportion to other men of equal and superior ability in the brotherhood. The controversies over the management of conventions is often the outbreakings of the envious cravings for leadership among our publishing interests. Almost the entire controversy over the General Convention proposition is a matter of our publishing houses. There is fear that there may be a power that in some fashion might control or regulate our publishing concerns. Its advocacy on the one side and its opposition on the other seems largely to center in those interests.

A few years ago Chas. Sheldon edited for one week the leading daily of Topeka in a way that he thought Christ would have a daily paper edited. I wish that our church papers could be edited with a similar spirit, that they might come to our homes as angels of light filling us with joy and love, stimulating us to the larger activities of the kingdom of God.

A COLLEGE EDUCATION

Required of All Missionaries, Therefore Support Our Colleges on

EDUCATION DAY, JANUARY 17, 1915

Send offerings to CHARLES E. UNDERWOOD, Treas., 70 Layman Ave., Indianapolis, Ind.

Dedication at Taylorville, Ill.

The church at Taylorville, Ill., dedicated their remodeled building on December 20. The day was cold and stormy but the audiences of the day were fine. The improvements on the building had cost $12,000 of which amount, $6,400 had been secured and $5,600 was still needed. The pledges and offerings of the day aggregated over $6,300. The auditorium of the building has been changed and decorated until it is new. A Bible-school annex has been built with 14 class rooms, and a well-equipped kitchen and dining-room. Geo. H. Brown has been the pastor during these achievements. He goes soon to North Tonawanda, N. Y. John R. Golden, state secretary, assisted in the dedication.

Minister Also an Editor.

G. Lolin Eaton, pastor at Center Point, Ia., is editor of the local paper and owner of the plant that publishes it. He has a job printing plant and a simplex typesetting machine. It is the only paper in town and is run as a community paper.

Pastor has Evangelistic Success.

R. Tibbs Maxey has brought 117 into the fellowship of Kearn Park church in Portland, Ore., in 18 months. He had a prominent part in the campaign this fall which made Oregon dry.

Pastor Has Evangelistic Success.

T. S. Tinsley of Midway, Ky., has been having abundant evangelistic success this year. He recently baptized fifteen during some special decision week services. In this series of meetings, he preached on the last words of Jesus on the Cross, using each saying as a text. He has inducted 300 people into the church during the past year in his own field, and in others where he has preached. Two new buildings are in process of erection, owing to his efforts. These are at Philomatte, Tenn, and at White Sulphpur, Ky.

Pastor Writes Songs Against the Saloon.

Chas. M. Fillmore, pastor of Hillside Avenue Church of Indianapolis, writes songs in the midst of his pastoral work. He has recently issued two new ones, entitled. "Tell Mother I'll Vote Dry" and "Our Slogan."

Rural Pastor for Eight Years.

The frequent changes of rural pastorates is often noted and the work of a man who can stay on one circuit for eight years and develop it on modern lines is worthy of note. King Stark preaches for the church in Harrisonville, Mo., and for adjoining churches. He recently dedicated a new building at Bethany in the open country of Cass County, on December 13. The country was in the grip of a blizzard, but this did not prevent the day being a great success. The church needed nine hundred dollars to pay for the building and $1,057.50 was raised. The building is very modern and is said to be one of the best for its purpose to be found in the state.

Issues Bulletin on Disciples' Colleges.

Transylvania University has recently issued its quarterly bulletin and in this number is a statement on the subject "Why the Christian College?" It states that the Disciples of America have 32 educational institutions with a total endowment of $3,620,409 and with buildings and equipment worth $5,516,214. There are in these institutions 614 instructors and 8,399 students. Many of the colleges have more than a local constituency. Transylvania has students from 25 states and from five foreign countries. Ninety per cent of the college trained ministers of Kentucky are from this school.

Dr. H. L. Willett Speaks at Drake.

Cap and Gown Day was observed recently at Drake University. The Senior Class, who conduct this function, called Dr. H. L. Willett, of Chicago, to make the address. His subject was: "The Bible in Modern Life." Dean Haggard says of the address: "I wish to say that Isaac Errett himself could not have made an address upon the Bible in his best days more acceptable to the majority of our people of the University Place, both in and out of the university."

Cheer Minister on Christmas Journey.

M. E. Genge, who is pastor at Ottumwa, Ia., went to his home in Wallace Bridge, Nova Scotia, to spend his Christmas vacation. On the Wednesday evening before leaving on this journey, he returned from prayer-meeting to find his home filled with parishioners who wished to leave Christmas remembrances before his journey. About ninety people were present. A purse of money and many beautiful remembrances were presented to the pastor and Dr. E. A. Sheafe made a short address in appreciation of the work of the minister. Mr. Genge will return early in January to resume his pastoral work.

Ministers of Western New York Meet.

The ministers in Western New York have organized a ministerial association which meets in Buffalo most of the time, the first Monday of each month. Twenty churches are represented in this group and five supply ministers, besides the regular ones, participate. D. C. Tremaine of Williamsville is the speaker at the meeting in January. The meetings are held in the Y. M. C. A. at 10:30 in the morning and after the meeting, the ministers go out to lunch together.

Missionary Secretaries Speak at Norwood, O.

C. R. Stauffer, pastor of the Norwood, Ohio, church, near Cincinnati, spent the holidays at Delavan, Ill., with his family visiting in his wife's old home. During his absence various missionary secretaries filled the pulpit. A. E. Cory spoke on the morning of December 27 and Secretary F. M. Rains on the evening of that day. Stephen J. Corey was present and spoke at the annual meeting of the congregation held on the evening of January 4. The annual meeting took on all the features of a welcome home to this secretary who is a member of the Norwood church.

University Man Called to Brazil, Ind.

F. J. Stinson, who has been called from Harrisburgh, Penn., to Brazil, Ind., has spent a number of years in his preparation for the ministry. He is a graduate of Princeton University. He had some experiences in a college in Canada and not long since completed some graduate studies in Heidelburg, Germany. He assumed the pastorate at Brazil on December 20.

Pastor Stricken with Appendicitis.

R. D. Brown, pastor at Leroy, Ill., was stricken with appendicitis during the first week of the evangelistic meetings recently held in his church and was taken to the Brokaw Hospital in Bloomington for an operation. It is reported that he is recovering nicely from the operation. He has been pastor at Leroy five years and the hundred accessions to the church during the recent revival came as a result, in large measure, of his preparatory work. His church has grown to be one of the largest in his county.

Bible Chair Building Goes Up in Smoke.

Only last August, a building was purchased in Bloomington, Ind., for nine thousand dollars to house the Bible Chair work that was being conducted by J. C. Todd in the University of Indiana. The morning after Christmas, the new building was entirely destroyed by fire. Mr. Todd and his family were not injured but all their personal effects were lost. Temporary quarters for the classes of the foundation will be secured and the Bible Chair work will not suffer interruption. A movement is already on foot to secure funds for a new building.

Preaches on Work for Unemployed.

S. T. Willis of First church of St. Paul preached on December 20 on "The Working Man and His Religion." He said: "With a great many men here, it is not a question of finding employment from which to save a little for a rainy day; it is a matter of bread—just enough to live on. There is something radically wrong with economic conditions in this country when thousands of men and women are without bread, and this after one of the best average years in the history of the country. It is reported that there are 1,500 or 2,000 men in St. Paul without work. Some of these are professional 'floaters' and do not want work; they prefer to beg or live on their wits. It is a good thing to apply to those the Scripture rule, 'If a man will not work, neither should he eat.'"

Indianapolis and Neighborhood

One of the best papers read this year before the preachers' meeting of Indianapolis was given by Prof. Morro last Monday. It was a review of C. C. Morrison's book, "The Meaning of Baptism." While differing radically from many of the positions taken by Mr. Morrison, Prof. Morro believes that the final word has not yet been spoken on the question and that Mr. Morrison's book may lead someone to put out a treatise free from polemics and wholly constructive. It was the sentiment of the meeting that Prof. Morro was the man to do it. [Prof. Morro's excellent review will appear at the earliest possible date in The Christian Century.—Editor C. C.]

All the Indianapolis churches are in an unusually prosperous condition this winter. Most of them will have a month's campaign during January in connection with the city-wide services led by the Federation of Churches.

The death of Mrs. A. L. Orcutt, wife of the president of the Board of Ministerial Relief, has awakened the sympathy of Mr. Orcutt's ministerial colleagues in Indianapolis.

Butler College and The College of Missions report the present term the best in their history.

The Chamber of Commerce conducted a Safety First campaign last week. Many of the Indianapolis preachers joined in it with special sermons.

Instead of a "protracted meeting" in January, the Hillside Church of which C. M. Fillmore is pastor, will have a Decision Week, January 10 to 17. C. M. F.

Tallula, Ill., Issues Annual Report.

The annual reports for the various departments of the church life at Tallula, Ill., are out and they make a creditable showing. F. M. Lindenmeyer is the pastor and he reports 37 accessions during the year, making a net membership for the church of 177. He conducted 14 funerals and solemnized 4 marriages. Every department of the church work reported all bills paid and money on hand for the new year. The church itself raised $1,996.54 during 1914.

Pastor Recovers from Accident.

W. B. Crewdson was in a very serious automobile accident recently but he is reported as having made a very good recovery. He occupied his pulpit again on Dec. 20 for the first time.

Illuminate Art Windows.

Mr. and Mrs. N. Sam Archer of Paris, Ill., placed beautiful memorial windows in the church in memory of their son, Raymond Spencer Archer. They have had a strong illuminating device placed outside the church and at the Sunday evening service, Dec. 20, the auditorium was darkened for a few minutes during which the window which has the picture "The Good Shepherd" and another with the picture "Jesus Knocking at the Door" were strongly lighted and the Gloria was sung in unison by the choir and the congregation. The result was very impressive.

Chas. M. Fillmore Visited by Burglar.

Some burglars, who evidently are not interested in foreign missions, called on a recent evening at the home of Chas. M. Fillmore, pastor of Hillside church, Indianapolis, and took the missionary bank while the pastor was at the Christmas exercises at the church. The bank contained some money for a leper mission, but it is not known how much it contained. Besides the mission bank, they took two dollars in other money, a watch and some jewelry.

Frederick W. Burnham Dedicates Edifice.

Frederick W. Burnham, the new secretary of the A. C. M. S., is returning to one of his former charges, Charleston, Ill, to assist in dedicating the remodeled building. The pastor of the church is John McD. Horne. At the present time the church is having evangelistic meetings led by J. M. Rudy, evangelist. He will preach morning and evening on the dedication day and Mr. Burnham in the afternoon.

"Any Girl" is Play Given by Church Girls.

The Camp Fire Girls of Jefferson St. church of Buffalo are called the Hopis. They gave a play, "Any Girl" in a hall recently.

Dr. Idleman Given an Assistant.

Central church of Des Moines realizes that the already over-burdened minister, Dr. Finis S. Idleman, would not be able to take on the additional duties of caring for the 140 new converts received from the Billy Sunday revival unless he was relieved somewhere. They have called as pastoral helper Mrs. Dessa Carlton who is not only to help in making pastoral calls, but who will also take over much of the burden of financial solicitation in the church. She has spent a year in the Moody Institute of Chicago in preparation for this kind of work. This church is planning to take care of a budget of ten thousand dollars in 1915.

Church Helps its Missionary in Illness.

Dr. Ada McNeil Gordon is the living link missionary of Central church of Des Moines. She is ill at the present time at the Battle Creek sanitarium. The ladies who support her took up a special Christmas offering of a hundred dollars for her assistance during her illness. This auxiliary took in nineteen new members the last quarter.

Old Ministers Not Forgotten.

These days great religious bodies are raising millions for ministerial pensions. Disciples are pleased that the Board of Ministerial Relief of Indianapolis is able to report that the first week after the annual offering recently, there was a fifty per cent increase over the offerings of the corresponding week last year.

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Chinese Grateful to Teachers.

Central church of Youngstown, O., has a number of Chinese who come to the church on Sunday afternoons for instruction in English and the Bible. They are so grateful for the help they receive that this year they presented their teachers with expensive gifts imported from China. This evidence of esteem has made all the members of the church see the value of the work that is being done.

Minister Candidate for Governor.

A. N. Lindsay, who is pastor at Clinton, Mo., is candidate for governor on the democratic ticket. He is said to be well versed in the arts of politics in Missouri and many of his friends are predicting a favorable result from his candidacy. Geo. L. Snively is holding a short meeting in his church at the present time.

A Country Edifice Remodeled.

The country church is not disappearing everywhere but in many communities, imbued with the modern spirit, it is growing more aggressive. This is true at Huntsville, Pa., where an old time building has been made over at an expense of $1,700. The remodeled building was dedicated on Dec. 20, which proved to be a very stormy day. The thousand dollars that was needed was given by the congregation under the leadership of C. H. Frick of Wilkes-Barre, Pa. Eugene Belles is the pastor. Visiting ministers who came to assist included C. N. Dewey of Westmoor church, Wilkes-Barre.

Church Overcrowds a Building.

The mission church at Sandusky, O., has been conducting its work in a small rented chapel. The zeal and energy of the group have brought audiences which pack the building to an uncomfortable degree. The congregation is not yet strong enough to build the kind of building they will need ultimately in their city so they are under the necessity of building a temporary home on the lot which will be their permanent abiding place. R. C. Lemon is the pastor and he recently had the counsel of the state secretary, I. J. Cahill, for the church is under the care of the state society.

Flood Churches Rebuild.

In certain sections of Ohio, churches lost their buildings in the spring floods of 1913. The church edifice at Zanesville was submerged to the peak of the roof. The McConnellsville church lost its building entirely. At the former point, the pastor, Hugh Wayt has led the church in a very successful building enterprise and they now have a new structure on high ground which has cost $25,000. The entire city admires the heroism of the church and its minister. At McConnellsville, the church had to pay off an indebtedness on the building that had been destroyed. This they have succeeded in doing and they now have a beautiful and modern building on high ground, which is valued at twelve thousand dollars. George E. Groves is the pastor of this church.

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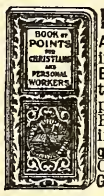
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Midland College and Virginia Christian College should have been included in the list of institutions co-operating in the promotion of Education Day as published in the Christian Century of Dec. 24. Unavoidable delay in correspondence is responsible for their omission.

Charles E. Underwood.
Education Day Secretary.

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Bellefontaine, O., Traverse Harrison, pastor and evangelist; A. L. Haley, singer; closed.

Gill, Colo., J. E. Lynn, pastor, O. J. Miller, evangelist; 25 accessions; closed.

Inglewood, Cal., Levi McCash, pastor; Bruce Brown, evangelist; 44 accessions; continuing.

Los Angeles, Cal., Naomi avenue, Nelson L. Browning, pastor and evangelist; Howell Isaac, singer; 30 accessions; closed.

Huntington, Ind., E. W. Cole, pastor and evangelist; W. E. M. Hackleman, singer; continuing.

Clinton, Mo., Geo. L. Snively, evangelist; continuing.

Chanute, Kans., E. A. Blackman, pastor; Howard E. Jensen, evangelist; continuing.

Savannah, Mo., R. E. Snodgrass, pastor and evangelist; continuing.

Roodhouse, Ill., W. E. Harlow, evangelist; Owen M. Walker, singer; closed.

Rockport, Ill., Jas. A. Barnett, evangelist; 29 accessions.

Liberty, Ind., F. Z. Burkette, evangelist; closed.

Burlington, Kans., W. H. Nation, pastor; H. J. Kennedy, evangelist; continuing.

Dearing, Kans., H. W. Nicholson, evangelist; 18 accessions; closed.

Marshalltown, Ia., Central, C. R. L. Vawter, evangelist; continuing.

Elwood, Ind., Herbert Yeuell, evangelist; closed.

Speckard, Mo., W. M. Pysher, evangelist; continuing.

Mechanicsburg, Ill., D. H. Lovejoy, pastor and evangelist; 20 accessions; closed.

Hutchinson, Kans., K. F. Nance, pastor; E. E. Violett, evangelist; continuing.

Nora Spring, Ia., Loren Inman, evangelist; continuing.

Orleans, Ind., E. M. Barney, evangelist; 3 accessions; closed.

Lawrenee, Kans., Minges Evangelistie Company; continuing.

CALLS.

Philip F. King from McKinney, Tex., to Taylor.

J. S. Coffin, from Hampton, Ia., to Estherville.

R. V. Dunn, from New Philadelphia, O., to Salina, Kans.

M. R. Atherton, from Lexington to Lawrence Creek, Ky.

J. Irving Brown, from Sac City to Adel, Ia.

J. W. Pierson, from El Dara, Mo., to Clarence.

E. A. Caryk, from Mt. Pleasant, Ia., to Memphis, Mo.

E. J. Cain, from Plymouth, Ind., to Metz.

Owen J. Livengood, from Fountain City to Lynn, Ind.

Albert Martin, from Forest City to Frederick Ave., St. Joseph, Mo.

Claris Yeuell, from Sabina, O., to Plainville, Ind.

Homer Storm, to Ash Grove, Ill.

RESIGNATIONS.

J. A. Jackson, Painesville, O.

L. D. Hill, Sexson, Ill., Ash Grove.

Roy Rutherford, Elizabethtown, Ky.

IN AND AROUND CHICAGO.

Edgewater church has engaged A. W. Mallott, a wholesale grocer, to preach for them each Sunday morning in January. In the evening, Wm. Thurman, a layman of Sheffield avenue church, will preach. The church has held a Christmas tree exercise and has done some little charity work in the relief of the poor. The meetings are now held at 1124 Wilson avenue.

The Watch Night services at Irving Park church were very largely attended. They had a turkey dinner and each society of the church made prediction of their successes in 1915. There were music and readings and at the midnight hour there was a prayer-meeting.

Chicago Heights church is to have a venison dinner on January 23. They are providing plates for four hundred and the admission is fifty cents. The new officers of the Sunday-school and the church will be installed and ordained on January 10. The boys of the church defeated a team at Crete in basket ball with a score of 34 to 19.

Evanston church watched the old year out and the pastor gave a stereopticon lecture on the war stricken countries. The victrola rendered the music of the Christmas time and some other selections. The reports of the various organizations for the past year were read. The pastor, O. F. Jordan, reported that the net gain in the membership of the church for the past year had been 20 per cent. The salary and current expense fund came through the year with all bills paid and money in the treasury. The Sunday-school made a good gain in attendance and the organization of the school is much improved. W. C. McDougal of India will speak at this church on January 10, and the day will be observed as C. W. B. M. day.

Sheffield C. W. B. M. invited the Evanston ladies to visit them for their meeting on January 5. The program was divided and each society took a part.

The Evanston papers reported O. F. Jordan's New Year sermon at Evanston in full and an excerpt appeared in a Chicago paper.

Pastor Leaves with a Good Record.

Walter P. Jennings is leaving Amarillo, Tex., to take up work at McKinney, Tex., on Jan. 1. He has spent six years in the field he has just left. During this pastorate a thirty thousand dollar building was erected ond more than seventy-five per cent of the cost has been paid. Only two series of evangelistic meetings have been held, and these brought into the church 90 members. The accessions at the regular services have been 300. The present membership is 460. The Amarillo church offered Mr. Jennings a six hundred dollar raise of salary if he would remain but this offer was not considered.

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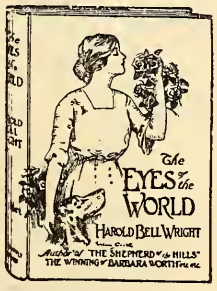

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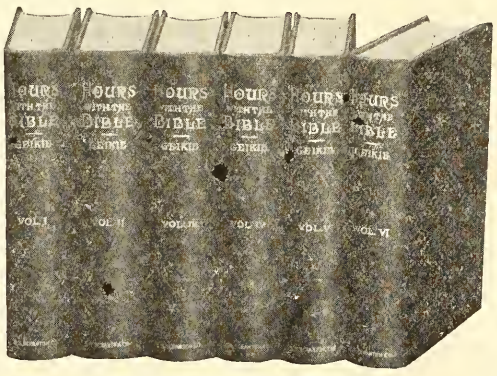

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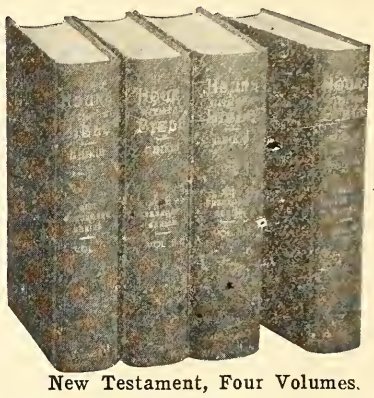

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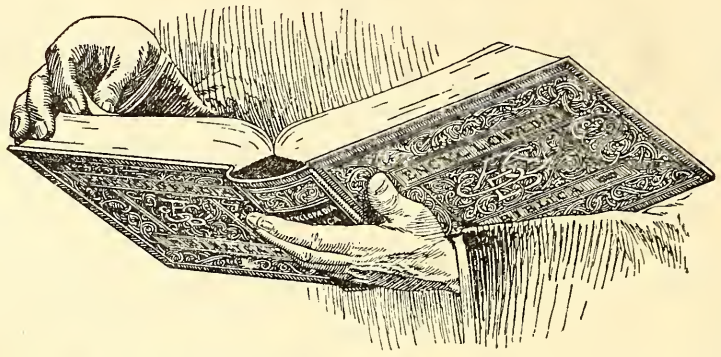

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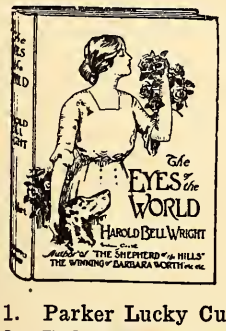

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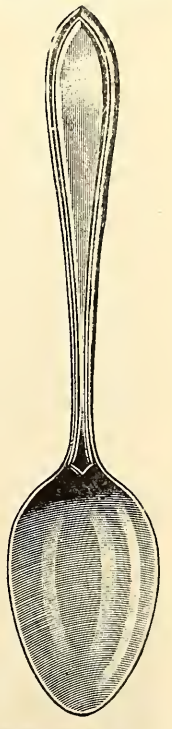

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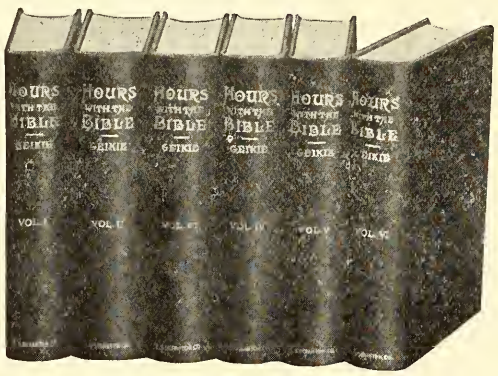

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THE CHRISTIAN CENTURY

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A Literature of the Spiritual Life

THE GREAT PRACTICAL NEED OF THE DISCIPLES OF CHRIST IS THE CREATION OF A LITERATURE BY THEIR TEACHERS AND PROPHETS INTERPRETING TO THE INNER LIFE THE SPIRITUAL SIGNIFICANCE OF THEIR FAMILIAR AND FUNDAMENTAL IDEALS.

The familiar principles of the Disciples have not historically been regarded by their teachers as primarily spiritual and personal, but as ecclesiastical and institutional, and have been defended and urged from the standpoint of their bearing upon the organized Church rather than upon the inner life of the soul.

But every structural principle of the Disciples' characteristic thinking is a deep-going spiritual principle, possessing a potency for profoundly quickening and thoroughly furnishing the inner life. The literature of our movement has dealt much with the Church, its form, its order and its faith, but little with the soul, its feelings, its outlook and its sources of power.

Whatever legalism and abstractness characterize the literature we have produced are due to this objective application of our principles to the organizational side of religion in comparative disregard of their application to the spiritual life. Whatever degree of disappointment we may feel over the unresponsiveness of the Christian world to our plea after a century of urgent advocacy, is due to the failure of our teachers to show us that our ideals must first be established as an inner reality in our own spiritual life before we can hope to commend them to others.

* * *

When Thomas Campbell set out upon his enterprise a century ago his soul and the souls of those with him were vibrant with spiritual passion. The magna charta of their movement—the famous Declaration and Address—was a thrilling spiritual document. It breathed catholicity, personal fellowship with Christ and deep yearning of soul. It had the flavor of an apostolic writing, a spiritual freshness as if its author was aware of possessing a new inner life which had been denied him under the conventional forms of the Church, and which he wished to share with others. There were no technicalities in the Declaration and Address, no legalities, nothing sectarian nor finical. Its subject matter and its appeal were just the opposite of all this.

But our later literature descended from the mount of vision into the valley of dry bones. We lost the earlier outlook, our dream, our spiritual idealism, and became engaged in unfruitful controversies over methods of doing missionary work, methods of administering baptism, methods of organizing the local church and methods of conducting religious worship.

The methodology of the Church has its place. It may be said truthfully enough that it has an important place. But as compared to the experience of religion its place is emphatically subordinate. And the Disciples' movement was at the beginning launched on the level of a new experience of religion, not merely a new methodology of the Church. Had it taken the course determined for it by its initial impulse it would have produced a rich body of literature of the spiritual life which would, ere this, have modified appreciably the quality of spiritual life of the American Church. As it is, the Disciples are not interpreted by the Christian world as a spiritual people. The principles for which we stand are not conceived by the Christian denominations as having anything essentially to do with an order of the inner life richer and more Christian than the orthodox Church possesses. The reason is plain: The literature we have produced does not so interpret our principles, and our own practice does not so interpret them.

* * *

The writer of these words was in a distinguished Disciple pastor's study last week and while there, a Methodist minister who had previously declared his intention of uniting with the Disciples called. He asked for some books setting forth the principles of the people among whom he was expecting to find his future fellowship. An extraordinary library filled all the wall space in the room. Old and new books by Disciple authors stood on the shelves, but after a search no constructive volume not controversial, not dealing with the external methodology of the Church but suitable for building into this man's mind a broadly spiritual conception of our position, could be found. And the pastor contented himself by loaning his caller a biography of Alexander Campbell!

Meanwhile, as was pointed out in a previous editorial on this page, the Disciples have been taking over by imitation the kind of spiritual life obtaining in the Christian denominations, all unregardful of the fact that in their own hands they hold the structural principles out of which they ought to be constructing a spiritual life for themselves. Instead of sitting imitatively at the feet of the ever so admirable but nevertheless limited and ofttimes misleading teachers and interpreters of the spiritual life found in the Christian denominations, the great, unrecognized, practical task of the Disciples of Christ is to produce for the inner life a literature of their own.

* * *

Happily there are signs that a few minds among us are making a beginning at such a literature. The little volume of addresses on "Fellowship with Christ" published last year by the Christian Board of Publication strikes a deeper note than our earlier literature sounded. The two exquisite books by Dr. Peter Ainslie, "God and Me," and "My Brother and I" together with Rev. Edgar DeWitt Jones' "The Inner Circle," are harbingers of a fruitful springtime in which our increasing yearning for the spiritual is bound to flower forth in interpretative literature.

Of a different type are the scientific writings of Professor Ames who deals with the soul's experiences of religion with the purpose of understanding that experience, judging it and guiding it. The scientific study of the inner life has an important function in an interpretative literature such as we are discussing, and perhaps it is true to say that the inadequacy of so much of the conventional literature now in the field is partly due to its unawareness of the scientific point of view.

Two volumes of unusual importance are the little volume "Alone With God" by Dr. J. H. Garrison and "The Daily Altar" by Dr. Willett. The former was a series of spiritual meditations and prayers, a kind of modern "Imitatione Christi" and has unveiled the spiritual order of the world to thousands of grateful souls. The latter work ran through a volume of The Christian Century and has not yet been published in book form, but the gracious flavor of its prayers and its poetry abides still in the hearts of those who read its chapters from week to week. It is hoped that arrangements may soon be made to give it to the thousands of homes consciously calling for a manual to guide them in kindling and keeping burning the fire on the family altar.

* * *

But the mention of these books and other writings only faintly suggests the task that awaits the earnest-hearted and clear-visioned teachers and writers among the Disciples.

This great task, we repeat, is to take the Disciples' own characteristic ideals and interpret the neglected inner side of them, disclosing their spiritual character and their application to the inner life.

This is not a task for one writer nor for one book. It is a task for co-operative spiritual culture to work upon for many years. But it is high time that our teachers and prophets become conscious of it as their supreme obligation.

To it the insight of our Carey E. Morgans, our Charles S. Medburys, our J. H. Goldners, our Finis Idlemans, our Burris A. Jenkins', our Geo. H. Combs', our Alva W. Taylors, our A. McLeans, our Stephen J. Coreys, our H. H. Guys, our E. B. Barnes'—but where can one stop?—ought to be consecrated. The construction of a spiritual order of the inner life, indigenous to the thought life of the Disciples, waits upon the construction of such a body of literature.

In several succeeding articles it is our purpose to indicate what these characteristic ideals and principles of the Disciples are out of which an inner life and a literature thereof ought to be builded.

The Queen of the Peace Movement

BY LYRA D. TRUEBLOOD.

The present conflict has not entirely obliterated the memory of Baroness von Suttner, author and pacificist of Austria. The following article concerning her work will be of still deeper interest because of the fact that Europe is now mad with war.

ON JUNE 21, 1914, occurred the death (at her home in Vienna) of the Baroness von Suttner, one of the most famous of the world's peace leaders. The cause of international peace has sustained an irreparable loss, for it has rarely possessed a more earnest, able, and untiring advocate. The story of her life and service is an inspiring and fascinating account of what one woman may accomplish, if she is in earnest and devoted to the uplift of humanity along some special line of reform. She is best known as the author of "Lay Down Your Arms," and as a leader of the peace movement in Austria, yet her services have been more varied and manifold than most people are aware.

Baroness Von Suttner.

SOME EARLY ASPIRATIONS.

Bertha Sophia Felicita Countess Kinsky was born at Prague, June 9, 1843. She was the daughter of Lieutenant Field-Marshal Franz Joseph Count Kinsky, who died shortly before her birth. Her mother belonged to the noble family of Von Körner. She was carefully reared and educated by her devoted mother, and a powerful influence was exerted over her early years by her guardian, Friedrich, landgrave of Fürstenberg, a member of the proudest Austrian nobility, who held one of the highest positions at court. "I simply worshiped him," she writes; "I regarded him as a being of a higher race . . . yet for me he was 'Fritzerl' to whom I said 'du.'" She led the usual life of a girl of her social position, devoting much time and attention to music, in which she became a real artist. At one time she aspired to a concert and opera career, for which her teachers declared her fitted, but because of nervousness whenever she appeared in public she soon gave up any idea of such a career. From her earliest years she had a devouring passion for books, and the amount and scope of her reading amaze one. She knew French and English well at the age of ten, had read "Jane Eyre," "Uncle Tom's Cabin," many of Victor Hugo's works, beside the best German authors.

Up to the age of thirty, however, there appeared no trace of anything out of the ordinary about her, excepting perhaps her musical talent. She was occupied with social duties and absorbed in the life about her. Romances of love entered her life, but were of short duration, and only one of them seems to have left any real impression. Prince Adolf Wittgenstein, to whom she was betrothed, had taken passage for America, to appear on the concert platform, but he died while at sea, and with the brief message that told her of the tragic end was concluded this "painful and yet beautiful episode" of her life.

THE TURNING POINT.

In 1873, however, she took the step which was to change the whole trend of her existence. The finances of her mother had become much reduced, and it was necessary for the daughter to earn her own livelihood. Entering the family of Baron von Suttner as instructor and companion to his four daughters, it was not long before her heart was captivated by the youngest son of the house, Artur Gundaccar von Suttner, then twenty-three years of age, and the real romance of her life began—a romance that was not to end until death separated the lovers twenty-nine years later. His youth and her poverty were barriers that to the parents Von Suttner seemed impassible. It therefore became incumbent on her to leave the home, and seek employment elsewhere. Curiously enough the advertisement which she answered and accepted was by Alfred Nobel, the Swedish millionaire and inventor of dynamite. Going to Paris to interview him, she took the position offered as his secretary and manager of his household. Of her long friendship with him in after years we shall speak later. At the present moment it is enough to say that the separation soon became unbearable for the two lovers, and, leaving a letter of explanation for Mr. Nobel, she sold a diamond cross to obtain money to take her back to Vienna, where they met, and the elopement followed.

NOVELIST AND PHILOSOPHER.

Married on June 12, 1876, in a parish church in Vienna, they took ship at once for the Caucasus, where she had friends who had long wanted her to visit them. There they remained for nine happy years, beginning life together in the simplest way, earning their own bread, she by giving piano and voice lessons, he working at designing and architecture, and later as a war correspondent discovering a talent for writing. In 1878 she too made her first attempt in the literary field. Under the pseudonym of B. Oulot, she sent her first manuscript to the Vienna Presse. To her surprise it was accepted, and she was sent twenty florins, her first literary earnings. Novels on different subjects followed. Meanwhile she was perfecting herself in Russian, and together they were delving into the mysteries of Darwin, Spencer, Haeckel, and the like. Happy years these were of work and study and independence, while they lived in a peasant cottage, much of the time entirely removed from association with other people and dwelling in a world of books.

Her mother's death came to her with a crushing sense of bereavement while she was in this far-off land, and on their return they first went to her grave to pay the last tribute of affection. The baron's parents had at last relented, and welcomed them back to the old home at Castle Hermannsdorf, when the years of exile were ended in 1885. These years had, however, furnished the unrecognized training which they both needed to fit them for their real life-work. His Caucasian stories had met with great success, and her "Inventarium einer Seele" had created a considerable sensation. They were welcomed to membership in the Authors' Union, and from that time belonged to the most exclusive literary circles.

BEGINS REAL LIFE WORK.

The day of her awakening to her real lifework was near at hand. In 1887, in a matter-of-fact way, through a conversation with Dr. William Loewenthal she learned for the first time of the existence of an organized peace movement. He told her that there was in London an International Peace and Arbitration Association, that its founder and leader was Hodgson Pratt, and that branches of it existed in many countries already, there being one in Stuttgart and a provisional committee in Berlin. "What?" she exclaimed. "Such a league existed—the idea of justice between nations, the struggle to do away with war, had assumed form and life? The news electrified me." Returning to the proof sheets of her latest book, Das Mashinenzeitaler ("The Age of Machinery"), she added to the last chapter an account of the London League. This book appeared anonymously, and no one dreamed its author was a woman; it was widely attributed to Max Nordau and other celebrated writers.

But the change had come. As from girlhood the baroness had always been under the control of some one overpowering passion, now she was gripped by a new idea—to be of service to the Peace League. And so Die Waffen Nieder ("Lay Down Your Arms") came to be written. It appeared in 1889, only two years after the awakening. "During this period of study my horror of war waxed to the most agonizing intensity. I can certify that the sufferings through which I led my heroine were actually experienced in me while I was working on it." To her great surprise the manuscript was rejected by every publisher to whom she sent it for serial publication.

WAR UTTERANCES NOT ACCEPTABLE.

They assured her it could not appear in a military country, where the press laws were so rigid. Her book publisher advised her to get some statesman to strike out all the offensive references to war, or at least to alter the title. Her soul was stirred, and she declared she would burn the manuscript rather than alter one syllable of title or content. He yielded, and had no cause for regret, for the popularity of the book was assured from the first. From this time she was one of the pacifist workers, "swept into the movement," as she declares, "not only with my pen, but with my whole being."

Her reading of Concord, the journal of the International Peace and Arbitration

Association, kept her in touch with the movement, and in Venice, in 1890, she met Mr. Felix Moscheles, now president of the Association, who was there in the hope of forming a local section. She took it up with zeal, interviewing Marquis Pandolfi, a member of the Italian Chamber, and found him already interested. A meeting was called, and a section formed, known as the Pandolfi Union. Returning to Vienna, they met members of the Reichsrath, to whom she related the story of the founding of the Venetian Peace Society, and also the beginnings of the Interparliamentary Union in 1888, which was to meet that year (1891) in Rome. Soon the efforts of the baroness resulted in the formation of the Interparliamentary Group in Austria. She herself attributes it to others—Baron Kuebeck, Baron Pirquet, and their like, but had it not been for her enthusiastic initiative in arousing the interest of such men, it is doubtful whether the organization would have come about until later.

FOUNDS AUSTRIAN PEACE SOCIETY.

In the year 1891 the Peace Congress was to be held in Rome, and the baroness greatly desired that her country be represented in this meeting of the peace societies, as well as in the Interparliamentary gathering. She set herself at once to the task of securing enough adherents to form a peace society in Austria, publishing her first appeal in the Neue Freie Presse, in September, 1891. To her surprise the response was immediate, and enthusiastic co-operation was promised by people of all classes of society. Thus in October, 1891, in the old Rathhaus in Vienna, was formed the governmentally authorized Austrian Peace Society, with a membership of two thousand, and there was money enough in the treasury to pay the expenses of six delegates to the Congress at Rome. To Rome then the two went, attending the Interparliamentary Conference and then the Peace Congress. There in the Hotel Quirinal she met all the peace workers with whom she had been in correspondence, Hodgson Pratt, Frederick Passy, and the rest. It was at this Congress that the decision was made to found the central Bureau at Berne, and it was the baroness' privilege to start the first funds in its treasury by paying over the fifteen hundred francs she had received as an honorarium from the publisher of the Italian translation of Die Waffen Nieder.

EDITS PEACE JOURNALS.

Returning to Vienna she started her peace journal, Die Waffen Nieder, which she kept up for eight years, until it was replaced by Die Friedenswarte. It was on the suggestion of Alfred H. Fried, then a young Berlin publisher, that an organ be begun for the new movement, the baroness to edit, he to publish the journal. "So then," she says, "I stood in the midst of the young movement. I had a new Union to preside over, a review to edit, a regular correspondence to carry on with the colleagues whom I had gained in Rome, and once more my life and activities were filled with something which I recognized as 'the one important thing.'" After her review was discontinued, she contributed regularly till the time of her death to Die Friedenswarte, a chronicle which she called "Randglossen zur Zeitgeschichte," or "Comments on the History of the Time."

The next thing to be accomplished was the founding of a peace society in Berlin. A public reading from her book, Die Waffen Nieder, aided in arousing local interest, and after some delay toward the close of the year 1892 the society was formed. So absolutely were their lives filled with peace interests that the baron's father remarked to them one day, "You have become regular peace-drummers." The peace society at Budapesth next came into existence in 1894 through the Vienna Society, and yet primarily through her efforts. The Interparliamentary Union was to hold its next conference in Budapesth, and a peace society to welcome it was essential, so she said. Maurus Jokai, the Hungarian poet and statesman, was chosen its first president.

FIRST HAGUE CONFERENCE.

In the half-dozen years preceding the calling of the First Hague Conference it was her joy to watch the steps by which the project for an international tribunal was gradually shaping itself, through the labors of far-sighted individuals, and through the Interparliamentary Union meetings. In her book, Schach der Qual, published in 1897, she has a chapter on "Good News," in which she describes an "international conference for securing peace," a prophecy of what came to pass so soon. When the Czar's rescript was issued her joy knew no bounds. "It was one of the loveliest hours of our lives," she writes.

The years from 1892 on were filled with labor for the cause, editorial work, authorship, a voluminous correspondence with men and women of the highest position all over Europe, each year a congress or conference to attend—so passed the next ten happy years of this marvelously fruitful life. In her correspondence she sought always the enlisting and holding of the sympathy of her friends in the peace cause.

A SIGNIFICANT FRIENDSHIP.

Of especial interest was the development of her friendship with Alfred Nobel; the letters that passed between them reveal the gradual increase of his sympathy with the aims of the peace movement. In 1891, after the formation of the Austrian Peace Society, she wrote asking him for a contribution to the treasury, and his reply enclosed a check for eight pounds sterling, "though" he says, "I do not see very clearly what great expenses either the Peace League or the Peace Congresses can have to bear." While they were at Berne attending the Fourth Congress in 1892, Mr. Nobel appeared one day and spent a long time conversing with her, though refusing to remain to attend the session. At the close of the Congress the Von Suttners repaired to Zurich to accept his pressing invitation to visit him, and in the days that followed they discussed all that had taken place at the Berne meeting, and the general status of the peace movement. The result of the visit was that Mr. Nobel gave in his name as a member of the Austrian Peace Society, and made a contribution of two thousand francs to its work. To one of her questions, Mr. Nobel replied: "Regarding the cause and its justice—no, I have no doubts about that, but only as regards the question whether it can be realized; nor do I yet know how your Unions and Congresses propose to take hold of the work. . ."

SECURES AID OF NOBEL.

"Then," asked the Baroness, "if you knew that the work was being well taken hold of, would you take a hand and help?" "Yes, I would. Inform me, convince me—and then I will do something great for the movement." They never met again, though the correspondence continued until his death. His interest waxed stronger in the cause in which she had so zealously endeavored to enlist him, and to her influence there can be no question is chiefly if not wholly due the munificent gift by which he is best known to the peace workers of today. On December 12, 1896, the news of his sudden death reached her. In his will he had set aside thirty-five millions of francs for the formation of a fund, from the interest of which five yearly prizes were to be assigned to such as had contributed some notable service to the benefit of mankind.

NOBEL PRIZES FOR PEACE ACHIEVEMENT.

The fifth of these was to be given "to that man or woman who shall have worked most effectively for the fraternization of mankind, the diminution of armies, and the promotion of Peace Congresses." Owing to a lawsuit regarding the validity of the will, the first distribution of the prizes did not occur until 1901. The baroness herself, whom we may justly believe the donor of the prize had in mind, was most fittingly, if somewhat tardily, awarded the prize in 1905.

After the great bereavement of her life came in 1902 in the death of her husband, it was hard for her to go on with the work alone, and it was possible only because she felt that in so doing she was carrying out his wishes. "Thou must work on in our plans," he wrote in his last will and testament to her, "for the sake of the good cause keep up the work until thou also at last shalt reach the end of the brief journey of life. Courage then! No hesitation! In what we are trying to do we are at one, and therefore must thou try still to accomplish much." Rarely if ever are two souls more ideally mated than were these, and faithfully she endeavored to carry out his desire until the very end.

VISITS AMERICA TWICE.

She became personally known to the people of America first in 1904, when she was persuaded to attend the Thirteenth Peace Congress in Boston, and to make several lectures in other parts of the country. Again in 1912 she came for an extended lecture tour, and wherever she went was warmly welcomed. The affectionate esteem and regard in which she was held in Europe was so great that she could with justice be called the uncrowned queen of the peace movement. She was beloved because of her true worth, her womanliness, her loyalty to conviction and her sweetness and charm of character. Above all things she was enthusiastically in earnest in the promotion of peace between nations. "This cause includes the mightiest task of onward-marching human society,—in a word, it is 'the one important thing,'" are the words with which she closes her Memoirs.

The influence of her life, of her words, of her letters, of her books, will abide. Her work is not finished. She knew how to build deep and firm the foundations upon which others will add the superstructure as the years pass, until the final edifice shall stand completed in the day when human society shall "shake off, as a legal institution, the greatest of all scourges—war."

"I feel that goodness, and truth, and righteousness are realities, eternal realities, and that they cannot be abstractions, or vapors floating in a spiritual atmosphere, but that they imply a living, personal Will, a good, loving, righteous God, in whose hands we are safe."

How We Got Our Bible

FROM WYCLIFFE'S VERSION TO THE NEW AMERICAN REVISED BIBLE.

With Some Suggestions as to the Advantages of the Latter.

THE original manuscripts and tablets from which the Bible was made were written in Hebrew and Greek. The first complete translation of the Bible into English was made by John Wycliffe in 1384. Other translations and revisions soon followed among them being the Tyndale, 1525, the Geneva, 1560, the Rheims New Testament, 1582, the King James, 1611.

Since the King James Revision was issued many ancient manuscripts and tablets have been discovered, among them being the three most accurate and important manuscripts in existence, namely, the Vatican, now in the archives of Rome, the Alexandrian, now in the British Museum, and the Sinaitic now in the archives of St. Petersburg, and as the English language in the long interval had undergone a great transformation, revision became once more necessary. Upwards of forty dictionaries of the English language have appeared since the revision, known as the King James Bible, was issued in 1611. These, with the other causes, combined to render a new version of the Scriptures an imperative duty. It was a work to be done well or not to be undertaken at all, and in 1856, the appointment of a royal commission was urged in England.

THE REVISION BEGUN.

It was not till 1870, however, that the great task of the Revision was really begun. On July 7, 1870, a motion was made in convocation of Canterbury instructing the British Revision Committee "to invite the co-operation of American divines." Two companies, one taking the old and the other the New Testament, were formed in this country to co-operate with the two English companies, as they were called, and a plan of work was duly arranged. Portions of Scripture as revised were exchanged between the two countries.

The two American Companies combined constituted the American Revision Committee and included the best Biblical scholars of all the leading evangelical denominations in the United States and the most distinguished professors of our leading universities and theological seminaries. This noble company of consecrated men undertook their great work with the full appreciation of its importance, without compensation, and with an unselfish desire to benefit their fellowmen. In the largest sense, therefore, the work was purely one of love; certainly it was not one of gain. It was done for Christ and for posterity.

AMERICAN SCHOLARS CONTINUE THEIR WORK.

When the English Revision was published, New Testament, 1881, and the Old Testament, 1885, the English companies disbanded but the American companies continued their organization. They felt that all too brief a time had been allowed for the consideration of many important questions in the English Revision, and that it was clearly their duty to preserve their organization and to continue their work on the lines upon which they had thus far proceeded, and from 1885, when the English Committee disbanded, to 1901, the American Committee devoted themselves to the preparation of the American Standard Version. They were fortunate in having the written notes, records and opinions of every member of the Committee from the beginning of the work, and as no change could be made without a two-thirds majority it was truly the work of the whole Committee although they were not all alive when the work was finished. In addition they had the advantage of all the criticisms which the English Revision had provoked, and of the new light thrown on the subject by the aroused interest of the Christian scholars of the world.

RESULTS OF EXCAVATION.

The twenty-nine years, 1872-1901, during which the American Revision Committee was at work, were years of unexampled fruitfulness in scientific explorations and literary investigation, the results of which have been far richer in many respects than any during the three preceding centuries. In a word, they were years that have thrown a flood of new light upon the accuracy of the Bible. Excavations in Egypt, Syria, Babylonia, Judea, and Arabia have been productive of the most amazing discoveries. Ancient sculptures, whole libraries of ancient dynasties and the stories of long-buried cities of the past have come to light in rapid succession, and so many of these discoveries have been associated with the Bible and the events it narrates, that a new aspect has been given to many passages in the books that compose the sacred volume.

It is unquestionable, too, that in these three decades there has been more earnest study of the original manuscripts composing our Bible than in any preceding period.

REVISION IN OTHER COUNTRIES.

Within a comparatively recent time, so great has been the increase of knowledge concerning ancient lands and languages, that Germany, France, Holland, Norway, Sweden, and Denmark have all made revisions of their Bibles. Greater familiarity with the originals has given to the student a better acquaintance with the spirit and character of the ancient languages, and has consequently rendered them better able to interpret their exact meaning. New light has dawned upon many of the passages which formerly were obscure if not meaningless, owing to defects in early translations. Thus the mass of new Biblical evidence, new manuscripts, the changes in the language and many other considerations had due weight with the American Committee in the preparation of the American Standard Version. Knowledge had advanced, and the art of textual criticism, by which the value of ancient manuscripts is estimated, had made remarkable progress.

ADVANTAGES OF THE AMERICAN VERSION.

Time would fail to indicate more than a small portion of the vast number of important changes and corrections which the American Standard Bible presents. The King James Bible, in Matt. 6:34, makes Jesus say, "take no thought for the morrow." What He really did say as given in the American Standard Bible, is, "Be not therefore anxious for the morrow," etc., giving a totally different meaning to the command. In the King James Version, the word "Master" is applied to Christ forty-seven times. In every instance it is an incorrect translation of a word that always means "Teacher" and is so rendered in the American Version.

In I Cor. 11:29, the King James Version has "He that eateth and drinketh, eateth and drinketh damnation unto himself." The American Standard Version has given the accurate rendering, viz.: "He that eateth and drinketh, eateth and drinketh judgment unto himself if he discern not the body," thus giving an altogether different meaning to a very important and oft-quoted passage. Again in Acts 19:2, the King James Version has it: "Have ye received the Holy Ghost since ye believed?" This is corrected by the American Standard Version to read: "Did ye receive the Holy Spirit when ye believed?"

SOME NOTABLE PASSAGES.

Still another notable passage is found in I Timothy 6:10. The King James Version has the passage, "The love of money is the root of all evil," which the American Standard Version corrects to read. "Is a root of all kinds of evil." The King James Version renders the famous passage in Acts 17:22, 23, "Ye men of Athens, I perceive that in all things ye are too superstitious," which is changed in the American Standard Version to the true meaning of the original: "Ye men of Athens, in all things I perceive ye are very religious." Paul had come to the Athenians, who were the most cultured people of the world at that time, to win them to Christ. It is inconceivable that in addressing them he would offend them by a statement accusing them, of all people, of superstition. What Paul said was intended to win their confidence by praise, but at the same time point out that although they were religious, yet there was a higher form of religion they had not attained.

WORK OF THE GIDEONS.

The great religious denominations such as the Methodists, Baptists, Presbyterians, Congregationalists, United Presbyterians, Church of Disciples, Lutherans, Reformed Churches and many others recognize the merits of the American Standard Version by making it the basis of all their explanatory notes in their Sunday-school lessons and the notes for all the new Graded Sunday-school Lessons, for all Sunday-schools are based exclusively on the American Standard Version. Besides this, the American Bible Society which since 1816 has published only the King James Version has recently amended its constitution to enable them to publish the American Standard Version to meet the demands of churches and Sunday-schools for this version. The Gideons, an organization of live Christian Commercial Travelers have placed over 200,000 copies of the American Standard Version in the guest rooms of hotels in the United States, and there is not a prominent college, theological seminary or leading Christian scholar who does not recognize and use this latest version of the Scriptures because it brings the plain reader into closer contact with the thought of the original writer than any version in Christendom.

How easily we lose poise, swept by the currents of life. Our root is not deep enough. Consider the lily, resting on the face of the waters, its roots far below. How serene it rides the ripples, and how confidently it has sought the light, that its life may expand therein above the turbulence of the waves!—Trinities and Sanctities.

Dr. Mott Sees America's Opportunity

How the Present European War May be Turned into Good, Discussed by the International Y. M. C. A. Secretary.

BY JOHN R. MOTT.

AMERICA will be called upon to send trained religious leaders to Europe because the war will exhaust its hope, faith and courage.

This was the opinion expressed by Dr. John R. Mott, who has just returned from a tour of Asia and Europe, in an address given December 22, 1914, on the occasion of the laying of the cornerstone of the new buildings of the Young Men's Christian Association College, in this city.

Among those present were the presidents and members of the faculties of the numerous theological seminaries of Chicago and suburbs, Y. M. C. A. leaders, interested business and professional men and the officers, faculty and students of the Y. M. C. A. College.

Dr. Mott, speaking on the work of the Young Men's Christian Association Movement of which he is associate international secretary, said in part:

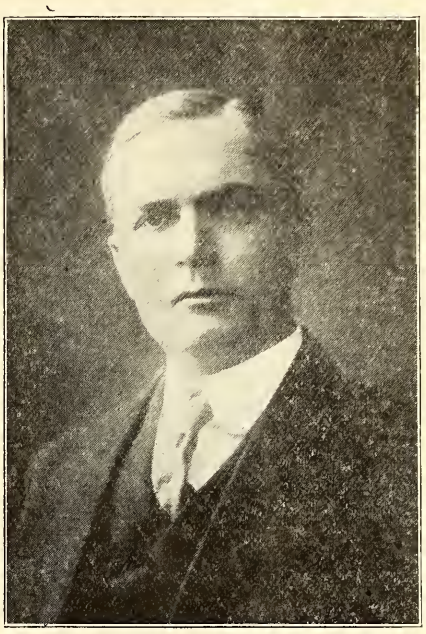
OUR GREATEST PROBLEM.

"If I understand this organization, after having devoted so many years of my life in some measure to its service, and after having studied it at first hand in virtually every nation of the world where it is to be found, I would say that incomparably our greatest problem is that of the raising of a well furnished and well qualified leadership for this great movement. We simply must have more men trained and trained as well as possible for this work of leadership in order to fill gaps that already exist in this brotherhood. It is startling to my mind to find today in our movement that the strategic fields are still unoccupied just for the want of leaders.

"An institution like this, in which we believe, is inperatively needed also in order that we may provide a worthy succession for those noble personalities who have brought this movement to its present stage of development. The most optimistic does not see forthcoming these well-furnished men to take these positions and meet the problems adequately unless we have an agency like this. It is surprising to notice so many poorly furnished men holding down positions of the very greatest possible importance over the Middle West just because the organization has had no better men to place in these fields. As I travel over the world I am reminded often of the vitality of this organization and of the insistent demand that is coming from the leaders of the church, both lay and clerical, for the expansion of its work. Expansion is the watchword just now with reference to this movement in every aspect of its life in whatever way you may think of it. There is a demand for the expansion of this work in order that the church may lay strong hands of Christ upon the boyhood and the young manhood of the world. Where are we going to get these men unless we strengthen the hands of a training institution like this?

AMERICA'S GOLDEN HOUR.

"I have come back from the European war zone carrying the heaviest burden on my heart that I have ever carried. When this great struggle is over, you will find the great nations of Europe exhausted not only economically, not only in the sense of having laid under the ground millions of lives; but exhausted, I fear, in hope, in faith, in courage.



Dr. John R. Mott.

"THEN WILL COME THE SOLEMN HOUR FOR AMERICA, TO ASSUME FAR LARGER RESPONSIBILITIES IN WORLD SERVICE THAN EVER BEFORE, WHEN WE WITH OUR UNSPENT ENERGY, WITH OUR FRESH COURAGE, WILL PLACE AT THE DISPOSAL OF THESE NATIONS THE CHOICEST PRODUCTS WE HAVE EVOLVED, AND WHAT GREATER OR MORE HIGHLY MULTIPLYING CONTRIBUTION CAN WE MAKE THAN THAT OF INFLUENCING, BY THE EXAMPLE WE SET IN SUCH AN INSTITUTION AS THIS, AND BY THE MEN WE TRAIN HERE, THE FUTURE LEADERSHIP OF THE CHRISTIAN FORCES AT WORK AMONG YOUNG MEN OF ALL NATIONS."

The Young Men's Christian Association College was founded at Lake Geneva, Wis., Aug. 1-17, 1884, as the Western Secretarial Institute under which name it was incorporated in 1886. In 1903 the name of the school became the Institute and Training School of Young Men's Christian Association and in 1913 to better represent the scope and educational standards of the institution the name was changed to the Young Men's Christian Association College which name it now bears. Dr. Frank H. Burt, the present head of the college, has served since 1905 as president.

The summer sessions of the college are held on the extensive property of this college at Lake Geneva, Wis.

THE NEW COLLEGE HOME.

The new buildings in Chicago are being erected on a lot space 220 x 463 feet and with equipment will cost approximately $400,000. The location is on the south side, within one-half mile of the University of Chicago. It is expected the new buildings will be ready for occupancy the beginning of the fall term in October, 1915, at which time the dedication will be celebrated. The Silver Jubilee of the establishment of the work of the institution in Chicago will also be observed at the same time.

The purpose of the college as stated in the articles of incorporation is:

"The establishment and maintenance of an organization for the purpose of training and developing secretaries and physical directors of Young Men's Christian Associations in their work and educating, fitting and training them and others for secretaries and physical directors of Young Men's Christian Associations, and for instructing them in the Word of God and in the practical work of the Young Men's Christian Association."

Bugle Song of Peace

(In which is implied a prophecy.)

BLOW, blow, bugle!
The day has dawned at last.
Blow, blow, blow!
The fearful night is past.
The beast of war is tame and cowed;
The world's great heart with grief is bowed.
Blow, blow, bugle!
The day has dawned at last.

Blow, blow, bugle!
The soul of man is free.
The rod and sword of king and lord
Shall no more honored be;
For God alone shall govern men,
And love shall come to earth again.
Blow, blow, bugle!
The soul of man is free.

Blow, blow, bugle!
The rivers run with blood,
But greed and strife and lust for life
Are passing with the flood.
The prophets realize their dreams.
Lo, in the east the glory gleams!
Blow, blow, bugle!
The day has dawned at last.

—Thomas Curtis Clark.

THE CHRISTIAN CENTURY

EDITORIAL

CHRISTIAN ENDEAVOR WEEK.

LAST year there was begun the observance of Christian Endeavor Week in February. It was a new idea, but even its first observance was proof of its value. This year it will be given a much more prominent place in the program of the societies, and though some will go further than others in featuring its different activities, it is probable that most Christian Endeavorers who wish to utilize the best means of promotion will put emphasis upon some of its many interesting details.

It is suggested that Sunday, February 7, be utilized as Christian Endeavor Day, on which so far as may be consistent with other church plans, Christian Endeavor be given the right of way, either at the morning or evening service. Monday is Enlistment Day; Tuesday, Local Union Day; Wednesday, Church Day; Thursday, Entertainment Day; Friday, Extension Day; Saturday, Junior and Intermediate Day, and Sunday, February 14, Decision Day. Abundant suggestions are made in bulletins issued by the United Society of Christian Endeavor, Boston. These may be had upon request.

BREWERY FAILS.

THE news that a twelve-million dollar brewery corporation at Columbus, O., has gone into the hands of receivers brings another note of encouragement to the friends of decency and sobriety.

It was the more significant as it came on the heels of the alleged victory of the wet forces in Ohio. It shows that the signs of the times are too clear to be misread, and that no temporary victory can obscure the early and total overthrow of the liquor business.

Still further depression has come over the spirits of the saloon forces by the vote on the Hobson resolution in Congress, which failed of the two-thirds majority, but received the approval of over half of the House. A few more "victories" of that sort will put the liquor business completely on the scrap pile.

Shrewd business men, while anxious to safeguard their investments, do not care to put money into a losing venture that is sure to come to an end soon. Hence the decline in the value of brewery stock, and the failure of some of the largest of the brewing companies.

DEAN SUMNER'S CONSECRATION.

AN interesting event took place in the Cathedral of SS. Peter and Paul in this city on the morning of January sixth. It was the consecration of Walter Taylor Sumner to be the Protestant Episcopal Bishop of Oregon.

Dean Sumner is a very young man. In his appearance he hardly seems to do more than comply with the canonical rule that a bishop "must be above thirty years of age," though in reality he is much older. He started life as a business man in the far south west, but came to Chicago and was led to undertake religious work through his interest in social reform. His activities on the West Side made him a power for good among the poor and the vicious. He became successively deacon, rector, and Dean of the Cathedral, and his election to the Bishopric was the fitting recognition of his admirable services to the Episcopal Church, to Christianity in general, and to the city of Chicago. For years he has been a valuable member of the Board of Education of this city. He was the chairman of the Vice Commission, which conducted the most exhaustive inquiry into the morals of the city ever undertaken in any municipality.

His departure is regretted by the entire community, as was proved by the great throng of people of all classes who gathered at the Cathedral to witness the solemn and impressive services of consecration, and later attended the mammoth reception accorded the new Bishop at the Auditorium Hotel. The people of Portland, and of the entire state of Oregon, irrespective of church connections or religious views, are to be congratulated upon the coming of Walter T. Sumner to be a fellow citizen. He is the sort of man a city may well appreciate and hold in constant regard.

DEAN MATHEWS' JOURNEY.

ON Tuesday evening of last week Dean Shailer Mathews of the Divinity School of the University of Chicago, left for San Francisco to sail on the S. S. "Manchuria" of the Pacific Mail Line for Japan. He goes as the representative of the Federal Council of Churches, of which he is the president. His mission is that of counsel and inspiration to the missionary and other Christian forces of the Sunrise Empire. He will visit all the principal cities of Japan, and will be gone until the latter part of March. He will meet many of the former students of the University of Chicago, and his services are in requisition to a far greater extent than time will permit. His journey to Japan is another of the links which ought to bind that people and our own in closer fellowship, and diminish notably any hostile sentiments such as the jingo spirits of both people are constantly stirring up.

Japan is our nearest neighbor beyond the Pacific, and ought to be our close and enduring friend. It is the task of the Christian Church to promote that good feeling of which the missionaries are the first and most impressive expression, and such visits as that of Dean Mathews are certain to have value to that end.

THE UPPER ROOM.

PROF. THOMAS M. IDEN of the Ann Arbor Bible Chair is the "father" of a class of young men which was organized while he was a teacher in Butler College, continued while he was in the State Normal School at Emporia, Kans., and is still growing and vigorous now that he has been called to the important work of Biblical instruction at Ann Arbor. This "Upper Room" class meets in the modest quarters which accommodate one hundred or more, but its membership now embraces many times that number and is scattered throughout the world.

At every Christmas season Prof. Iden sends out an "Upper Room" message to all of his boys. Among other things he says this year, "I have just returned from a trip around the world. Let me hasten to explain, however, that the trip has not taken me outside the walls of my Ann Arbor study. I have just finished addressing the envelopes that will carry the New Year's letter to thousands of men scattered over the whole world. And as I have written each of your names I have tarried for a moment's visit with you. This will explain to you my trip around the world."

HUMAN SACRIFICE IN INDIA.

IT is our habit to believe that British rule in India has abolished most, if not all, of the superstitions that once preyed upon the lives of the people there, and that the advent of Christianity has largely completed the process of enlightenment. But, it must be remembered that the native population is enormous, governmental influences are necessarily somewhat superficial, and Christian missionaries all too few to prevent occasional recurrence of deeds of darkness once common, but now supposed to be obsolete.

A recent message from our leading missionary in Jubbulpore gives a recital of an event illustrative of the occasional reversion of ignorant people to the most primitive and barbarous rites. He says:

"We are accustomed to think of a human sacrifice as being the extreme to which heathenism can go. We have begun to flatter ourselves that whatever may be the evil practices of the non-Christian world, human sacrifice at least has been banished; but such is not the case. Only a few days ago we had the startling intelligence that such a sacrifice had been performed in Jubbulpore. The circumstances are as follows: A certain woman of the weaver caste had had several children born to her, but they all died either at

birth or very shortly afterward. Desiring to know what to do in order that the next child to be born might live, she appealed to her spiritual adviser, who happened in this case to be a woman. The woman told her that the curse under which she was living could be removed only by the sacrifice of some living child to the goddess who had put the curse upon her. Another woman was now called in, who kidnapped a four-months-old child belonging to a neighbor of the same caste. Secretly they murdered the baby, severed its body into fragments, and performed their magical rites. The services of a man were now requisitioned, who went out and dug a grave wherein the mutilated remains of the baby were buried. Of course, the child was missed and a search was instituted for it. In some way the matter was traced to its source, and a police investigation ensued. The grave was found and the body exhumed. Three of the persons concerned are now under trial for murder, and the fourth one as an accessory. This is but one of the many calls constantly coming from India for more workers to come and proclaim the truth of Christ and to prevail upon the people to turn to the God of love, under whose reign such things are impossible."

"George W. Brown."

THE SIN OF UNBELIEF.

MEN say that the old forms of belief are gone; some mourn and others rejoice over the decay of faith. What has gone? If some human speculations have gone, we can make others to order, and are none the poorer, however much we suffer in our own self-esteem. The discovery that we have been wrong in our thinking is matter for congratulation. We are well on the way to right thinking when we discover wherein we have been wrong.

But what have we given up? Have we discovered that we were mistaken about the wrong of evil-doing and the blessedness of goodness? No; the older the world grows the more we are sure that right is right and wrong is wrong. Have we given up the ethical and spiritual value of the Bible? No; we have modified some opinions about its literary character, but the moral truths of the Bible would be just as true if they had first appeared in a Chicago paper yesterday morning, and its spiritual realities are confirmed by nineteen centuries of Christian experience. Have we given up Jesus Christ? The farther we recede from Him in time, the wider our comparison between Him and all other teachers, the more He grows on human thought as the chief among ten thousand, and altogether lovely. It would be a sort of crime against reason not to believe in His goodness, His truth, and His abiding power over men. No; there are some things that have not been given up.

What we have occasion to fear is not genuine honest unbelief, but indifference. Men often shift upon their alleged lack of belief their real lack of interest in the vital concerns of life. They are unwilling to avow their lack of attention to concerns of such transcendent importance, and are ready to say, "I don't believe the Bible," when they mean, "I am not willing to live as the Bible would require me to live." There is immense insincerity in professed unbelief.

We can afford to be relatively careless in what terms a man expresses his faith, provided he has faith. We need not be sticklers for the mere verbal assent to certain prescribed forms. We may always have not only charity, but sympathy for honest doubt, and are ready to affirm with Tennyson that—

> "There lives more faith in honest doubt,
> Believe me, than in half the creeds."

Toward such doubt the Master was always tolerant, and the pulpit of today is kindly disposed. But something is true. Not everything is or can be false. Back of our world of matter, and under it and above it is a world of spiritual realities. It is too well established to be denied; it is too important to be disregarded. Our great need is that men shall be willing to give sufficient consecutive attention to the concerns of man's highest welfare to be ready to believe. It is true now as it was true in Jesus' day that the man who is willing to do God's will shall have not faith alone but knowledge that his faith is justified.

A MUNICIPAL CHRISTMAS TREE.

MENTION has been made from time to time of the Municipal entertainments provided for the city of Houston, Texas, under the direction of Rev. W. S. Lockhart, pastor of the Christian Church in that city. A Christmas play was rendered and the mayor of the city acted the role of Santa Claus and gave gifts to a host of youngsters. Under the same auspices a Christmas tree treat was provided for the colored people of the city, at which time presents were given, clothing was distributed to the poor, and addresses were made by a number of negro speakers.

Such municipal activities set a fine example for all communities. No minister could find a better side issue for his civic interest than the promotion of such a type of municipal entertainments as Dr. Lockhart has encouraged the authorities of Houston to provide for its people.

Prayer

By Edgar DeWitt Jones.

OUR Father who art in Heaven, we thank Thee that we do not need to wait until we reach heaven in order to know Thy Father's love. We are conscious of Thy love at this moment and like the sunshine which bathes the fields in glory and beauty, that love floods with healing glow our poor lives here and now. We praise Thee that we do not need to die in order to partake of the privilege of our Father's House, but that the foretaste of such fellowship we may enjoy each Lord's day in the church of Thy Son. Command Thy blessing to rest upon us now. May this thought of sonship greatly encourage and inspire us. Put Thy hand upon our heads and call us by name. Grant that conscious of such kinship with Thee we shall be minded to seek the things that are above—to abhor that which is evil and to cleave to that which is good. By the sure tokens of change and decay that are all about us stir us up to remember always that we are pilgrims on the earth and that we must look for that city whose builder and maker is God. Make us to know all things are possible to those who trust and obey the Great Guide Thou hast given us in the person of Thy Son, our Savior. Help us to walk with Him in spirit toward the grander day, the fuller knowledge and the greater light, and in "the Father's House where are the many mansions" we shall sing Thy praise with one accord. In the Name of our great Kinsman. Amen.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Episcopalians Have Socialist Bishop.

Rev. Paul Jones was consecrated bishop of Utah in St. Mark's Cathedral, Salt Lake City on Dec. 16. A few days before his consecration he had joined the Salt Lake City branch of the Socialist party. He is the successor to a socialist bishop, the Rt. Rev. Franklin Spencer Spalding. Bishop Spalding was a very outspoken advocate of this economic viewpoint and his reply to questioners never minced words. He said, "I am a Marxian Socialist; that is the only kind there is." The conversion of the recently elected bishop is a source of great gratification to the Socialist party in the United States, as this party has found some of its most bitter opponents in churches that called themselves Christian.

New Duties for Rev. Chas. Stelzle.

It was recently noted that Rev. Chas. Stelzle was to have charge of the work of relieving unemployment in New York under the Federation of Churches. Following this is the announcement that Mayor Mitchell's civic committee on unemployment has engaged him as its "executive director for relief and emergency measures." The chairman of the mayor's committee is Judge Elbert H. Gary, with whom is associated a number of the leading men of New York. Mr. Stelzle has accepted the new duties on condition that they shall not be made to interfere with his work with the Federation of Churches.

Bohemian Mission Work is Prospering.

The Bohemians of Chicago are one of the older colonies of immigrants in the city and they have organized institutions opposed to religion, with Sunday-schools, singing societies, athletic clubs, and other societies housed in great halls. The success of the Presbyterians in Lawndale in building up mission work is therefore noteworthy. They have spent eight years in getting a good church under way, with the leadership of Rev. Vaclav Vanek. On January 3, they dedicated Hubbard Memorial Church and Dr. John Timothy Stone preached the dedicatory sermon.

Archbishop Ireland May be Cardinal.

Archbishop Ireland, the well-known Roman Catholic ecclesiastic of St. Paul, Minn., is being freely mentioned as a candidate for the red hat the next meeting of the consistory in Rome. His friends suggested him frequently for this honor during the lifetime of the late pope, Pius X, but he was not appointed. There are reasons to believe the appointment will be made by the new pope.

The Pope and World Peace.

Great Britain has appointed Sir Henry Howard as envoy to the Vatican at Rome and has thus re-established relations that have been severed for four hundred years. This appointment is naturally opposed by some English people, even with the danger of embarrassing the government in the midst of the world war. It is argued that France has no representative at the Vatican, owing to recent events, and Russia on account of its religion is always able to count on the opposition of the Vatican, so the allies were likely to find the whole weight of the Catholic political machinery against them. In connection with this, comes the startling suggestion of Rev. Reginald J. Campbell, pastor of the City Temple, one of the most prominent Congregational churches in the world, that the Pope summon a general council of all Christian churches with the purpose of putting an end to the war. He argues that the Pope is the only person in Christendom that could take this step with any hope of success. Mr. Campbell says: "There is precedent for this in the fact that Protestants were summoned to the council of Trent, and who knows but that if they had accepted the invitation the scandal of a divided Christendom might have been averted?" Mr. Campbell was once the object of much bitterness in England, but this has long since disappeared and the prominent religious journals of the country now treat him with great respect. His suggestion is likely to command a very serious consideration.

Principal Lindsay is Dead.

Principal Lindsay, the distinguished head of the United Free Church College of Glasgow, passed away early in December. He was seventy-one years of age at the time of his death. During his youth he and Robertson Smith were firm friends. In the unfortunate controversy that drove Robertson Smith out of the Scotch church, Principal Lindsay remained his firm friend and was the real leader of the Liberals. Dr. Lindsay was a great student of philosophy and was preparing to write a history of mysticism at the time of his death, a task for which he had made unrivaled preparation. He is known to American readers through his history of the Reformation in two volumes in the International Theological Library series. Though maintaining sympathy with the radical scholars that wrote the Encyclopedia Biblica, and contributing largely to it, Dr. Lindsay kept alive his evangelical sympathies throughout his life and for many years was president of the missionary society of the Free Church. In his death, Scotland has lost one of her very foremost scholars and Christians.

Universalists Honor Great Leader.

The Universalist denomination is gathering up its historical treasures and is educating the young of the body to understand the meaning of its history. December 27 was observed in all Universalist churches as the centennial of the birthday of Edwin H. Chapin, who was a contemporary of Henry Ward Beecher, and who is regarded by Universalists as being the peer of this great man. He was the author of eighteen volumes and was much in demand in the councils of religion in his day. Dr. Bellows has said of him: "He has proven how to unite the profoundest reverence for Christianity with the completest hospitality for new thought, and the most generous sympathy for freedom. He has clung with never relaxing hand to the ark of the covenant and to the cross of Christ, while welcoming all fresh light, and all generous hopes, and all new learning."

Federation Head Recovers from Accident.

Rev. W. B. Millard is the executive secretary of the Chicago Church Federation Council. He fell from a railroad train a few weeks ago and as a result of his accident blood poisoning set in. He was taken to St. Luke's Hospital and the reports indicate that he will recover, though it will be some time before he is able to resume his work in connection with the Chicago Federation.

Seminary Inaugurates Evening Classes.

Evening classes to teach religious subjects are to be inaugurated at Lane Theological Seminary of Cincinnati and will continue from Jan. 12 to April 29. These classes will be open to Sunday-school teachers and other students of the Bible. Dr. J. V. Stephens will lecture on "Studies in the Beginnings of Christianity." Dr. Selby F. Vance's subject will be "Paul's Letters to the Thessalonians and Philippians," and Dr. Edward Mack will be heard in "Studies in the Psalms."

New Presbyterian Pastor at Lake Forest.

Lake Forest University is located in a suburb in easy reach of Chicago and the Presbyterian church of that suburb is easily the leading church of the community. Many great financial leaders of Chicago live in Lake Forest. The new pastor recently called there is Rev. George Roberts, Jr., who was graduated from Yale in 1903 and who has had two pastorates since leaving Union Theological Seminary. He succeeds Dr. John N. Freeman.

Salvation Army Gives More Christmas Dinners.

The Salvation Army of New York City has given Christmas dinners to the poor for many years but they are able to report that the gifts in the street kettles were greatly increased last year. It had been planned to give 25,000 Christmas dinners in the Bronx and Manhattan and 15,000 in Brooklyn but owing to the generosity of the people, this number was greatly increased.

Churches Consider Consolidation.

Los Angeles already has a down town problem and three Presbyterian churches are considering consolidation. They are: First Church, Rev. Edward Campbell, D. D., pastor; Immanuel, Rev. John Balcolm Shaw, D. D., pastor, and Central, Rev. A. B. Pritchard, D. D., pastor. The matter is not settled but plans are being discussed. Perhaps a new building would be built in the neighborhood of the Immanuel Church in which there would be offices for the Church Extension Board, and an assembly hall for presbytery. The other buildings would be sold and part of the money used in building up churches in the suburbs.

Presbyterians Have Vocation Sunday.

Vocation Sunday was observed in many Presbyterian churches on January 3. The idea is to aid young people in the choice of a life calling and in many cases the minister spoke in behalf of the ministry and missionary work as opportunities of life investment. Rev. Joseph Albert McCartney, pastor of the Kenwood Evangelical Church of Chicago, spoke on "The Christian Ministry: A Sermon to Young Men on the Christian Ministry as a Life Profession."

Universalists "Put Smile in Religion."

A conference of Universalist ministers was held in Chicago recently and plans were laid for a campaign of evangelism for their denomination in the Middle West. A slogan was adopted, "Universalism is the church that put the smile into religion." In days gone by, the Universalist church has been inclined to discount evangelism but lately there is an awakening interest in this phase of the work of the church. Five hundred new members were inducted into the New York churches last year through evangelistic effort. Rev. H. L. Haywood, who is pastor of the Universalist church of Webster City, Iowa, defined the program of the movement. He said: "The doctrine of the new Universalism is to make happiness, culture, and freedom from poverty universal. In proportion as we preach the gospel and lift up Christ Universalism will grow. Some say that Universalism cuts the nerve of missionary effort. I say that it is the very essence of missions and no true Universalist will rest until the last man in all of the world is saved."

Brooklyn Church Closes Up.

Ross Street Presbyterian church of Brooklyn has decided to discontinue its work and its members will unite with the Central Presbyterian church of that city. They recently held their last annual dinner, and revived the memory of bygone days. Rev. John Erskine Adams has been the pastor for the past twenty-three years.

Union In City Mission Work.

Presbyterians and Congregationalists have united in a joint work among the 30,000 Italians of San Francisco and have secured a Baptist worker from New York City to take charge. Rev. Robert Walker, formerly superintendent of Baptist Italian work in New York will undertake the work in an institutional building valued at $40,000.

Holiness Movement Deplores Higher Criticism.

The General Convention of the Movement for the Promotion of Holiness was held in Cincinnati last fall and one of the great themes for discussion was the higher criticism, which was regarded as very inimical to the interests of religion as represented by this group of Christians. Resolutions were passed declaring "We should refuse to be quiescent in the face of errors and false doctrines propagated by men in high places within the pale of the Christian church, but we should exercise our privilege and power of protest. We should use our prerogative and right of electing to office in the church only such men as are true to the Christian faith and the Bible. While we welcome true biblical research and reverent scholarship, we should, in every way, discountenance and refuse our support to anything and everything that lends its aid to destructive criticism."

New President for Lafayette College.

Lafayette College at Easton, Pa., is one of the oldest of the Presbyterian colleges of the country and an institution which, while maintaining scholarly standards, has also been very loyal to the denomination. It is an event in Presbyterian circles to have Dr. John H. McCracken, now Syndicate of New York University accept the presidency of Lafayette College. Dr. McCracken received his Master's degree in New York University and his doctor's degree in Germany and was for four years president of Westminster College of Missouri. At the same time this announcement was made, it was also announced that Dr. McCracken's brother had become president of Vassar College.

Minister and Wife Go Together.

Rev. and Mrs. Charles H. Gates of Auburndale, Mass., who were mentioned in a recent issue of The Christian Century, contracted pneumonia and passed away about the same time. Both were taken ill on December 6. They had lived together for sixty-three years. Mrs. Gates was in her ninetieth year and Mr. Gates in his ninety-second year. A very beautiful service was held in the Congregational chapel at Auburndale when the double funeral was held.

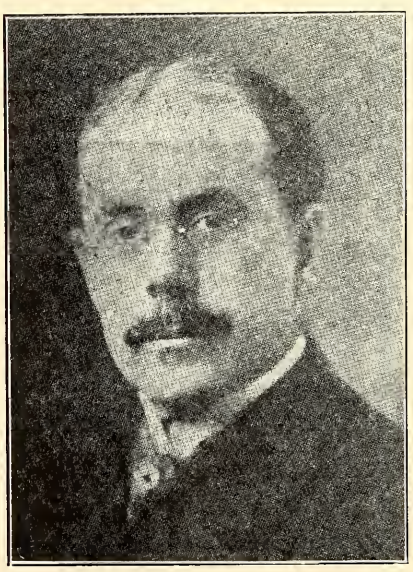
Japanese Christians Give American Deputation a Fraternal Greeting

The Federal Council of the Churches of Christ in America has performed an interesting and significant service in sending two of the most prominent of American Christians to bear the greetings of the American churches to the Churches of Christ in Japan. Dr. Shailer Mathews and Rev. Sidney Gulick are now enroute to take this message to the Land of the Rising Sun. The following is the message they are authorized to convey:

To the Churches of Christ in Japan.

Greeting: The Federal Council of the Churches of Christ in America, on behalf of its thirty constituent denominations, has delegated two of its most honored and beloved representatives, to convey to you the assurance of our love unfeigned and of our prayers in your behalf.

Professor Shailer Mathews, doctor of



Professor Shailer Mathews.

divinity, is the dean of the Divinity School of the University of Chicago, an author widely known among us, and for this quadrennium, president of the Federal Council.

The Rev. Sidney L. Gulick, doctor of divinity, needs no introduction to you, for he has been a missionary in Japan for many years. Since his return to America upon his furlough, he has been invited to our most prominent pulpits, has secured a hearing for the cause of Japan by the foremost men of our nation, and returns to you not only as your brother, but entrusted with the duty of representing, with Dr. Mathews, this Federal Council. We are thus sending to you those who are well qualified to speak for us.

We beg to assure you, dear brethren, of the interest with which we have noted the recent history of Japan, that ancient and venerable nation with its notable achievements in the arts and sciences. With eager hand you have grasped what other peoples could offer for the enrichment of your life, and in turn you have contributed to the life of the world the inspiration of your fine enthusiasm. You have felt the stimulation of ethical ideals, the transcendent significance of moral values. In the industrial, intellectual and moral fields of your activity, America has noted your unwearied progress.

But our deepest interest and sympathy have been evoked by the numbers of those who have been reaching out eager hands to God. Beyond all else the spectacle of so many in Japan, seeking after a deeper and stronger spiritual life, has moved and still moves our hearts. It is with such sympathy toward you, beloved brethren, that we send our messengers to you.

We believe that the religion of Jesus makes its largest possible contribution to the peace and uplift of the world, not when it undertakes by ecclesiastical utterances and activities to solve the complex intellectual and practical problems of civilization, but rather when it leads men to the inner life of spiritual self-mastery and self-devotion, helps them to learn the privilege and joy of absolute trust in Christ our Lord, and enables them to appreciate the obligation of such loyal devotion to Him as finds expression in holy and unselfish service of humanity.

We are sending these, our brethren, to tell you as no written word of ours can tell, the sincerity of our affection, the eagerness of our desire, and the steady persuasion of our hope that we all, of the East and of the West, shall be one in Jesus Christ.

We pray that in your land and in ours, faith shall have its satisfying vision of our Lord, that love shall be sanctified by His fellowship, and that our common life shall be broadened in its sympathies and beautified with His likeness.

May the God of love unite our hearts in the bonds of holy sympathy, and bring us all into the joy of fellowship one with another through that diviner fellowship which is with the Father and with His Son our Saviour.

May peace and prosperity abide in all the homes of Japan. May your schools be centers of intellectual light and your churches centers of moral life and spiritual power. May believers be multiplied and all your land be blest by Him who is the Light of the world, the Redeemer of men.

Now unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power both now and ever. Amen. Your brethren in Christ,

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

Charles S. Macfarland, Gen. Sec.

A Page of Miscellany

LAYMEN VITALIZING CHRISTIANITY.

Not many weeks ago 2,000 men crowded the Grand Ave. Temple, in Kansas City, to hear what a half-dozen business men from Wichita, Kas., had to say about Christianity. Henry J. Allen, editor of The Wichita Beacon, was the principal speaker at the afternoon meeting. Here is a portion of his address:

I've come to you from the atmosphere of facts that surround me in a newspaper office to say that the most practical, the most usable thing in the world today is the religion of Jesus Christ. I've come to say that the most practical man is the fervent Christian; the most useless is the chap who just sits around and lets his membership in the church count for nothing.

It wasn't the fault of the preacher that I wasn't converted long before I was. I don't believe the world has ever seen such a consecrated ministry as that of the present day. It wasn't the fault of the choir. It was the fault of the laymen—they hadn't made an attractive exhibition to me of their own church.

I tell you it takes prayer and service plus membership in the church to make a Christian today. If you feel that membership in the church is a great obligation, a great opportunity for service, then I think you are a Christian.

If the men of today lived according to the Ten Commandments there would be no problem of the boy in Kansas City. Some boy is gauging his life by yours. If the men live right, the boys will live right.

Christianity used to seem to me not a job for a red-blooded man. But, friends, let me tell you, it is a man's job. I have learned that only real men are Christians. That's almost a test of Christianity, friends.

The old Biblical miracles seem to me no greater, no harder to understand than the miracle of Abraham Lincoln riding all night to hold a prayer service with Henry Ward Beecher, or Gladstone arising in Parliament to tell of Christ.

Christianity must be vitalized through the men in its churches.

SUFFRAGE SOCIETY IN NORWAY DISSOLVED.

After an existence dating from 1885, the Society for Suffrage for Women has been dissolved, there being no longer any reason for its activities, since women in Norway have now obtained equal rights with men in the matter of voting in city, county and state elections.

In 1896 women paying taxes on incomes of more than $120 a year were granted the vote in city and council elections, and in 1907 the same privilege was given them in state elections. In 1910 every woman over 25 years of age, who had never been a public charge or sentenced in the courts, was granted suffrage in county elections, no matter what she earned, and in 1910 the Storthing, without debate, unanimously passed a law giving women common suffrage in state elections.

There has never been any militant suffrage agitation in Norway; the women leading the movement have worked quietly and made headway by means of pamphlets and lectures. Leading men in the political world have helped them without noisy demonstration of any sort.

For many years women have been members of city councils and county boards. While they have not been prominent as leaders in reform movements, they have proved themselves less apt than men to become professional politicians who hold office for the sake of personal profit. A couple of years ago one of their leaders held a seat in parliament for a few months as a substitute for a male member, but since then there has been no other woman member. It will doubtless be a few years before women acquire the experience to be represented in proportion to their numbers. At present about 35 per cent of the electorate are women. The majority of women voters continue to cast their votes for men.

A LOFTIER RACE SHALL RISE.

By John Addington Symonds.

These things shall be: A loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls
And light of knowledge in their eyes.

They shall be gentle, brave and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm,
On earth, and fire, and sea, and air.

Nation with nation, land with land,
Unarmed shall live with comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom of loftier mold,
And mightier music thrill the skies,
And every life shall be a song
When all the earth is paradise.

There shall be no more sin, no shame,
Though pain and passion slow may die;
For man shall be at one with God
In bonds of firm necessity.

WHAT FAITH IS.

Dr. J. H. Jowett.

Mental conclusions and spiritual experiences are quite two different things. Reason may gather piles of knowledge concerning the historic Jesus, but reason alone will give me nothing about the risen Christ. I want to know the Jesus of history, but I want to have communion with the Christ of faith. Such knowledge of the Lord comes to us through the act and attitude of faith. Faith is more than a mental decision; it is a surrender of the will. It is more than a verdict; it is the execution of the verdict.

It is of momentous importance to remember that the very core of faith is motion—a movement of the will toward the Lord Christ. The act of faith is the yielding of the personal life to the God who is revealed to us in Jesus Christ our Lord. And the life of faith is the constant repetition of that act of surrender until the repeated acts become an attitude and every choice and will in life is stamped with the pleasure and fear of God.

A "NIGHT" THOUGHT.

Dr. M. S. Rice of Detroit tells this story on himself. He is a great admirer of Bishop Quayle and in his earlier ministry was much impressed by the statement of that eloquent divine that some of his greatest thoughts had come to him when he was in "God's out-of-doors" during terrific storms:

"I made up my mind," said Dr. Rice, "that I would go out in the very next big storm and see if I couldn't have a great thought, too. It came in the middle of the night, but that never daunted me and two o'clock in the morning found me sitting out on a rock, drenched to the skin, with thunder and lightning going on all about me, but no great thoughts within. Years afterward I told Bishop Quayle about it.

"The only thought I had, I said, was what a big fool I was.

"'Well,' drawled he, 'wasn't that worth while?'"

THE LOVE OF GOD.

By Maltbie Davenport Babcock.

God's boundless love and arching sky
Above us when we wake or sleep,
Above us when we smile or weep,
Above us when we live or die.

God's tireless love! Beside the cot
Of her sick child the mother sleeps.
The heavenly Father ever keeps
Unweary watch—he slumbers not.

God's patient love! Misunderstood
By hearts that suffer in the night.
Doubted—yet waiting till heaven's light
Shall show how all things work for good.

God's mighty love! On Calvary's height,
Suffering to save us from our sin,
To bring the heavenly kingdom in,
And fill our lives with joy and light.

God's changeless love! The wandering one
Forsakes, forgets, dishonors; yet,
Repenting, going home, is met
With no reproach—"Welcome, my son!"

God's endless love! What will it be
When earthly shadows flee away,
For all eternity's bright day
The unfolding of that love to see!

A JOKE ON CIVILIZATION.

Some nations were fighting fiercely.

"Why are you fighting so?" inquired the bystanders, moved at length to curiosity.

"To save civilization!" replied the nations severally.

Here a draggled figure rose from the mire under the feet of the combatants and limped lamely away.

"And who are you?" asked the bystanders, with a disposition to get to the bottom of the matter.

"Don't speak to me—I'm civilization!" the figure made answer, somewhat pettishly.

BATTLE SONG OF SERVIA.

Servia, peaceful land of bowers,
Home of vines and leafy bowers,
Thou, the Danube's gentle daughter,
Rise, prepare for slaughter!
Foes are near! Will Servia cower?
Rise, and strike for freedom's dower!
Though no stately towers have we,
Yet our land is fair and free!

Free are Sav and Duna's waves;
Shall then we be Turkish slaves?
Like Stefan so fam'd in story,
We will lead to glory!
Foes are near! Will Servia cower?
Rise, and strike for freedom's dower!
Balkan vales, Moravian land,
Free shall be from tyrant's hand!

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

Woman Superintendent Achieves

Mrs. Ella Flagg Young, Re-elected through Women, Has Saved Children's Health and Established Inspiring Record for Ed ucational Work.

Some of the accomplishments of Mrs. Ella Flagg Young, who was re-elected recently superintendent of Chicago schools by the activity of the women voters, are given in an interview with her by William L. Chenery of the Chicago Herald. Mr. Chenery asked about the schools as she had found them five years ago when she came to power, about her accomplishments and about those future developments for the people of which she hoped to be a part. She replied in the following illuminating sentences:

I first thought about the physical side of the children. I had noticed that in September children entered school hearty and well. By June they were pale and tired. That showed some wrong condition and it affected the teachers just as badly as it did the children.

The physical conditions were bad. I determined that every school room in Chicago would have sunshine every day possible in Chicago. For this reason all new buildings were constructed on a north and south line. That was one of the first things.

FRESH AIR IS NEEDED.

The next fight was for fresh air. I had been in office for only a few weeks. The order was that every schoolroom should have fresh air from the outside several times a day. I was told at once that I had embarked on a stormy sea without rudder and without sail. But a large percentage of the engineers are now as much in favor of fresh air as I am.

Still on the physical side, as the next step, the cooking was reorganized. The idea was that no product should be allowed to come out of a school kitchen which was not palatable and nourishing. That meant at least one good cook in an immense number of homes in Chicago.

Then we came to the question of happiness. Children ought to be happy in school. Unless they are, there isn't the response to stimulus which there should be. We went at this in a number of ways. First of all, the gymnasium was attacked. Two sorts of training are had in the gymnasium. One is recreation, denatured dancing as one of my critics once said. Then there is the exact training, the response to signals and the strengthening of the muscles. Incidentally the children are practicing the Kaiser's goosestep in the gymnasium, and they have been doing so for a long time.

REMEDIES PHYSICAL ILLS.

Next we came to the question of curvature of the spine, which the schools were developing.

That trouble develops during the middle grades. Children were forced to retain the same positions for so many hours when their muscles demanded frequent changes. Hours of the same position have been abolished largely. I wish, indeed, that some of the principals had more fluidity of mind on the subject and would permit children to change their seats more often.

Still in this connection, affecting both the health and the happiness of the children, is the question of sight. In all new schools we have installed divided curtains. That prevents the glare of the sun in the children's eyes. The change doesn't cost much, but on account of some malign influence all of the old schools have not been equipped in this way, and there are still dark rooms.

Then every effort has been made to abolish severe evening work for the children. It is not to be justified.

TO KEEP PUPILS.

These changes were preliminary. The next big thing was to recognize that children had types of mind. The schools assumed that all were made from the same mold, yet you cannot talk to the mother of children without being told about the children's differences. We were losing the great majority of children about the fifth grade. So many were weary of academic life. They wanted to get out.

For them we started industrial, or constructive work in sixteen schools. In all schools of course there is a certain amount of manual training and cooking. This constructive work allowed the children to put in half a day doing things. We began to keep them at once. Then we took some of the boys and girls who were fourteen years old, but not yet graduated, and gave them a chance in the prevocational work in the Crane, Lane, Lake and Flower high schools. Often these backward children caught up with and passed their more academic-minded schoolmates who had graduated at the grammar schools.

That meant the saving of great waste, a saving of the waste of the human spirit itself.

FOR BETTER TEACHING.

Then came the teachers. In order that teachers may delight in awakening the spirits of children they must themselves be awake daily. Every day the teacher must say not "What can I do to carry out instructions?" but "What can I do to arouse these children?"

We gave the teachers an opportunity to teach the subjects in which they had especial interest one period a week. That was one step. Then we organized teachers' councils. Teachers have ideas on the needs of their children but we were losing all the inventiveness and suggestion in passing on from authority to authority. The seventy-two councils are held twice a year. Each council appoints a delegate to bring to the attention of the superintendent contributions of the teachers. That, too, was a saving.

These were some of the things which I have been concerned about. I wanted to be re-elected this time in order to be able to stand out against the Cooley bill for separate vocational schools. As Agnes Nestor said at the Woman's Club, "We don't want to be set over in a corner and told to take this." We want to be a part of one great system. Some day the system will be such that child and teacher each will go to school with elastic joy. During the day the school should allow a life of activity which will satisfy both. At home in the evening the child will talk about the things done during the day, and will talk with pride. I want to make the school the great instrument of democracy. I do not want it to tend against democracy, as it would do if the Cooley bill were law.

MANY OTHER IMPROVEMENTS.

Mrs. Young did not mention the great extensions of the kindergartens for which she has been responsible. She did not mention the transformation of the evening schools and the summer schools which has been accomplished by her administration. She did not mention the broadening of the social life of the schools through the appointment of women deans. She did not speak of the establishment of social centers in some of the schoolhouses, a product of her regime. She did not refer to the raising of the standard of efficiency among the teachers.

She did not speak of that justice which has been extended to teachers through the adjustment of salary troubles. Nor did she notice the great example which Chicago has given to the nation in making teachers free from the restraints of bureaucratic control, in liberating them to give their best to their community.

This is the woman whom the women voters of Chicago appreciated and saved by their political power.

"WOMAN EDISON" DEAD.

Miss Margaret E. Knight, often referred to as the "woman Edison," and the first woman inventor to obtain an American patent, died a few days ago at a New York Hospital after an illness of three months. For twenty-five years she lived alone in a cottage, where she spent nearly nineteen hours out of the twenty-four in her laboratory. Here she developed the Knight-Davidson motor and many engine devices.

Miss Knight was born in Manchester, N. H., seventy-five years ago, and it was in that city at the age of twelve years she invented a stop motion contrivance for preventing the steel-tipped shuttles of the mill looms from falling out and injuring operatives. The idea came to her after a visit to a mill where her two brothers were employed.

In 1871 she invented a machine for making and folding square-bottom paper bags which is used today. In all she had eighty-seven inventions patented, most of which are used at the present time. They were confined almost entirely to rubber, cotton and shoe machinery. Miss Knight's work was hampered many times by lawsuits, but she never contested a patent without receiving the award.

A few years ago, after Miss Knight had perfected a tin can, which invention was readily taken up by several canners, her picture was hung in the Patent Office at Washington.

WHAT WOMEN ARE DOING.

In London there is a school for motoring women, owned and managed by women.

Miss Emily P. Biddle is the originator of the Red Cross stamps to fight tuberculosis.

Mrs. Mabel H. Kirk has been appointed psychologist of the Essex County (N. Y.) courts.

In Switzerland girls are rapidly giving up domestic employments for those of the office and shops.

A women's bootblack shop in Bloomington, Ind., is managed by women and only women can get a shine and have it done by one of their own sex.

The Sunday School

THE BIRTH OF SAMSON.

INTERNATIONAL UNIFORM LESSON FOR JANUARY 31.

Judges 13:8-16, 24, 25. Memory Verses, 12-14

Golden Text.—Beware, I pray thee, and drink no wine nor strong drink. Judges 13:4.

American Standard Bible.

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(8) Then Manoah entreated Jehovah, and said, Oh, Lord, I pray thee, let the man of God whom thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. (9) And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her. (10) And the woman made haste, and ran, and told her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day. (11) And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am. (12) And Manoah said, Now let thy words come to pass: what shall be the ordering of the child, and how shall we do unto him? (13) And the angel of Jehovah said unto Manoah, Of all that I said unto the woman let her beware. (14) She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing; all that I commanded her let her observe.

(15) And Manoah said unto the angel of Jehovah, I pray thee, let us detain thee, that we may make ready a kid for thee. (16) And the angel of Jehovah said unto Manoah, Though thou detain me, I will not eat of thy bread; and if thou wilt make ready a burnt-offering, thou must offer it unto Jehovah. For Manoah knew not that he was the angel of Jehovah. (24) And the woman bare a son, and called his name Samson: and the child grew, and Jehovah blessed him. (25) And the Spirit of Jehovah began to move him in Mahaneh-dan, between Jorah and Eshtaol.

Verse by Verse.

BY ASA MCDANIEL.

Manoah. A popular man in his day. One who had many of the qualities which in that day the people called great. He was a Danite and lived at Zorah. Their home was for many years childless, and to the Hebrew of that day, it was most unfortunate. The gift of a son at this time would be of unusual importanee, and a gift of Jehovah. The Hebrew saw God everywhere; he recognized his hand in everything. *The man of God.* The message of God. *Come again.* The first visit is found in V. 3-5.

9. *God hearkened to the voice of Manoah.* Jehovah has been and is always willing to speak to souls sensitive to his message. *As she sat in the field.* She in all probability was caring for their sheep, while her husband who "was not with her" was attending to other business.

10. *The man who appeared unto me, that came unto me the other day.* The man who came to me the other day has appeared to me. The versions generally read, "on that day."

11. *Manoah rose, and went.* Manoah follows his wife to the field and asks the messenger if he had spoken to his wife. "Manoah's intense desire for the repetition of the angel's visit was prompted not by doubts or anxieties of any kind, but was the first of a lively faith and his great anxiety to follow out the instructions given."

12. *Now, let thy words come to pass.* Now when thy words come to pass. *What shall be the ordering of the child?* How shall the boy be brought up? *And how shall we do unto him?* What shall his calling be, or what shall his mode of life be?

13. The messenger does not answer the question directly, he only repeats his injunction to the woman, found in V. 4.

14. *She may not eat.* Directions for living in view of the promised child. See also the Nazarite vow. Num. 6:1-21. *Strong drink* when used in connection with wine means all kinds of strong drink.

15. *Let us detain thee.* With true Oriental hospitality Manoah invited the messenger to remain and eat of the meal; all of which was an expression of his gratitude. In this connection read Gen. 18:1-16; Judges 6:17-24.

16. *I will not eat of the bread.* The messenger declined to eat of the meat, and suggested that he "offer it unto Jehovah," which was cheerfully carried out by Manoah, see v. 19.

24. *Called his name Samson.* Samson is derived from "Shemesh" which means sun. There is no explanation of the word suggested in the story of Samson. *The Lord blessed him.* Jehovah endowed him with strength to meet the needs of his day and generation, just as he has helped men in all times and is helping them today. What we must learn is that our strength lies in our obedience to the true God.

25. *The Spirit of Jehovah began to move him.* Samson early began to realize his strength, and to consecrate it to the task of freeing his people from the hands of the Philistines. In true Hebrew thought he attributed it all to Jehovah. Esthaol is identified with the modern village Eshna. Here Samson was buried. Chap. 16:31.

A Lesson in Eugenics

The Lesson in Today's Life.

BY JOHN R. EWERS.

Another judge of the long ago and another series of hero stories. The moving-picture man might find a rich field here. The day is at hand when through the eye-gate, all of these fascinating and instructive tales will be brought home in our Sunday-schools and churches. Such a movement as that of Pastor Hudson at Pomona in using pictures for his junior congregation is timely.

Rev. John R. Ewers.

SAMSON.

No polished Bostonian was Samson. He was the crude son of a starlight age. His muscles were better developed than the convolutions of his brain. His jokes were primitive; his pranks boyish. His task was to humble the Philistines and for twenty years he was a thorn in their side. Like most of us, Samson was a strange mixture. At times the spirit of Jehovah came upon him prompting him to deeds of great danger and heroism. At other times his huge body was shaken by the tempests of lust and anger. Very human, this ancient judge.

EUGENICS.

Samson was well born. His home was religious. His mother talked with angels. That was the reason why God talked to Samson. We are just beginning to appreciate the value of being well born. Those of us who came into the world untainted ought to do valiantly. It is a great thing to come unhandicapped into this world. Many a poor chap carries heavy weights through all his days. To have no trace of alcoholism, to be clean in every fiber, to have a bright mentality, to be normal in every capacity—ah, that is a wonderful heritage. God bless our parents, who against every temptation stood firm and who passed on to us uncorrupted the priceless treasures of the past. For life is like a cathedral. Thousands of people toiled painfully for years to build it, but a fool may blow it into rubbish in a night. Woe unto that youth who lifts up vandal hands against the treasures of his own body! Cursed be he who selfishly despoils that temple reared by good ancestors through the centuries. "If any man ruin this temple—him will God destroy." And God will.

THE VOW.

There are those who do not believe in taking pledges. Certainly it is easier not to do so. No one likes to be bound. But it was a great day when with a hundred of my school fellows, as a lad, I stood upon the school lawn while the teacher unfurled, from a balcony, the stars and stripes, and we lifted our hats and raised our right arms and swore allegiance to our country. It was a great hour when as a boy of thirteen I walked down the aisle of the old home church and gave my heart, unreservedly, to Jesus Christ. Pledges are necessary. We need to drive our stake. We need to pledge our honor. We need to tie ourselves up. The committed life is the powerful life. "This one thing I do." That spells power. It is the secret of Paul's success. Sign the pledge. Promise that intoxicating liquors shall never find the way to your lips. You remember how, after you took the Endeavor pledge, you used to get out of bed, light the lamp and read the verse which, in the busy day, you had forgotten? That put iron into you. It is well that you made the promise. If modern young people do not like to sign the pledge it is a sorry comment upon their nerve! Pledges are splendid things. Make them and keep them. Be true to your Bible, your church, your country, your wife. I tell you we need a new sense of high honor in this land. We might well pray for a new evolution of sacred honor. Honor is worth fighting for. A Christian man should certainly have a gentleman's honor. Samson carried the Nazarite vow. It gave him whatever strength he possessed. The vow carried the idea of entire consecration to Jehovah. He made mistakes. He was pitiably weak, but that vow put stamina into him. It gave him a glorious end, a sacrificial death.

DELILAH.

In his biography be it written—he was undone by a beautiful, faithless woman. This ancient Cleopatra had her Anthony. A million times has this human story been repeated. A woman's influence either makes or breaks a man. Behind Thomas A. Edison stands his wonderful wife. She watches over him and guards his marvelous genius. Now that his energies are sorely tried by the rebuilding of his plants, she makes him sleep six instead of three hours as heretofore. When you read the biography of great men always note the influence of the woman. Isaac Newton, Phillips Brooks, Lord Kitchener and "Bobs" were bachelors. All the more glory for their greatness.

SHORN OF STRENGTH.

There is the sad note of the story of this ancient Hercules. Every man has his point of greatest weakness. Yielding means the loss of strength. Sir Galahad boasted the strength of ten. There is a tonic in the superman doctrine of Germany. The hatred of weakness; the grand scorn of softness; the noble contempt of the lack of strength—we may not believe in war, but we are bound to admire, being men, that scorn of weakness.

Our Readers' Opinions

THE TITHE QUESTION.

EDITOR THE CHRISTIAN CENTURY:

In your issue of November 5, I find an article on the question "Shall we give one-tenth to God?" accompanied by an intimation that you would be glad to hear from others on the subject of tithing.

My own answer to the question would be, "Yes, and the other nine-tenths, also."

It seems clear to me that the Christian has no right to use any fraction of his income or property in any way other than that in which he conscientiously believes his divine Master wishes him to use it.

How would it accord with the general teaching of the scriptures, if we should resolve to love the Lord, our God, with one-tenth of our heart, and with one-tenth of our soul and with one-tenth of our mind?

Such a resolution might naturally result in our offering one-tenth of our income to the service of God.

Would I, then, you may ask, urge all Christians to place their total incomes in the collection envelopes for the support of the church services?

By no means; for I do not believe God wishes us to do that. He wishes us to provide food, shelter and raiment for ourselves and families.

Personally, I believe he wishes us to enjoy some amusements; excluding, of course, such as are harmful, or too expensive.

There are other good things which, at times, God wishes us to have: and has placed within our possession the means of obtaining them. In doing this, we may not ask concerning another person—"Lord, and what shall this man do?"—since this other man is in a position to decide better than we can what is the Lord's will concerning him.

If any brother of mine believes it his duty to offer exactly one-tenth of his income—no more and no less—for the support of the church, I have no quarrel and no argument with such an one, but I would protest against the tendency on the part of clergymen and missionaries to assume that all which does not go into the contribution box is used to promote selfish ends.

When property is so used such use is, certainly, contrary to God's wish and Christ's teaching. R. D. SWIFT.

Fabius, N. Y.

* * *

"BAPTIZO," "TAUFEN" and "IMMERSE."

Dear Brother Morrison:—I am reading your "The Meaning of Baptism." Have just read first three chapters. Lest I forget I stop to raise a question. Your contention that we revolt against Campbell's translation of the word by "immerse," etc., is well taken. But the question arises, "Would the first English readers have felt so?" If in the first English version the word had been translated, and then likewise in all succeeding versions would not the technical meaning have attached to it when the context warranted? That is, would not the word immerse, for instance, have acquired the technical, religious significance which we now attach to "baptize" in our thinking? If the Scriptural act had been used, of course it would.

Does not the German translation of the word "baptizo" justify my suspicion that the special significance would have attached even though the act in no wise suggested the root-idea of the word? Or had the German "taufen" a special significance that made it a competent translation of "baptizo." Luther translated "baptizo" "taufen," did he not? Do you get my point? L. E. MURRAY.

Richmond, Ind.

[Mr. Murray's point is perfectly clear and just as valid as it is clear. The German taufen means etymologically "to dip" just as the Greek baptizo means etymologically "to dip." But the use of taufen as the translation of baptizo necessitated the reconstruction of the meaning of taufen, which reconstruction it obviously underwent, just such a reconstruction as the word baptizo underwent in late pre-Christian times in Palestine. The German use of the word in its religious signification has no reference to dipping at all, for the general mode of administering taufe in Germany is by sprinkling. Of course taufen does not refer to the sprinkling either; it refers to the function of induction into the church or consecration or to the non-Scriptural act of christening.

Had the first versions of the English Bible translated baptizo by "immerse," the word "immerse" would have undergone precisely the same reconstruction that taufen underwent. I regard it as fortunate, however, that our English scholars have consistently refused to translate the word on the basis of its etymology and chose to transliterate it so that its actual meaning could be more easily carried over.—C. C. M.]

* * *

"MEANING OF BAPTISM" HELPS.

DEAR MR. MORRISON:

I have been amused by some of the comments published about your book, The Meaning of Baptism. The main point seems to have been entirely lost. But that you may know that the book has to some a real message I mention the effect it has had upon me. I never did accept the old legal explanation of baptism, and never did succeed in giving a satisfactory meaning to the ordinance until your book was published. Now my mind is clear on the subject, and since reading your book when baptizing I explain that baptism is the initiatory process of taking membership in the church. It gives baptism an office or function, and to me your arguments are conclusive. I still retain the symbolical lessons, which are beautiful and instructive but inadequate to explain the real meaning of the ordinance. I thank you for the message of the book and its assistance to me in clearing up this subject.

Corydon, Ind. M. A. COSSABOOM.

* * *

MYSTICISM AGAIN.

To the Christian Century:

I read with interest the able articles in the Todd-Ames discussion. Religion seems to be born through nature, call it intuition, instinct, desire, or what you will; and like desire, it may become perverse or beneficent.

Mysticism is generally defined by its devotees in terms mystifying. We imagine cold to be a living active force, inferring from certain sensations, while it is only a negative term, and is simply the absence of heat. It is our removal from certain of the active effects of the sun. Our feelings make us conscious of the absence of the heat.

Mysticism is the negative of rationality. It is the condition of feelings out of harmony with nature. We imagine the feelings as being produced by an active force, while it is simply the lack of mental moorings. In mysticism there is a consciousness that something is absent. The mind is detached from rationality. Mysticism may very consistently be defined as the asylum of religious ignorance, superstition and perversion.

The oriental in India has crawled in the dust for ages to make himself more holy. His acts are repulsive to nature and revolting to rationality. A man told me a supreme being interpreted a word to him contrary to the obvious meaning. He has slipped anchor into mysticism with the oriental. His mind has missed, and his body is on the road to the insane asylum.

Effects in mysticism have dragged the teaching of Christ into the dust from which it has not emerged, and have impeded civilization more than a thousand years.

J. R. BECKETT, Attorney at Law.
3543 Colorado Ave., Chicago.

The Mid-Week Service

BY SILAS JONES.

TOPIC FOR JANUARY 27, 1915.

Dangers of Our Way. Matt. 7:13-23; Luke 12:13-20; Col. 2:6-17:1; Jno. 2:12-17.

The dangers which meet us in life are not arbitrarily put in our way. They come with opportunity. They seem to be necessary to our development. Our philosophy may halt when it tries to explain them; when we look back over the way by which we have come and have the consciousness that we have not lived in vain, we are thankful that we had to encounter danger. We leave it to others to construct a world free from danger; if we can encounter the dangers that are along our way and be the stronger for the experience, we have no cause for complaint.

FALSE TEACHERS.

Why should we listen to deceivers? Why should we not always have our ears open to those who are wise and sincere? It takes a wise man to know the folly of the fool and a good man to know the baseness of false teachers. At our best, we are imperfect, we are growing. We make mistakes through ignorance. Our motives, good though they may be, can be further purified. Then, the teachable attitude subjects us to deception. We are willing to learn from every one we meet if he has something to teach us. To be suspicious is to be shut off from those who can help us. Experience alone can teach us whom to trust and whom to distrust.

MEDDLESOMENESS.

The good man is interested in his neighbors. He likes to know what opinions they hold. He tries to influence them for their good. But he knows where to stop. He knows where his responsibility ends and theirs begins. Jesus declined to interfere in the matter of dividing an estate. That was not his business. It was his business to open the eyes of the young man who appealed to him to the ethics of the situation. Our neighbor's opinions and conduct concern us. We have a right to demand certain things of him. He has a right to demand certain things of us. And here lies the danger. On the one side is indifference. "You go your way and I will go mine. We have nothing in common." We cease to live human lives when we say this. But how to exert a legitimate influence upon him is to be learned and in the process of learning we make serious blunders.

THRIFT AND AVARICE.

A man who is genuinely enlisted in the service of Christ wisely provides for himself and those who depend upon him. He believes that God's providence operates through the foresight of man and the industry of man. His world is one of law and order. In it those who work and save are most likely to have food and shelter. To look the whole world in the face and owe not any man is a worthy aim. A good piece of evidence that a man is really converted is the payment of an old grocery bill. But thrift may pass over into covetousness. Avarice is never known or acknowledged to be such by the man it holds in its grasp. There is a fascination about money that causes it to deceive the very elect.

THE CONCEIT OF KNOWLEDGE.

The harm that conceit does is that it fences us in so that we have few chances of increasing our resources. We must have confidence in ourselves and that confidence extends to our knowledge. We must act upon our own knowledge or faith. It is easy for us, if we can do things, to become conceited. We use freely the terms "foolish," "ignorant," of the actions of persons whom we do not understand. We call him superstitious who believes what we have discarded and the rationalist is the man who has discarded an article of our creed. There is plenty of room for humility right here.

Deut. 8:11-18; 13:3; Prov. 6:27: I Tim. 6: 9-10; Jas. 2-4, 12-15; I Pet. 1:6-7; Matt. 24:42-44; Rev. 3:2-3; I Cor. 16:13.

Disciples Table Talk

Record of a Successful Ministry.

On January 1, George A. Miller began his ninth year as pastor of Ninth Street Church, Washington, D. C. During the past eight years, 792 persons have been enrolled as members of the church which now has a resident membership of nearly 1,100. The Bible-school has grown from an attendance of less than 400 to a regular attendance of between 600 and 700 and is surpassed in attendance by only two other schools in the city. This is now the largest church and school of the Disciples east of the Allegheny mountains. Eight years ago there was a mortgage of $15,000 on the church property together with a floating debt of several hundred dollars. These debts have been paid and a residence adjoining the church building has been purchased and remodeled into a Bible-school house. A new system of semi-indirect electric lighting has recently been installed. The church is a living link in both the home and foreign societies and contributes liberally to all other missionary and benevolent work.

Sunday-school Gives Everything to Missions.

The Sunday-school at Hutchinson, Kans., has arranged to give all of its collections the coming year to missions. They are enabled to do this by the fact that the official board of the church has agreed to meet all bills for supplies. They plan to give their money the coming year, as follows: Mission work in Hutchinson, $50; Kansas missions, $190; missions in America, $150; foreign missions, $470; church extension, $100; National Benevolence Society, $25; ministerial relief, $25. Total, $1,000.

Minister Decides to Go.

Although urged by a majority of the church to remain, J. T. Houser of Davenport, Ia., has decided to leave First Church. A reception was given to the pastor and his wife one evening recently and the Christian Endeavor Society presented them with a set of silver tea spoons bearing the Christian Endeavor monogram. The Loyal Sons gave Mr. Houser a fountain pen. The church parlors were nicely decorated and a very interesting program of music and addresses was given.

Paris, Ill., Church Has Annual Meeting.

At the annual meeting held recently, Paris Ill., church received the annual reports. Every society in the church had their bills paid and a balance, but there was a deficit in the church treasury which will be taken care of by special effort. The attendance of the Sunday-school the past year has been 408. The Aid Society raised over $500. This church begins the year in a series of evangelistic meetings conducted by Herbert Yeuell.

Galesburg, Ill., Church Publishes Statistics.

The church at Galesburg, Ill., has issued the statistics of that work for the past year. It is seen that the money raised for current expenses was $3,133.96. The money received for the new building was $8,648.02. In addition, the departments showed receipts of $3,047.10. The net resident membership is 538. H. A. Denton is pastor.

Mormons Use Church Baptistry.

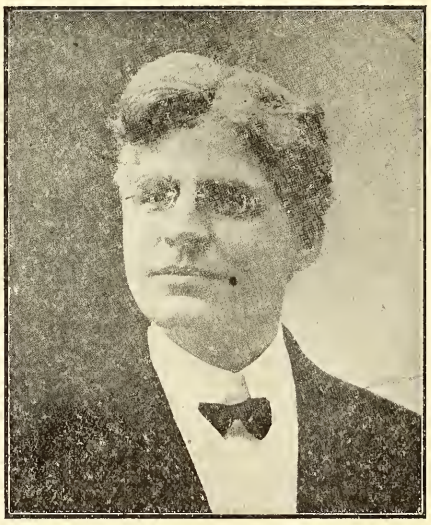
December 27 was an interesting day at Boone, Ia., church. In the morning, an Indian missionary, Levi M. Rouillard, spoke on the Sioux tribe and their ways. In the afternoon the Mormons of the community used the church baptistry to baptize a number of converts. In the evening a ministerial student, E. J. Cartwright, who is studying for the ministry at the University of Chicago and who was home visiting his father over Christmas, preached.

Pacific Northwest Parliment Closes.

The Pacific Northwest Parliament which met this year at First Church, Seattle, has concluded its sessions. There was a good attendance and nearly all of the speakers were present to take their parts on the program. Doctor Shailer Mathews addressed the meeting. He was in the city euroute to Japan on a commission for the Federal Council of Churches of Christ in America. The meeting will be held at Walla Walla next near. The new officers are W. W. Burks, president; A. L. Chapman, vice-president; Tolbert F. Weaver, secretary and treasurer. The meeting closed with an automobile sight-seeing trip over the city of Seattle.

Preacher Addresses Printers.

W. N. Briney, of Broadway Church in Louisville, Ky., was a printer before he became a preacher and was once a member of Cincinnati Typographical Union No. 3. On a recent Sunday afternoon, he spoke before Louisville Typographical Union, No. 10, of which he is an honorary member, on "The Influence of the Christian Religion on Social Conditions." He said "Christ's halo



Rev. W. N. Briney, who recently addressed the Louisville Typographical Union.

was a workingman's cap, and labor owes its present high social standing to the influence of the Carpenter on the world. Labor was once degrading but now is honorable, and people now hold it is dishonorable not to do some kind of work. Cicero said it was a disgrace to soil one's hands with implements of toil but this is not the Christian point of view."

Minister Goes Home.

W. G. Surber finished his earthly ministry at Oklahoma City recently. He was formerly minister at Moberly, Mo., where he had a large circle of friends who will regret his passing.

Church Refuses Pastor's Resignation .

E. W. Killion recently resigned at Pickering, Mo., but the church at a business meeting refused to accept his resignation by a vote of sixty to forty. The official board had previously decided to accept the resignation. W. A. Chapman was present and made an address at the annual meeting.

Minister Works with Human Welfare League.

Albert Gulledge of Lansing, Mich., is state chairman of the Human Welfare League. This organization proposes to secure the names of ten million voters who will vote for a president pledged to national prohibition in 1916. While Mr. Gulledge is busy with this work, he preaches on Sundays at Capital Church in Lansing.

Disciple Boys Win From Congregationalists.

The basket ball team of Central Church in Wichita, Kans., played with the Congregationalist team last week. They did not run up the large score which characterized the game with the Presbyterians but they won 30 to 22. Experts pronounced the work in this game as exceptionally good.

Moving Pictures of Moses.

Moving pictures of Moses may seem an anachronism, but they were actually given at Lodi, Cal., church recently. V. M. Hovis said: "The pictures will be used when we think they add anything to the historical data of the sermon, and no charge is ever to be made when the pictures are shown. We realize a great part of man's knowledge is gained by use of his eyes, and we also believe human beings also need a certain amount of amusement and recreation which is educational. This addition will not cut the regular services shorter, but will tend to lengthen them."

Is Known as Marrying Parson.

Walter Scott Priest of Wichita, Kans., is known as the marrying parson and he has a parlor in the church fitted up specially for weddings. Last year he married 64 couples and in 1910, 63. He recently celebrated his 55th birthday. He has been in the ministry for 37 years.

Hold a Church School Institute.

The state superintendent of Bible-schools of Iowa, Leon S. Dudley, is holding church school institutes and recently began one at Cedar Rapids. Among the subjects discussed are "The Child God's Child, "Thou Hast Known From a Child," "The Senior Age," "Boys Will be Boys." The church took great interest in the meetings and attended in large numbers.

In and Around Chicago

The Ministerial Association will join in a union meeting of Chicago ministers held under the auspices of the Chicago Church Federation Council on January 25. Rev. Martin D. Hardin, D. D., pastor of the Third Presbyterian Church will deliver an address on "America's Supreme Opportunity in the Light of Europe's Colossal Failure."

W. C. McDougal of Jubbalpore, India, who is home on a furlough and studying at the University of Chicago, spoke at a C. W. B. M. day service at the Evanston church, January 10. He said few people realized the vastness of India's population. This was illustrated by the supposition that the people of India should march by the Evanston church at the rate of three a minute. The column marching night and day would require thirty years to pass. The address was heard by a large and appreciative congregation.

The difference which has existed for the past year between C. G. Kindred of Englewood church and the Co-operative Council of City Missions with regard to the Disciples Mission at Morgan Park has been adjusted. The Chicago Christian Missionary Society made application to have the Morgan Park mission approved by the council and after a full hearing, with the Morgan Park ministers present, the approval was granted. This removes a knotty problem that has taxed the ingenuity of Chicago church leaders for some time.

C. C. Morrison visited Detroit on January 10, speaking at the great Y. M. C. A. of that city in the afternoon and at Central church in the morning.

Martin Luther Pearce of Canton, Ohio, spoke at Metropolitan church on January 10. It is reported that J. H. O. Smith did not accept the call to this church.

Jasper T. Moses of Colorado has been called to Douglas Park church where W. C. Hull recently ministered.

The Chicago Christian Missionary Society will hold its quarterly assembly in the First M. E. church building at Washington and Clark in the loop on January 31. The speakers will be O. F. Jordan, Dr. P. L. Prentis and Basil S. Keusseff. The topic discussed will be the Russian mission and plans for housing it.

Y. M. C. A. Makes Twentieth Annual Request.

For twenty years, the Y. M. C. A. of Los Angeles has asked the pastor of First Church, Los Angeles, to make the New Year's address to the Association and this year the task fell to Russell E. Thrapp. He took for his topic, "Yesterday, Today and Forever."

Pittsburg Edifice in Conflagration.

The edifice of Wilkinsburg Church, Pittsburg, Pa., was entirely destroyed by fire recently. The congregation is not discouraged by this catastrophe but will undertake to rebuild on a new location at once. There were 95 accessions to this church the past year, 63 being inducted into the church by baptism. The net gain was 82. The money raised for all purposes was $4,300, of which $662 was used for benevolences. The gain in the average attendance of the Sunday-school over the previous year was 57. Walter Scott Cook is the pastor.

Annual Report for Wellington, Kans.

Wellington, Kans., church reports 37 additions during 1914 with 28 losses and the present membership is 404. The money raised in all departments was $3,635 of which $750 was given to missions. The C. W. B. M. of the church in connection with the missionary women of the other congregations of the county, joined in the support of V. C. Carpenter in Porto Rico. This coming year, the women of the church will undertake his support without outside help. The congregation conducts a mission in the east side of the city in the railroad section, where they have a neat chapel all paid for. Henry W. Hunter became pastor of this church in November of last year.

Pastor Lectures on Palestine.

The Sunday services are greatly enriched at Gibson City, Ill., by the fact that the pastor, C. J. Robertson, has spent eight months in Palestine the past year. He uses his experiences to make his sermons more interesting and he also lectures. A Chautauqua circuit recently made him a very flattering offer for his services next summer.

Study Church History at Prayer-meeting.

The church at Cedar Rapids, Ia., will study church history at the prayer-meetings this winter, beginning January 6. The pastor, Walter M. White, who is president of the general convention of the Disciples of Christ, will lecture first upon the fathers of the religious movement of the Disciples. The series begins with a study of Thomas Campbell.

New York Disciples Have a Dinner.

The Disciples of New York city will have the annual dinner of the Missionary Union on February 9. There will be an interesting program of music and speeches.

Union Evangelism at Noblesville, Ind.

The churches of Noblesville, Ind., have gone together for a union meeting, under the leadership of "Bob" Jones and company. There is a large tabernacle built especially for the meetings and the community is much interested in the efforts being put forth for the regeneration of the city. The First church, of which L. C. Howe is pastor, is participating in the meetings and will hold a follow up meeting after the union effort closes.

A Union Church of Christ at Seeley, Cal.

Geo. A. Ragan was formerly a minister and is now a Christian business man, but he cannot escape the call to preach on occasion. This fall, under his leadership, the Union Church of Christ was organized at Seeley, Cal., with 25 members from different denominations. This organization is the only congregation in Seeley, though some denominational agencies have been anxious to enter the field. The church uses a simple statement of faith in Jesus as its creed and practices a monthly communion service. Since organization, the congregation has increased its membership to 50. The church maintains no denominational connections whatever.

J. N. Jessup Begins at Hopkinsville, Ky.

J. N. Jessup has assumed charge of the work at Ninth Street Church, Hopkinsville, Ky. On his first Sunday, he pleaded for a pure gospel in the pulpit and a pure faith in the pew. He paid a beautiful tribute to his predecessor, H. D. Smith.

A Good Year at Midway, Ky.

There have been 97 additions to the church at Midway, Ky., during the past year without any outside assistance. The pastor, Rev. T. S. Tinsley, has held meetings in six other fields in Tennessee, Missouri and Kentucky, and in these meetings there have been 204 additions, making a total of 301 additions for the year. Building enterprises have been started in three points and one congregation has been organized. Midway church, including the Woman's Auxiliary, has given $1,000 for missions during the past year. The church has a Living Link in the mountains of Kentucky, and in the far fields of India. An atmosphere of faith pervades the congregation and the New Year opens auspiciously with the purpose to freshen up the church building with fresco and new carpet.

Bethany Student Revives Church.

Sistersville, W. Va., church was to have had a series of revival services led by C. D. Poston but on account of his serious illness he was obliged to give up holding the meetings. W. V. Lytle, a Bethany College student, came in his stead. The meetings were preceded by cottage prayer-meetings. There were eight new members inducted into the church and a Christian Endeavor Society was organized. The church held a communion service in the homes of two members who are not able to attend the church services.

Tabernacle Meeting at Wellington, Kans.

The churches of Wellington, Kans., have gone together to hold union evangelistic services and have erected a large tabernacle holding 2,000 people. Evangelists Lowery and Moody are holding the meetings. First church of that city is co-operating heartily.

Illinois Secretary Sends News.

Several news items of interest are contained in a recent letter from John R. Golden, secretary of the Illinois Christian Missionary Society. He states that Stephen E. Fisher is at the present time ill and confined to a room in a hospital in Champaign. The Six Mile church in Jackson County has been reorganized following an evangelistic effort which brought thirteen additions to the church. The office of the Illinois Christian Missionary Society has been moved in Bloomington, and may now be found at 504 People's Bank Bldg.

William Woods College Prospers.

William Woods College at Fulton, Mo., of which Jos. L. Gravin is president, has an unusually large attendance this year. It is a standardized junior college for women and the improved equipment and instruction are given as the reason for the increase in the size and spirit of the student body.

Interesting the Young People.

Sterling Place church, Brooklyn, N. Y., knows how to keep things interesting to the young people. On a recent evening the Endeavorers had an old-fashioned "taffy-pull." Taffy candy and sticky hands was the program. Another evening, the pastor, Malo Marius Ammunson, lectured under the auspices of the Sigma Girls using the stereopticon. The topic was "A Brooklynite in Shakespeare Land." In this lecture, the pastor told of his experiences in visiting the scenes of the lives of Shakespeare and Anne Hathaway.

A Disciple for Fifty-eight Years.

William B. Raper was a member of First Church in Lincoln, Neb., at the time of his death, December 29. He had been a Disciple for fifty-eight years. He went across country to Nebraska in 1858 from Bloomington, Ind., and carved for himself an abiding place in the wilderness. He was prominent in politics and was honored with many positions of trust during his lifetime. The cause of his death was apoplexy. He was eighty-two years of age.

Business Men Tell Why They Abandoned the Church.

Some little time ago, Carl A. Burkhardt sent out a letter to the business and professional men of Lexington, Mo., asking a number of questions about their religious life. The answers have come back and the pastor preached on the evening of January 3, the first of the sermons based upon these replies. The subject of this sermon was "Why Some Lexington Men Have Cut Out the Church." There have been ten accessions in this church at recent services. Events that lie immediately ahead are the annual meeting, the every-member canvass and an efficiency campaign.

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Greensburg, Ind., Fred R. Davies, evangelist; continuing.

Girard, Ohio, First; B. F. Leach, pastor and evangelist; Harry Banks, singer; continuing.

Arkansas City, Kans., J. V. Coombs, evangelist; continuing.

Lawrenceville, Ill., F. B. Thomas, evangelist; 133 accessions; closed.

Pleasantville, Iowa, F. B. Thomas, evangelist; 43 accessions; closed.

Atlanta, Ill., R. H. Newton, pastor; F. B. Thomas, evangelist; continuing.

Lancaster, Mo., A. B. Book, pastor and evangelist; 22 accessions; closed.

McArthur, Ohio, O. G. Blackwell, evangelist; continuing.

Houston, Tex., Houston Heights; Claude E. Hill, evangelist; continuing.

Rock Falls, Ill., Roy A. Miller, pastor; L. C. Moore, evangelist; continuing.

Charleston, Ill., John McD. Horne, pastor; J. M. Rudy, evangelist; continuing.

Deer Creek, Ill., C. D. Hougham, evangelist; continuing.

Six Mile, Ill., Major K. Griffith, evangelist; 13 accessions; closed.

Monmouth, Ill., G. V. Ferguson, pastor; W. L. Harris, evangelist; continuing.

Lebanon, Ohio, LaVerne Taylor, evangelist; continuing.

Goodland, Kans., J. A. W. Brown, evangelist; Howard Cook, singer; continuing.

Liberal, Kans., H. F. Belton, pastor; Mrs. M. W. Glaze, evangelist and singer; continuing.

Albion, Ill., T. J. Clark, pastor; W. E. Harlow, evangelist.

CALLS.

J. South Hawkins, from Jellieo, Tenn., to Princeton, Ky.

L. B. Coggins, from Warrensburg, Mo., to Joplin.

John G. Alber, from Auburn, Nebr., to Manhattan, Kans.

J. David Arnold, from Manhattan, Kans., to Fort Smith, Ark.

Thomas A. Minyard, from Maplewood, St. Louis, to Edenside, Louisville, Ky.

Frank Jalageas, from Canton, Mo., to McPherson, Kans.

A. F. Van Slyke from Grangerville, Ida., to Clarkstown, Wash.

William D. Campbell, from Vineyard Ave., to Plum Ct., Detroit, Mich.

J. W. Mackee, from Iowa Falls, Iowa, to Walker.

Philip King, from McKinney, Tex., to Taylor.

Lee Tinsley, Fortville, Ind., to Veedersburg.

A. M. Gillespie, from Jefferson, to Roanoke, Ind.

R. W. Moore from Great Falls, Mont., to Eureka.

P. Herndon, from Choateville, Ky., to Alton.

RESIGNATIONS.

A. L. Cole, Carthage, Ill.

Walter C. Gibbs, Salisbury, Mo.

C. E. Kelley, Veedersburg, Ind.

J. A. Jackson, Painesville, Ohio.

Claud F. Witty, Plum St., Detroit, Mich.

Methodists Give Disciples a Building.

The First Methodist Church of Greeley, Colo., recently gave free of all cost to the Disciples Church at Gill, Colo., where J. E. Lynn ministers, a church building which was no longer being used. It cost when new $2,500 and was in good repair except the roof. It is being moved to Gill where a fine basement will be built under it and it will make a commodious equipment for the Gill Church which has been meeting in a hall. This is a splendid illustration both of interdenominational comity and of the appreciation in which the work that has been done at Gill is held by the community at large.

Leads Canvass for Whole City.

A religious home visitation of Rockford, Ill., was undertaken recently by the co-operation of all religious bodies. The general committee asked W. B. Clemmer to be the general superintendent. On Saturday, December 5, from nine to twelve, the whole city was covered by over 600 visitors. The Central church received names of 102 new families and of more than sixty of these no information was had previously, as preferring the Disciples. It is hoped that many of these may become active members, through the follow up system employed. There have been ten additions to the church recently. Despite the distressing financial conditions in such manufacturing cities as Rockford, and the fact that the congregation is worshipping in the basement until the entire auditorium is finished, good work is being done.

Gifts for the Pastor and Wife.

First Church of Charleroi, Pa., presented their pastor, E. N. Duty, who began his fourth year January 1, with a purse containing $50 as a Christmas present to show their esteem and love for him. Mrs. Tracey Rhodes, of Boynton, Somerset County, Pa., presented a beautiful hand-made quilt to Mrs. Duty. Mrs. Rhodes is seventy-eight years of age. She made the entire quilt herself. Members of the church made beautiful gifts to Mrs. Duty. Mr. Duty has plans formulated and committees appointed for a tabernacle meeting to be held by his church in February with the Minges Evangelistic Company leading. Two accessions were received recently.

Los Angeles Pastors Discuss Union.

At a recent meeting of the Ministerial Association of Los Angeles, the ministers discussed the problem of the relation of the local church to the unimmersed Christians of the community. Wm. Bayard Craig made a report on the practice of two churches in Denver who receive these Christian people as "associate members." The question proved to be a very live one and there was considerable discussion on the advisability of practicing Christian union as well as preaching it.

Pastor Asks Organizations to Evangelize.

Geo. A. Campbell, pastor at Hannibal, Mo., began a series of evangelistic services on January 3. It was observed as "the New Leaf Sunday" and everybody was urged to start the year off right. Every organization of the church is asked for some form of co-operation in the special meetings. The pastor has been asked to serve on the program committee for the next general convention at Los Angeles.

Church Extension Enlists the Churches.

The Church Extension Society makes a report for the first quarter of the new missionary year which shows a very material increase in the regular offerings of the churches but a decrease in the personal offering. This is because no annuity gifts were received in December. It is reported that applications for church extension loans are coming in in larger numbers than commonly, and several churches must have money to save their credit.

Sunday-school Helps Prayer-meeting.

The prayer-meeting problem has been solved at Warren, O., where they have asked various Sunday-school classes to be responsible for different months of the year in the aid of the mid-week prayer-meeting. There has been unusually large attendance and the people who come for the one month, learn to come at other times. The topic on a recent evening was "Divine and Human Agencies in a Great Revival."

Watch Church Attendance of Officers.

There grew a suspicion in Warren, Ohio, that some of the officers were not attending church as well as they might. A record was kept for four months and only one officer beside the pastor was at two services a Sunday throughout the entire period. A number, however, were almost perfect in attendance. One officer attended only two services in that period. Another only five. These facts were printed in the parish paper and were read with interest by the members of the congregation.

Read the Bible Through in a Year.

Many of the members of the church at Uhrichsville, Ohio, will read the Bible through in 1915. This is accomplished by reading three chapters on week days and five chapters on Sunday. The members who start in on this are asked to send the pastor a post card and at the end of the year the list will be examined to see how many persevered throughout the entire year. A printed card passed out in January shows where the members are reading on any given day of the month.

Church Election by Ballot.

Wellington, Kans., church issues a ballot for the church election that looks like a regular political ballot with squares to mark in. Three candidates for trustee were presented and only one could be elected. Eight candidates for deacons were offered and five could be elected. Evanston, Ill., church has a nominating committee present names of candidates to the official board and when they are approved a ticket is printed with a blank after every name. In the election, the members write alternate names against any to be rejected. In this church only enough officers are nominated to fill the offices.

Church Issues Annual Report.

Central church, Buffalo, formerly known as the Jefferson St. church, has issued a very interesting annual report. The additions at the regular services have been 100; weddings, eighteen; funerals, twenty-nine; the audiences have been the largest in eleven years. B. S. Ferrall, the pastor, is secretary of the Billy Sunday Campaign Committee. He is also the secretary for the third year of the Buffalo Ministers' meeting which is an organization forty years old and has a membership limited to thirty-eight ministers. He is the president of the State Ministerial Association of the Disciples, and is a member of the Buffalo Church Peace Centenary Committee. The Bible-school of this church entered into a contest on January 3, with four other schools in the neighborhood, Central church putting its attendance against the combined forces of the other four.

Class Has a Christmas Dinner.

The Berean Bible Class of Palestine, Tex., had a turkey dinner on Christmas day. There were addresses about the table from various members of the class on themes both humorous and practical. C. S. Melson spoke on "Gas;" Miss Bessie Wagnon on "Flowers;" and the pastor, L. B. Haskins spoke on "The Bible School and the Church." The teacher of the class, Bonner Frizzell, was presented with a beautiful gold chain and pen knife. The class is a mixed adult class.

Okmulgee, Okla., Rejoices in Progress.

The New Year's dinner at Okmulgee, Okla., was an enthusiastic function in that all expenses have been met the past year and the church has had a substantial net gain in membership. The pastor, R. W. Clymer, is beginning his sixth year with this church. He was given a vote of confidence and a 33 per cent increase in salary.

Ten Thousand Church Calls to Be Made.

Ten thousand calls are to be made in the parish of Broadway church, Los Angeles, Cal., during 1915, but not by the pastor alone. During the month of January every member is asked by the pastor, Charles F. Hutslar, to make twenty-five calls on members or prospective members, and the response to date is very encouraging. The motto for this campaign is "Every Member Busy for Christ."

Christian Education Coming Into Its Own

Ministers and Churches Aroused by the Plea for More Adequate Support of Our Educational Institutions.

Following are some of the choice messages of encouragement that have come to the office of the Education Day Secretary of the Board of Education. They tell their own story of widespread interest in our educational institutions:

"Glad that Education is to 'Come into its own'—after a long delayed start." W. J. WRIGHT, Franklin, Ind.

"The apportionment of territory fine plan. The map will help. This year Shelby gave for first time to the cause of Christian Education. May this be the greatest year for our schools." E. B. QUICK, Shelby, O.

"We must **educate**; we **must** educate, or we shall perish. Education is vitally essential to any permanent forward movement." JOHN G. QUINLAN, Georgetown, O.

"We are greatly rejoicing in the Men and Millions Movement and praying earnestly for its success. We believe God will give the Victory." ERNEST B. MORLEY, Ghent, Ky.

"I trust all of our ministers and congregations will co-operate with you in so feasable and effective a plan. It cannot but help in securing a larger support for our deserving institutions." S. H. ZENDT, Bloomington, Ill.

"Am glad to see this united effort to help all our Christian schools and other interests." J. A. HOPKINS, Confluence, Pa.

"We will take the Education Day offering." HUGH S. CALKINS, Augusta, Ky.

"We are in heartiest sympathy with our educational work. We feel the need of it in S. E. Mo." J. B. LOCKHART, Sikeston, Mo.

"The Christian college is fundamental to the Lord's work. I am holding the ideal of being a minister or missionary before my young people constantly. Praying and hoping for results. God bless you in this grand work." A. F. RITCHEY, York, Neb.

"You have my hearty co-operation in this Education work." LELAND COOK, Livingston, Tenn.

"Some one has declared that 'Tis better to say —this one thing I do, than to say, these forty things I dabble in.' On this principle we should observe 'Educational Day' and give it the emphasis it richly deserves. This church family has observed the day for some years." B. S. FARRALL, Buffalo, N. Y.

"Push education. It is one of our supreme needs." MELVIN MENGES, Lemoyne, Pa.

"Our apportionment was $4.00 but we are going to try to double it. Am sure we can." F. M. TIBBS, Westboro, Mo.

"Commendable work should be encouraged by every minister." J. H. MOORE, Vallonia, Ind.

"I am for all the missionary enterprises of the church and am glad that at last Christian Education has been given its place." GUY H. FINDLY, Guthrie, Okla.

"Always glad to get a communication from you. We will want to make our offering to Missouri Christian College, direct. Best wishes." J. H. STIDHAM, Unionville, Mo.

"Only as we environ the youths of our homes with the distinctive disciple atmosphere in education, can we hope to attain the disciple aim, 'That they all may be one.' Hence, the necessity of educational aggressiveness and a proper adequate support of those schools to which the attainments of the future are certainties." E. J. FENSTERMACHER, Crestwood, Ky.

"This church is well linked up to the Education (College) idea, through Virginia Christian College, to which we have given $100.00 a year for 5 or 6 years. The Lord forward you." GERALD CULBERSON, Richmond, Va.

"Our apportionment was $3.00. We will send at least $5.00 to T. C. U. at Ft. Worth." J. B. HOLMES, Galveston, Tex.

"I am so glad for the brighter day for our colleges, and for the fact that many are seeing clearly their vital relation to all our work." SUMNER T. MARTIN, Nowata, Okla.

"I rejoice that a systematic campaign is to be made for students as well as for support financial. May the Lord richly bless the effort." N. J. REASONER, Palisades, Colo.

"This is a movement towards permanency in educational work. At last the colleges of the Disciples are coming into their own." LOUIS S. CUPP, Eugene, Ore.

"Will do my best to raise good offering and wish the movement God-speed." JOHN HEWITSON, Watertown, N. Y.

"Keep the good work going, Brother Underwood." E. N. DUTY, Charleroi, Pa.

"Our schools are well and favorably known here and have already done a great work. We will try to keep it going." G. J. DANIEL, Pikeville, Ky.

"As we have a college here cannot canvass for students much, but our church has given a portion of its budget to Missouri Christian College for several years and will continue to send apportionment or more." R. L. THORP, Tarkio, Mo.

Education Day

Sunday, January 15, 1915

Charles E. Underwood, Treasurer Board of Education
70 Layman Ave., ndianapolis, Ind.

Deacons Resume New Testament Function.

The deacons of Shreveport, La., church have resumed their New Testament function of being the disbursing agency to the poor. There is much suffering locally and the church wishes to help. A local grocer has made his store a collection point for supplies and his wagons are distributing the materials that are secured.

Annual Meeting at Beatrice, Neb.

The annual meeting of Beatrice, Neb., church was held on Dec. 14. The current indebtedness has been entirely liquidated and the membership has had a net increase of 63 during the year. The present membership is 1,350 of which 300 are non-residents. The average attendance in the Sunday-school was 520. The congregation raised $11,673.92 during the year of which $3,448.57 went to various forms of mission work.

Gives One Dollar for Every Two.

The Indiana Christian Missionary Association has a good friend in the person of Marshall T. Reeves of Columbus, who has agreed to give one dollar for every two raised in the state for state missions during 1915, with a limit to his gift of four thousand dollars. The limit last year was five thousand but the prosperity of the society has encouraged Mr. Reeves to decrease his gift.

Likes "Gospel of the Kingdom."

So enthusiastic was President H. O. Pritchard, upon reading the January issue of Dr. Strong's social service magazine, that he felt impelled to write to this office a word of appreciation. In his letter, dated December 31, at Eureka, he writes: "I have just received a copy of 'The Gospel of the Kingdom,' 'Studies in War and Peace,' edited by Josiah Strong and W. D. P. Bliss and published by the Disciples Publication Society. This copy contains the lessons for the first quarter of 1915 for adult Sunday-school classes. It also contains an outline of the studies for entire year. I want to say that I have read the entire quarterly and pronounce it one of the finest studies on the subject of War and Peace that I have seen. It was so interesting that I could not lay it down until I had read every word. Such literature put into the hands of the rising generation will make war impossible within a few decades. This literature is so exceptional and so excellent that I could not forego writing you a word about it. If the remaining issues of this monthly magazine keep up to the pace of this issue it will be an epoch making piece of literature."

Minister's Wife is Taken.

Mrs. J. N. Crutcher, wife of the pastor at Burton, Kans., was recently called higher. Her remains were laid away at the Mt. Washington cemetery of Kansas City. She not only leaves her husband to mourn her loss but also a son who is a practicing physician, and who formerly lived at Beatrice, Neb.

Geo. L. Snively Dedicates Another Church.

The beautiful new church building at Carlock, Ill., will be dedicated on Jan. 24 and Geo. L. Snively will be the master of ceremonies. The congregation has made great sacrifices to erect the present commodious building. Milo Nethercutt is the pastor.

Children Help the Poor.

North Side church, Omaha, had a giving Christmas this year and the children entered very heartily into it. Two hundred separate gifts of food and clothing were brought to the Christmas exercises and were distributed by the church the day before Christmas. There was also twenty dollars in money. The invitation was given for the children to give themselves as well as their money to the King and ten made confession of faith.

State Secretary Talks Finances.

I. J. Cahill has been using much of his time this year to lead Ohio churches into the adoption of proper financial methods. He has spoken to 22 district conventions and in twenty churches on the every-member canvass. He attended a convention of the Laymen's Missionary Movement to secure the latest ideas upon this matter.

Church Maintains a Nursery.

There are a good many babies in the church circles at Warren, O., and the congregation has arranged a nursery in the church with toys and games and every convenience for the care of children. This room is in the care of an experienced person every Sunday morning. This enables the mothers to get out to church who would otherwise find it very difficult to share in the morning worship. The Ladies' Aid Society of this church recently gave the play called "The Old Maids' Convention."

Parliament of Ministers in Northwest.

The Parliament of Ministers in the Northwest met in Seattle beginning Dec. 28. Two years ago this body laid the plans for the Spokane University. The parliament meets annually and deals more with questions of speculative and doctrinal interest. This group of ministers was addressed by the former moderator of the Presbyterian church, M. A. Matthews, of the First Presbyterian church of Seattle on "Christian Unity." They also listened to an address by Dr. I. N. McCash, president of Spokane University, on "The Greek Orthodox Church."

From the Foreign Society

Secy. Stephen J. Corey reached Cincinnati, Saturday, January 2. His family and associates and the Norwood Church, of which he is a member and an elder, gave him a most enthusiastic reception.

R. A. Doan remains in China for a time holding evangelistic services, organizing men's Bible classes, and consulting with the missionaries, and doing a real constructive work. It is expected that he will reach America about June 1.

Rev. Frank Garrett, missionary, recently married to Mrs. Verna M. Waugh.

Prof. W. C. Bower, of the commission to the mission fields, has also returned. His associates in Transylvania University and the College of the Bible gave him a very cordial reception. The Lexington papers are publishing his opinions concerning the religious, political and social situation in the Far East.

On October 31 Frank Garrett and Mrs. Verna M. Waugh were married at Nanking, China. For the present Mrs. Garrett will continue to do the work of office secretary in the School of Theology. As soon as possible some one will be secured to take her place.

H. A. Baker writing October 19, says: "We reached Batang six days ago safe and well. The roundabout way we had to come made the trip from Tatsienlu a long one. We traveled all or parts of thirty days. Yet with the exception of a few days we did not get very tired. Our goods are all here. Not a box has been soaked, none has been stolen on the way and scarcely anything has been broken or spoiled. We firmly believe this is due to the people whom we know and those unknown to us who pray for us every day. The Lord has been good to us."

M. B. Madden, Osakka, Japan, reports five baptisms.

F. E. Meigs writes that great preparations are being made for the evangelistic meetings to be held in Nanking. Between sixty and one hundred men are being trained in normal classes to follow up the meetings as teachers of the Bible.

Miss Gretchen Garst writes that the new janitor of the Kindergarten in Akita, Japan, has had a great sorrow. Her husband's health was delicate and he had to stop work The wife and her sister are Christians, but most of the relatives are very much opposed to Christianity. They told the sick man that if he drank some water that had been offered to the gods he would get well. They said that all of those connected with him must believe this. His wife could not believe it. The teachers talked to her about her faith and that she must believe in spite of everything. When the man was going to die he talked to her about it, and he confessed that he had done wrong in not becoming a Christian.

Miss Rose T. Armbruster of Akita, Japan, has returned to Colorado where she hopes to regain perfect health and strength.

A. F. Hensey and wife left Bolenge, Africa, in December for America. Mr. Hensey will no doubt address the next National Convention in July at Los Angeles, Cal.

C. E. Robinson, of Sendai, Japan, has been ordered home by physicians. This good man has lost three children during his brief stay in Japan. It will be remembered that he is supported by the church at Columbus, Ind., W. H. Book, pastor.

The furlough of Dr. C. C. Drummond has been extended to September next, when he will return to Harda, India.

F. M. RAINS, Secretary.

Long Beach Cal., Churches in Union Revival.
A union revival will be conducted in Long Beach, Calif., beginning this month. Evangelists Brown and Curry will have charge of the movement. J. N. Crutcher has been asked to remain with First church until the meetings are over. C. C. Bentley and East Side church are planning to give active cooperation.

A Pastor Uses a Questionnaire.
Carl A. Burkhardt is conducting a questionaire in Lexington, Mo., and is sending to one hundred men in his town eight questions for their consideration. When the answers are received, he will preach a series of sermons based upon his replies. The following are the questions that were sent out: (1) Are you a member of any church? Why? (2) Do you attend church regularly? What services? Why? (3) Do you value the church service as much as you used to? Can you tell why? (4) Do you think men generally are coming nearer to or drifting further from the church? Why? (5) What in the way of church attendance should constitute a "reasonable loyalty" to the church? (6) If a Christian, approximately, how many men have you invited to church in the past year? How many men have you invited to become Christians? (7) If not a Christian, how many men have you invited to attend church? (8) Would you offer any suggestions? Any criticisms will be thoughtfully considered.

Every-Member-Canvass at Quincy, Ill.
Quincy, Ill., church made the "Every-member-canvass" recently and as a result the offerings to missions the coming year will be doubled and the money for the current expenses of the church will be increased by a thousand dollars. After January 1, the church will use the Duplex envelope. The pastor, W. D. Endres, says, "This financial canvass, properly made, will solve the financial problems of nearly any church, if followed by a proper administration of the funds of the church. This will go a long way toward giving the membership heart to undertake the more immediately spiritual work of the church. Every pastor owes it to his people to master the problem of church finance."

Minister Becomes a Banker.
F. M. Wood resigned at Urbana, Ia., recently but found it very difficult to leave a community in which he had formed many friendships. As a solution to the difficulty, he decided to become a banker, and organized a banking institution with fifteen thousand dollars of capital. A two-story brick stone building will be erected to house the bank.

School of Methods in Northwest Missouri.
A School of Methods will be held in Maryville, Mo., in the northwest section of the state about the middle of February. Four leading biblical instructors have been secured for holding classes. There are 260 churches in the district to be reached by this school of methods. R. L. Finch is pastor of the church at Maryville.

Pastor Writes "Living Epistles."
Byron Hester, minister at Pryor, Okla., has gotten out some leaflets which he calls "living epistles." These documents plead for a living and personal experience of religion. On the leaflet is a place for an autograph message by the minister.

Help for Needy at Prayer Meeting.
The devotional was mingled with the social service spirit at the prayer meeting of Cleburne, Tex., church on a recent evening. There are a number of people in need in their city, and the members of the church were asked to bring provisions for the poor to prayer meeting. There was a most generous response and the pastor, F. L. Young, superintended the distribution of the supplies.

English Minister Helps Son.
G. W. Buckner, pastor at Southport, England, is assisting his son, S. G. Buckner in a revival in the latter's church at Somerset, Pa. G. W. Buckner was in early life a lawyer and shared an office with Champ Clark in Bowling Green, Mo. For nine years he was pastor at Canton, Mo., and taught in the college at the same time. The church work in England is much hindered on account of the war and this enables Mr. Buckner to leave his charge for a time. During his absence, Mrs. Buckner will preach for the English church. G. W. Buckner is also father of Champ Clark Buckner of Connellsville, Pa.

In Your New Year Resolutions for 1915

Let us hope you resolved to send your daughter to college this year. Let us also hope that you resolved to send her to one of the best colleges in the land, such as

WILLIAM WOODS COLLEGE

It is a standardized Junior college, with Departments in Music, Art, Expression and Home Economics, that resolved a quarter of a century ago to become a leading educational institution of the Middle West, and it has made that resolution good.

School was full first semester. We can accommodate four or five new pupils for second semester, which commences February 1, 1915.

WILLIAM WOODS COLLEGE

(Owned by the Christian Churches of Missouri.)

FULTON, MO.

Small Insurance on Bible Chair Building.
The fire which destroyed the Bible Chair building at the University of Indiana on Dec. 26 was noted recently. There was insurance of $4,000 on the building and $1,500 on the contents. A two thousand dollar library belonging to J. C. Todd was destroyed. At the time of the fire, J. C. Todd was in a meeting at Poseyville, Ind., but had come home for Christmas. He and his wife and three children barely escaped from the burning building, with but scanty clothing. Already plans are being formulated to secure another home for the work.

Orphans' Home Building Completed.
A new home for orphans is being completed by the National Benevolent Association at Junius' Heights, Dallas, Texas. The home is called the Juliette Fowler Orphans' Home. The building is located on a beautiful sixteen acre tract of land given to the board by Mrs. Juliette Fowler and her sister, Miss Sarah A. Harwood. A home for the aged was built on this tract three years ago and now shelters twenty old people, with a capacity for thirty-five. The new home for the orphans has been completed at an expense of between $45,000 and $50,000. It has a capacity for 125 children. The plan of the work in this home is to find homes for the children as fast as possible and more than six hundred homeless children have already been placed in Texas. While the chief support for this home comes from the Disciples, children of any denomination or none at all are received and cared for.

A LETTER THAT TALKS.

Mexico, Mo., Jan. 5, 1915.

Disciples Publication Society,
Chicago, Ill.

Gentlemen:

Please send me by return mail twenty-five additional copies of "The Life of Christ," by Dr. Loa Scott. The men of my class grabbed up the fifty copies sent so rapidly last Sunday that they left twenty or thirty men without any books. My men think it is a great book.

Sincerely yours,
W. A. Shullenberger.

[This text book, "The Life of Jesus," in 52 lessons, may be secured at 50 cents per copy, 40 cents in quantities. It is an ideal course for a year's study for adults or young people. Address Disciples Publication Society, 700 E. 40th St., Chicago.]

One Church Visits Another.
The congregation at Metropolis, Ill., has built a new building at a cost of thirty thousand dollars which was dedicated on Jan. 3. The church at Paducah, Ky., chartered a boat and went down the Ohio river in a body and attended the dedication of the Illinois church. The Kentucky congregation sang an anthem in connection with the dedicatory services. After the services were over, the Kentucky group returned by boat.

Santa Claus Brings Pastor an Automobile
If John G. Slayter of East Dallas church, Dallas, Tex., had any doubts whether Santa Claus was real, they have been happily dissipated by receiving an Overland automobile as a Christmas gift. S. J. McFarland made a presentation speech in behalf of the saint from the northern country, at a prayer meeting service, near the Christmas time. The gift was an entire surprise to the pastor but is a welcome aid to facilitate the calling work necessary in a large parish.

A Giving Christmas at Atchison.
The church at Atchison, Kans., had a giving Christmas this year in behalf of the poor of their city. Eight hundred people were present at the Christmas program. A hundred dollars in cash given and among the supplies were an order for two tons of coal, twenty-five sacks of flour, and various canned goods and groceries of different kinds. The Christmas giving service was introduced for the first time in Atchison this year by this church. Jesse Bader is pastor.

Hold an Old-Fashioned Spelling Match.
The church at Deland, Ill., had an old-fashioned spelling match one evening recently. Two societies of the church were matched against each other and there were numerous spectators. Three ladies were the last to be spelled down.

Bible School Has Gift Day.
December 20 was gift day with the East Dallas, Texas, church. A number of wagon-loads of food, clothing and toys and $92 in money were contributed toward the relief of the needy of Dallas. One class of boys contributed 65 sacks of meal. What is not needed for the poor will be given to the Juliette Fowler Orphans' Home.

Establishes a Question Box.

O. H. King, who is the minister at Everett, Wash., established a question box in his church recently which has been in successful use for several weeks. His members ask questions which are answered in the evening service. The following are some of the questions that have recently been turned in: "What can an honest doubter do? What are the causes of backsliding? Should I join the church before I settle my doubts? Should a Christian marry an unbeliever?"

Dr. Combs Speaks of Roosevelt.

Dr. George H. Combs preached a militant peace sermon on Dec. 27 in which he commended the policies of President Wilson and dissented vigorously from the views of Former President Roosevelt. He said: "Mr. Roosevelt says the United States should recruit a full military force if it would preserve peace. It is the first argument of his stirring indictment against the present administration that national unpreparedness makes for war. Give every man in Kansas City a pistol and teach him how to use it and even though he be cautioned to use it only in self defense, you would have to enlarge your jails every three months. Does any one believe the present European war was brought about because of the unpreparedness of any nation for war? Mr. Roosevelt has adopted an attitude that any thing or any person can be described by one of the two words, 'bully' or 'bosh.' Everything with him is black or white. There are no intermediate tones or colors. Feeling all the while that he would make a better president than his successful opponent, Mr. Wilson—opinions differ on this point—it is inevitable that he should lean to the opposition on the question with which the present administration is dealing in a pacific manner."

Church Has Roll-Call of Members.

Sterling place church of Brooklyn, of which M. M. Ammunson is pastor set Jan. 3 as their day for the annual call of the membership. The city conditions tend to scatter the membership and on this day there was a renewal of the covenant that binds the members together. Plans are being made for aggressive work in 1915.

Church Discovers Pastor's Wife Can Preach.

It was because the regular minister was ill, that the church at Blue Springs, Mo., discovered that the minister's wife could also preach most acceptably. The minister, J. T. Brown, was lamenting the disappointment the congregation would suffer when his wife proposed that she would take his place. She had just one sermon, on John 3:16, which she prepared when she was a classmate of her husband in Transylvania University. The sermon proved to be a good one, and the congregation has invited her to prepare many others, which she has done to the edification of the local group of church people. Mrs. Brown organized the women for the local option campaign in her town at a recent election. Both the minister and his wife will enter the University of Kansas soon to take some special work in sociology to fit them for certain types of church work.

Minister Fears End of World.

William Verner Nelson spoke at Lyon Street church, Grand Rapids, Mich., on "The Last Day," on Dec. 27. He asserted his belief that the last days of the world are at hand and he regards the present world war as the battle of Armageddon. He prophesied that Christ would establish peace by overcoming his foes and would reign a thousand years. A large congregation listened to this exposition of premillenarian doctrine.

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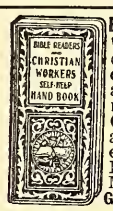

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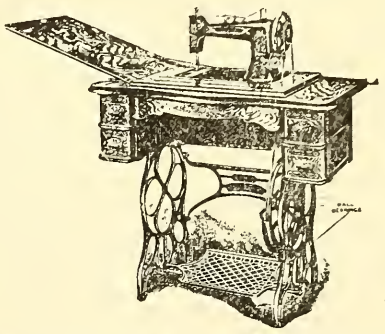

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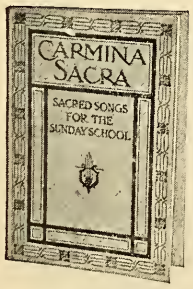

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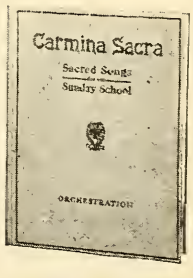

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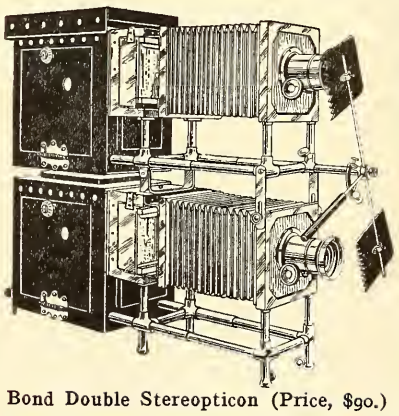

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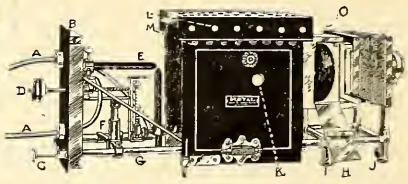

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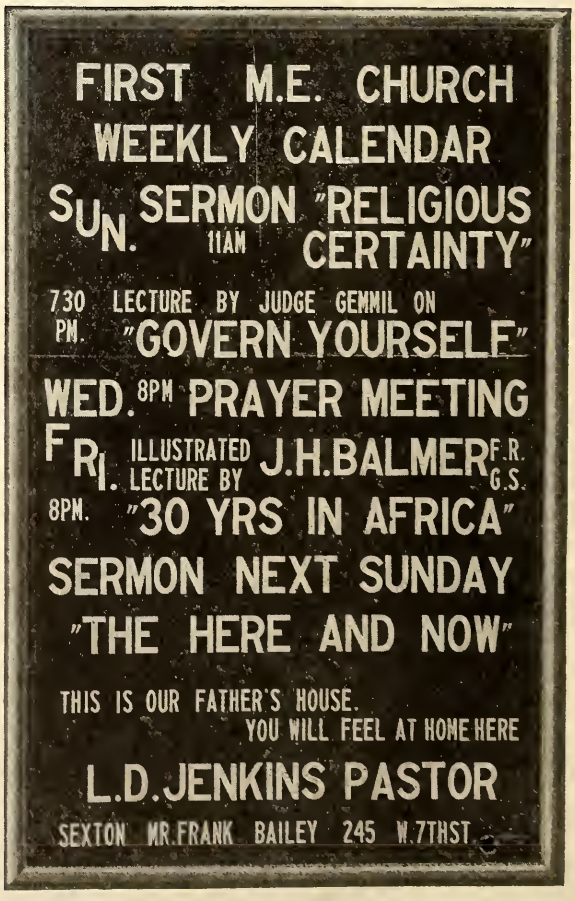
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The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday-schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impuse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

* * *

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* * *

The Christian Century, the chief publication of the Society, desire nothing so much as to be the worthy organ of the Disciples' *movement*. It has no ambition at all to be regarded as an organ of the Disciples' *denomination*. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper. The Christian Century, though published *by* the Disciples, is not published *for* the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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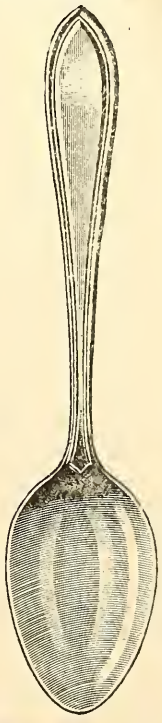

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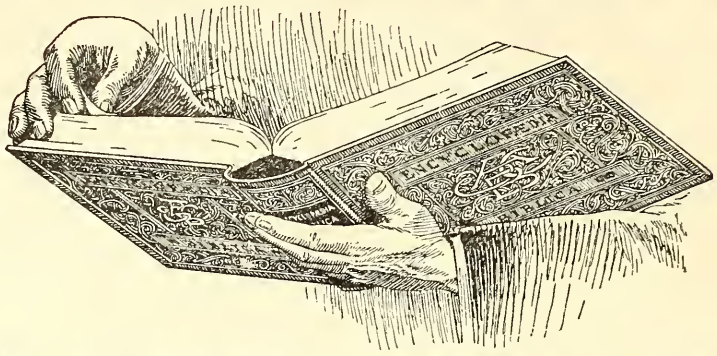

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Christian Unity and the Spiritual Life

CHRISTIAN UNITY IS PRIMARILY AND ESSENTIALLY A SPIRITUAL IDEAL: THE FIRST AND GREATEST TASK FOR THOSE WHO CHERISH IT IS TO MAKE IT A CONSTRUCTIVE PRINCIPLE IN THEIR OWN CHRISTIAN EXPERIENCE: ONLY AS ITS IMPLICATIONS AND OBLIGATIONS ARE PERCEIVED AND PRACTICED IN THE PERSONAL INNER LIFE OF THE SOUL CAN IT BE MADE A STRUCTURAL REALITY IN THE OUTER ORGANIZED LIFE OF THE CHURCH.

That is to say, churchmen who believe in Christian unity and plead for it ought to be a better kind of Christians, illustrating a higher order of spiritual life, than those who have not consciously felt the claim of this imperial ideal.

That is to say, again, Christian unity is not merely a "far-off, divine event," for the consummation of which the forces of the organized Church are to be stategically mobilized—a task to be worked at objectively; but it is a personal experience, for the attainment of which the forces of the inner life must be prayerfully and purposefully mobilized—a task to be worked at within each soul that has seen the vision of a united Body of Christ. Like the kingdom of God, Christian unity is within the soul, and while its outer realization is a future event—also like the kingdom of God—for which we must labor and ever pray, its spiritual reality may be a fact here and now in every heart that desires to possess it.

The Disciples of Christ have their beginnings historically in a vision of the united Church. The whole meaning of their movement, of their presence in the midst of Christendom, is found in their passion for the unity of Christ's followers.

They have no other reason for being.

And in committing themselves to this single ideal they did not take up simply one of the many equally good causes which called then as now for championship, but they seized upon the root of all good causes, the tap-root of God's whole spiritual enterprise in the world.

The ideal of Christian unity is the matrix within which the kingdom of God is formed.

Christian unity is only another way of spelling Christianity.

And if once Christianity could get itself spelled as Christian unity there would be a new religion in the world, the religion of Jesus. A new theology—or better, a new science of religion—is implicit in the ideal of Christian unity. A new form of organization of the Church, a vast new practical task for the Church to work at, and deepest and most significant of all, a new order of spiritual life, all would appear were the prayer of our Lord for the unity of his disciples once realized.

In all the eulogies which we Disciples are accustomed to pronounce upon Christian unity it is doubtful that the full depth and scope, the comprehensive and radical nature, of the ideal have been felt by us. Like most of God's servants to whom was committed some divine message or task, we have accepted our commission and delivered it with a very partial and, no doubt, oftimes mistaken conception of its meaning and its importance.

* * *

Very early in the history of our movement the primary passion for unity which had found its first expression in terms of a catholic fellowship—a spiritual conception, was absorbed by discussions and contentions over church ordinances and other forms of organization—ecclesiastical conceptions, all of them.

The passion for the IDEAL of unity was superseded by a passion for a particular BASIS of unity.

The essential principle of Thomas Campbell's famous "Declaration and Address," was the thesis that Christians are already one, that we need only to sweep the living Church clean of the sectarian accretions which now divide group from group, and there will then stand revealed the essential New Testament Church of Christ, the divine common denominator underneath our sinful denominationalism.

The practice of erecting barriers of creed or order or ordinance, and maintaining closed circles of fellowship narrower than the Church of Christ itself, was the central object of condemnation by Thomas Campbell. His basic thesis was that whomsoever Christ has received into His church ought to be received by every congregation of Christ's disciples.

It was a thoroughly spiritual conception, rooted in humble loyalty to Christ and bathed in the human emotion of love for others who may not see as we see but whom Christ claims as his own.

* * *

Had the Disciples kept this principle of a catholic fellowship clearly and centrally in their souls during the century that has elapsed since the elder Campbell first stated it, and had they taken it seriously as an ideal to be consistently practiced and passionately propagated there would inevitably have grown up among them a spiritual life of a distinctly higher order and an incomparably richer content than the conventional spiritual life found in the present day Christian denominations.

As it is, the Disciples are, spiritually, no improvement on the Christian denominations. We who should have made our distinctive contribution on the high level of the spiritual life are found in the anomalous attitude of sitting at the feet of other interpreters of the spiritual order who lack the fundamental insights which have been historically vouchsafed to us.

It seems like a trick of fate that a movement conceived in such catholicity should from the very early years of its life have shrunk back into the practice from which at the beginning it strove to emerge.

The partial relapse of the movement from its free non-denominational character to a semi-denominational and ecclesiastical basis is accounted for by the partial eclipse which the ideal of Christian unity underwent.

The motif of Thomas Campbell and his "Christian Association" was the longing for unrestricted fellowship with Christ's people, a catholic fellowship, absolutely non-sectarian. Their movement was human, full of yearning, undogmatic.

Love was its essential principle.

In the next generation the movement had become theological, ecclesiastical, dogmatic. Christian love found itself restricted by considerations of theoretical opinion and formal correctness.

There was an acknowledged distinction between "our people" and the rest of the Church of Christ. The clan feeling grew strong upon us. We became super-sensitive in matters of form and order and method.

The basis of unity which at first was sought as a means of realizing the actual unity already existing came to be regarded as an end in itself, fixed and authoritative.

At first the basis of unity was conceived as being determined by the living fact of unity, so as to include all whom Christ had included. Later the living fact of unity was denied by the dogmatic insistence upon a particular basis of unity. Only those could share in the fellowship who in addition to their being received by Christ submitted also to the terms of this particular basis of unity. So far was this conviction of the absoluteness of the basis of unity carried that many came to limit the very Church of Christ itself to those who conformed to these particular terms of fellowship.

* * *

It needs no words to suggest to the reader what would inevitably be the effect upon the spiritual life of those who held this conception.

One can write of it only with profound regret that a movement first emerging from the by-paths of sectarian exclusiveness into the broad highway of a catholic Christian fellowship should so soon be deflected into a by-path again.

To say this is not an ungracious or invidious criticism, though the words fall heavily from one's pen. The Disciples' by-path

is just as good a by-path as the Presbyterian or the Baptist or the Methodist by-paths.

But the broad highway is still unoccupied!

And the Disciples began on the highway!

God intended them for the open road of catholicity. He set them in the midst of the Church to illustrate the vital unity which denominationalism had blurred and thwarted. Had the catholic principle been consistently accepted, it would have quickened their inner life, richly impregnating it with a distinctive spiritual experience, which would, in turn, have lent a winsomeness and urgency to their pleading for unity compared with which all arguments for unity are cheap and futile.

The great task for our generation of Disciples is to recover this catholic ideal of Christian unity; to make it the master ideal of all our thinking and feeling, as well as of our practice; to let its influence have full sway in our souls.

It will stretch our conceptions and our sympathies as far as Christ's conceptions and sympathies reach.

It will open the avenues of love which denominationalism always keeps stuffed up.

It will lift every inhibition which dogma puts upon our fraternal impulses.

It will show us that any conviction on matters of creed or form of ordinance, be it held ever so conscientiously, that stands between us and a disciple of Christ stands between us and Christ also.

Through it Christ will make it clear that to have loving, unrestricted fellowship with all his disciples is itself to be one of his disciples; that he cares first about the fellowship and only afterward about the formal basis of it; that the real basis of fellowship among his disciples is their common fellowship with himself, and that every other consideration is pragmatic and tentative.

A people possessed of this catholic ideal of unity, holding it seriously, not merely as a thing to be talked about and looked forward to, but as a principle to be put into practice in the habitual attitudes of the soul—such a people would find themselves possessed of a thoroughly humanized spiritual life. They would once for all have broken the shackles of ecclesiasticism and doctrinal creed as Jesus broke them.

Catholicity of mind would drive out from the soul that whole brood of carnalities named party-pride, opinionativeness, strife, bickering, contentiousness, parochialism, selfishness, finicalness, and such like, and in their stead would furnish the inner life with the rich and wholesome qualities of kindliness, patience, tolerance, humility, sympathy, breadth of interest, coöperativeness and active love, which, alas! so much of our conventional piety so sadly lacks.

The kingdom of God can never come in the world so long as Christ's Church keeps on imagining that her Lord has sealed with his "authority" this or that doctrine of a creed or this or that device of ecclesiastical practice.

Upon that misconception of her Lord hangs the whole sectarian order.

What Christ cares about is that his disciples shall be one, really one, spiritually one, organically one, so that within this unity of his Church may be formed the vaster unity of which seers have ever dreamed—the brotherhood of man.

Last week we wrote of the need of a Disciples' literature of the spiritual life, and indicated at the end that subsequent articles would deal with certain structural principles familiar to Disciples which await a literature to give them adequate spiritual interpretation. This principle of Christian unity is here set down as the first of these principles awaiting such spiritual restatement.

An editorial such as this can only suggest a point of view. Probably no single writer will exhaust the theme in ever so ambitious a volume. It is a principle whose inner side can be revealed only to those who within a fellowship of catholicity actually practice the unity of the spirit.

That the Disciples of Christ will find the fulfillment of their historic passion for unity in the creation of such a fellowship we truly believe and for its hastening devoutly pray.

A Hotel for "Down-and-Outs"

Story of an Interesting Social Service Experiment and a Statement of Some Future Plans.

ONE of the most important financial statements put before the public in a generation is that of the Rufus F. Dawes hotel, covering the first year of its operation.

As a result of that statement it is already certain that a chain of similar hotels will be built in various cities of the United States by the Rufus F. Dawes Hotel Association. The money for the first of the new hotels has already been subscribed by Mr. Dawes and his friends and the construction of the new building will be started within the year, reports H. M. Hyde in the Chicago Tribune. It may be located in New York, in Seattle, or in Minneapolis.

The foundation on which the success of the Dawes hotels rests—now and in the future—is that they are not in any sense charitable institutions. Their guests pay for everything they get and the men who furnish the money for the construction of the new hotels are investing in a business enterprise which will pay them 4 per cent annual income.

PROFITS IN 14-CENT BEDS.

The importance of the financial statement of the first year's operation of the Rufus F. Dawes hotel, which is located just across the river, on the West Side, is that it demonstrates the possibility of running such an enterprise as a paying business proposition at a charge of not to exceed 14 or 15 cents for a room, a comfortable bed, and a substantial meal.

Incidentally, the statement also furnishes a lesson in the possibility of economical living which should open the eyes of everybody in the country.

The Rufus F. Dawes hotel was built by Charles G. Dawes as a monument to the memory of his son. As such Mr. Dawes does not, and will not, of course, attempt to make it a profit-paying enterprise. It is rather a great experiment station, where has been demonstrated the possibility of furnishing clean and comfortable lodging and good food at prices as much below those charged by the Mills hotels, for instance, as the Mills prices are below those of the most expensive hotels in the country.

179,000 GUESTS IN A YEAR.

For the year ending Dec. 31, 1914, the Dawes hotel sheltered a total of 179,000 guests. Almost every night during the year every one of its 511 beds was occupied.

During the year also the hotel served 59,000 meals. To each guest free service was rendered, with the lodging, to the extent of a shower bath, with use of towel, soap, and razor, night gown and slippers.

The daily charge for a bed is 5 cents, with the exception of a few private bedrooms, for which the charge is 10 cents.

HERE'S THE A LA CARTE.

The bill of fare includes the following items, the charge for each being set opposite:

	Cents.
Meat hash and beans	3
Coffee, with milk and sugar	2
Roll	1
Macaroni and bread	3
Mutton stew and bread	3
Soup, with bread	2
Doughnut	1
Baked beans and bread	3
Macaroni and bread	3
Pie, all varieties	3

PURPOSES OF HOTEL STATED.

The purpose of the Rufus F. Dawes hotel as operated by Mr. Henry M. Dawes and Charles G. Dawes, is stated by the latter to be to provide men with accommodations at reasonable figures. It is no different from any other hotel except its charges are lower.

"It assumes," says Mr. Dawes, "that its guests are gentlemen and appreciative of gentlemanly treatment. The fact that in the operation of the hotel a small deficit results is not made the excuse by the management for any different treatment of guests than is customary in other first-class hotels. However sympathetic with religious, educational and charitable work I might be—and I am so—if I went as a paying guest to a first-class hotel and found the management solicitous as to my mental state, religious beliefs or daily occupation, and insisting upon my listening to unsolicited advice or religious or educational addresses, I would regard it as an insult and as an assumption of inferiority on my part and superiority on theirs unjustified by the nature of our relationship.

"There are no rules in the hotel different from any other first class hotel save those relating to sanitation. I make the assertion that there is no hotel in the country, accommodating anything like an equal number of guests, that has as little trouble with its patrons as ourselves. In fact, we have no trouble at all."

The Voice from Behind

A Fresh Interpretation of an Old Text.

BY L. O. BRICKER.

> *"And thou shalt hear a voice from behind thee saying: This is the way, walk ye in it." Isaiah 30:21.*

WE LIVE in a speaking universe, in a many voiced world. We are continually spoken unto, there is never any silence in our souls. There is the voice from above; the voice that calls us to the heights; that gives altitude to human life; that puts into human countenances the upward look and into human souls the upward tendency. The voice from above reveals the direction that our lives must ultimately take if we are to become full statured and grow up into all high and supreme things.

There is the voice from below, the call of our animal nature, the desire of the eye, the lust of the flesh, the appeal to passion and appetite. The voice from below urges us to grasp the pleasures of the moment, the immediate, accessible, enjoyable thing that lies at hand: to eat, drink, indulge and be merry. There is that within us that answers back to the voice from below just as there is that in us which answers back to the voice from above. The one is the answer of the body, the other the answer of the spirit.

THE FORWARD LOOK.

There is the voice from before us; the appeal of the future, the call of tomorrow. This voice gives to life its forward look, its bright hopes, its splendid dreams and imaginings. From the very beginning all life has heard the voice from before and so the future has ever been the supreme allurement. Childhood catches its whisper, youth is thrilled and moved by its great notes, manhood listens in spite of disillusion and unbelief, old age hears in it the welcome of the better world. In response to the voice from before all humanity stands facing the coming time.

But there is also the voice from behind us, which says: This is the way, walk ye in it.

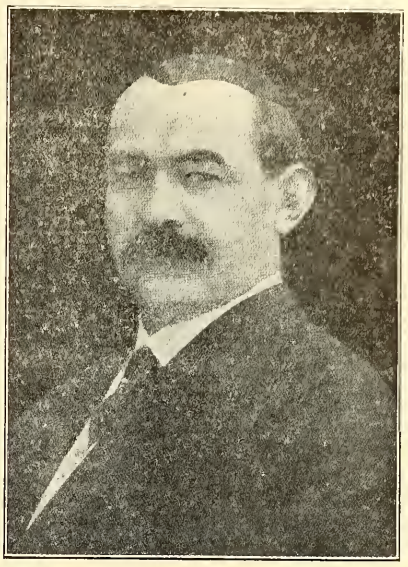
The voice from behind us is the voice of history, the voice of experience and wisdom, and the voice of the living past. One of the greatest errors in human thinking is the mistaken idea that all of us hold about the past. Centuries of bad philosophy and of worse theology have created in our minds an illusion about the dead-and-gone-ness of the past.

We habitually think and speak of the past as something finished, beyond recall, and dead; and of the present as the only living thing. Whereas the truth is that the past is the only living thing, and the present is really alive to us because of this living past. All of our past lives in us, not only the past of our actual life since birth, but of all the ages and aeons since time began. We are what we have done, and, in a sense, what everybody else has done.

THE PAST IS NOT DEAD.

Right here we come upon the fundamental error in our thinking. Because we are at this moment the sum of what we have done, we are told that we must continue to be what we are, that the past is sealed and irrevocable fate, exercising a sort of tyranny over us; involving us in an unescapable web of necessity. This all comes from thinking of the past as dead. But it is not dead. It is alive and because it is alive it is full of mobility. It is plastic in our hands. It changes as we change.

As an illustration, take two outstanding careers, those of the Apostle Paul and



Rev. L. O. Bricker.

Martin Luther. The Apostle was educated in rigid Phariseeism and Luther in ascetic Catholicism. These facts of their lives lay behind them as something done, experienced once and for all, as we would say, and not to be reversed. Of themselves these two pasts would have worked on, in the one case, to a more fanatical Phariseeism, and in the other to a more slavish and servile Romanism. They did work that way to a certain point, then in both men a mighty change was wrought.

These two men both had their vision, their new revelation; and then along with their inner change the whole past changed, assuming a fresh and new aspect. Instead of pushing them along the road they had been traveling, it thrust them in quite the opposite direction. Every feature of the past argued for the change, became a reason for the change, and taught them to hate the things they once loved and love the things they once hated. All things became new, and the old helped the transformation at every point.

THE PAST NOT NECESSARILY A HINDRANCE.

This is the heart of the gospel and the essential truth of the operative power of religion—if you have been and are a sinner in any part of your life—if this morning some sin of the flesh, of the appetite, of the will, has its grip upon you—your past instead of hindering you in the new life, will help you. Instead of being a drag, it will become an inspiration. If you resolve to change your manner of life, your whole past will help you. At once the demon that pulled you down will become an angel to help you up. Your past is behind you to tell you the way to go. "And thou shalt hear a voice from behind thee saying, This is the way, walk ye in it."

There is another thing about the living past which we would do well to bear in mind, and that is, that the living past calls upon the present to do its full share in the evolution of life. Being the life of the present, it desires also to have a part and place in the future. The past is never content with itself; it demands always the something more. It is here that mere conservatism, content with a repetition of bygone things, shows itself so hopelessly wrong. It is contrary to the whole scheme and movement of life. For it is only when the past is creating a new present that it fulfills itself.

A LESSON FROM THE PAST.

Nowhere is this truth more clearly revealed than in the history of religion. The past of religion offers us a deposit of old beliefs, as given in creeds and dogmatic systems. It offers us also the history of great religious movements. But to cling to the old and to the old only is always a failure. Religion in its each succeeding generation must contribute its quota of the new. The old is there to help it do that. To reproduce only itself would be to contradict the law of life.

When Thomas Campbell wrote his Declaration and Address, he began with the faith that is common to all Christian people. He took all that was true in Christian doctrine, all that was scripturally right in Christian practice, all that was good in Christian fellowship, and to these, he added something new, filled it all with a fresh spirit and lifted it into a new and thrilling appeal. There are those among us who would have our religious movement do nothing except reproduce the past.

THE HEART OF THOMAS CAMPBELL'S FAITH.

One of our most influential religious journals is bending all its energies, apparently, to the task of trying to head our religious movement back into the past. In the editorial section each week there is a page edited by one of the oldest of our living ministers, entitled "Fifty Years Ago," and filled with interesting things concerning what the fathers said and did and thought fifty years ago. I like to read that page, but I resent the comment introducing and following each extract from the records of fifty years ago, inviting the ministry and churches of this day to preach and to do exactly as the fathers did fifty years ago. This would be to take our religious movement into the graveyard.

The spirit of Thomas Campbell was the spirit of a pioneer and if we today would be true to the succession in which we stand, we must also be pioneers, not going back over the traveled past and settling down in old country, but with our eyes on the horizon, ever seeking something new and traveling toward it.

THE DISCIPLES MUST BE TORCH-BEARERS.

To reproduce the victories of the past, our religious movement must ever and always be the vanguard of all religious movements. It must be a torch bearer, a path finder. It must always have a morning face, with dewy freshness resting upon it; the first to behold every new day; to interpret every new truth.

"And thou shalt hear a voice from behind thee saying: This is the way, walk ye in it"—the way of the pioneer, the way of the vanguard, the way of upward progress and onward going.

The United Brotherhood of Carpenters wishes a six-hour working day "on the ground that the eight-hour day is enervating and excessive."

The President Talks About His Job

From an Interview Reported in the Saturday Evening Post.

BY SAMUEL G. BLYTHE.

THERE is a general disposition to regard the President as a thinking machine, as a large and brilliant but gelid intellect, incased in a non-responsive and highly insulated covering. He is thought of and talked of as mostly brains—and cold, analytical, logical brains at that; and there can be no denying that he has those commodities in full supply. The other side of him is not so generally known, principally because his rise in public life has been so rapid and his transfer from academy to arena occurred so few years ago.

Wherefore, it seems about the proper time to set down the fact here that Woodrow Wilson, President of the United States, is one of the most kindly, courteous, considerate, genial and companionable of men; that, so far from being aloof from the people, his passion is the people—the real people—and his sole desire is to serve them so long as his term of office shall continue, and afterward in such measure as he may. He holds his position to be that of a man connected with his fellowmen by a peculiar relationship of responsibility, and the vivid sense of that responsibility is doubtless accountable for the impression of aloofness. However, that is not what I started out to say. The point that presses at this time is that the President of the United States weighs 176 pounds, and that those 176 pounds are mostly bone and muscle. There is not an ounce of excess baggage in the way of flesh about him. He lives out-of-doors as much as he can. His face is tanned and so are his sinewy hands. His eye is bright and clear. His laugh is hearty and unaffected. His spirit is good. He is buoyantly healthy. He sleeps well, eats well, works hard, and plays whenever he has a chance.

THE PRESIDENT LIKES PEOPLE.

"I rode my bicycle in Europe several times," said the President, discussing his love for the common people, "and reached many places rarely seen by the tourists—little out-of-the-way corners: and the experiences were delightful. I liked to meet and talk and perhaps journey with the other vagabonds on the road, who, free from all sense of responsibility, went where they liked and when they liked, and were always prepared for whatever adventure might ensue.

"I like to be with people, to rub elbows with them. It must be a very ordinary crowd not to interest me. Nothing bores me so much as a conventional assemblage, and nothing interests me so much as a crowd of people on a street—any street—who are just human beings, filled with human passions and joys and sorrows, and not trying to be what they are not."

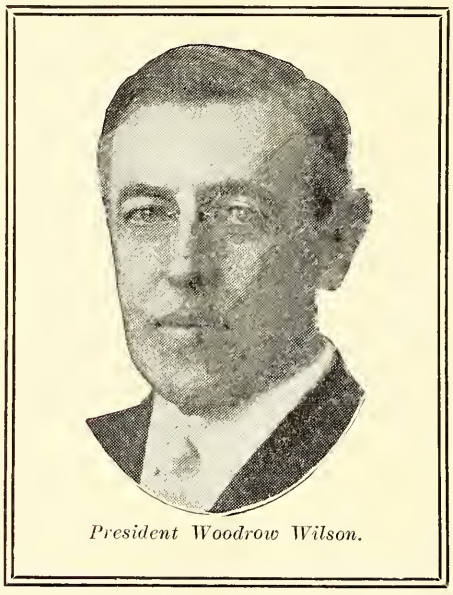
* * *

"There's one thing that goes with this job which I do not like, and that is the eternal kotowing to the President. Every time I go anywhere it is an event. If I want to go on the MayflowerI can't go as Woodrow Wilson, seeking a little recreation; but I must go as the President and be piped over the side and have the officers standing stiffly round, and all that.

SOME MADDENING EXPERIENCES.

"And it is so everywhere. Some day I hope to get a chance to visit some of the interesting places in this town and see the sights. I can't do it now, because the minute I stick my head into a public building they turn out the guard and I can't see anything for the crowd of officials surrounding me. It's maddening!

"They have recently adopted some rather complicated regulations about automobile lights here in the District of Columbia. They are hard to understand, and we have put in a good deal of time trying to comply with them. We have



President Woodrow Wilson.

been stopped by policemen two or three times because we have not had our lights right. Each time, as soon as the policeman discovered he had stopped me, he ran madly away—not walked, but ran. I have called after them in a vain endeavor to stop them and ask what is wrong, in order that the fault may be corrected; but each time the policeman has galloped down the street away from me.

"I hate that. I despise any person who takes advantage of his position to evade any responsibility. I remember, when I was president of Princeton University, being out on the campus one night when the Seniors were to have some rites particularly sacred to them. They had a space railed off on the lawn. I was with some friends, and we started to go within the inclosure. A man stopped me. He said I wasn't a Senior and had no right within that select inclosure. I turned away.

"'Why,' said one of my friends, 'you are president of this university and can go anywhere you like!'

"'No,' I said; 'the mere fact that I am president gives me no right to go where I am not invited or where custom operates against me.'"

"And it is so with the presidency and with any other position. I despise a person who will use his position to gain an advantage for himself, or to evade any responsibility, or to avoid any obligation."

* * *

"I love my fellowman. No person takes keener delight in his society than I do. I have my friends and I love them; but I realize that the circumscriptions of my position are not an unmixed evil. I may be lonely because of the necessities of my place; but my vision is clearer than it would be were I surrounded by a group—any group—of well-meaning and zealous friends with interests of their own.

"Do not misunderstand me, I beg of you. Do not think or say that I take no delight in the society of my fellows. No man is more gregarious than I. As Lincoln said: 'I reckon no man likes his fellow-men better than I do—and no man sees less of them socially.' It goes with the place, and, as I have explained it, it is not altogether undesirable."

We stood there for a minute silently. Then he put his hand on my shoulder and we walked back to our chairs.

THE PRESIDENT'S "THORN IN THE FLESH."

"What," I asked, "is the most disagreeable feature of the Presidency?"

"Patronage," he replied without a moment's hesitation—"patronage, and the genuine astonishment and resentment of personal frieds that I cannot take care of them merely because they are personal friends. Politics, you know, as it is widely considered, consists in taking care of one's personal friends. Now I should like to do that, love to do it; but I cannot. And I am constantly perplexed at the aggrievement of those friends because I cannot and do not.

"I would willingly take the coat off my back and give it to a friend who needed it. My friends can have anything I have that is mine; but I cannot give them what is not mine. These offices are not mine. They belong to the people. They are the nation's. Merely because a man is a personal friend of mine, or has been something or other that makes him think he is, is not a valid reason for bestowing on him an office that does not belong to me, but is mine only to administer through the proper person selected as the active agent. The obligation incumbent on me, as the distributor for the moment of these offices, is to find efficient men to hold them, not personal friends to hold them and get the emoluments.

"I do not think my generosity or my sense of deep and lasting friendship for my real friends can be questioned; but there is a higher obligation than any personal obligation: that is my obligation to the people of this country, who have put me in this place temporarily to administer their government al affairs for them and who demand of me that I shall administer them for the public and not for the individual.

* * *

We talked of many other things, discussing various statesmen and the correctness of certain policies. He showed me why a writer was wrong who said he could not be a progressive Democrat if he admired Edmund Burke, and explained his liking for Burke and quoted much from Burke's orations.

The President said he intends to make some speeches on his return from the San Francisco Exposition next spring—"because," he remarked, "I shall have something to say to the people then. I have felt that it was not for me to appear in the role of a prophet before the people: but when this Congress is over we shall have a substantial record of things achieved, and I want to talk to the people about what we have done—not about what we intend to do."

Two gifts of $100,000 each have been made to Yale University for the development of a graduate course in business and business administration.

The Awakening of China

BY L. WILBUR MESSER.

The marvelous changes in the attitude of the Chinese toward the Christian religion are reflected in a letter to L. Wilbur Messer, secretary of the Chicago Y. M. C. A., from G. Sherwood Eddy, who has recently completed a four months' tour of the principal cities of China. Mr. Eddy is the Young Men's Christian Association secretary for Asia.

WE HAVE just left Foochow, the "city of joy." I went to the province of Fukien in response to a telegram of invitation received from the governor, the chamber of commerce, the minister of education and the Confucian principals of the government colleges.

On the morning the meetings were to begin I visited the quiet cemetery where the missionary martyrs of Foochow lie buried. I stood beside the eleven graves of those who were torn limb from limb and hacked to pieces by an angry mob less than twenty years ago, and then went to the great guild hall for the meetings. More than 2,000 Confucian students and young men were crowding every seat in the hall, and almost as large a number were standing outside waiting their turn to get in to hear the message repeated.

CHANGES IN FIFTY-TWO YEARS.

Sitting on the platform was the aged Archdeacon Wolfe. When he arrived in China fifty-two years ago there were but four Christians in this part of the empire. He was driven from the city by a mob.

On five successive nights we were given a Chinese feast by the various classes of the community. First the governor and all his officials invited us to dinner and requested us to address them. We spoke on Christianity and presented the governor and the others with Bibles.

Two days after the meetings the governor subscribed several thousand dollars toward the purchase of a site for a new Young Men's Christian Association building in the student quarter. Some forty educators and college principals, with the minister of education, gave us a banquet on another evening and said to us in an address:

"Confucianism alone cannot save China. We need the moral dynamic and principle of progress which Christianity can give. Christianity has long appealed to the lower classes, but has not the time now come for you to appeal to the leaders and educated men of the nation?"

Several of these college principals expressed a desire to study the life of Christ and a number offered us the privilege of opening Bible classes in the government colleges. More than 100 members of the chamber of commerce promised to join Bible classes. A few years ago there was no chamber of commerce here, and these men would have been hostile to Christianity. The Chinese press also co-operated and all the papers of the city published Christian articles and indorsed the meetings.

CARRYING THE MESSAGE TO ALL PARTS.

But the most significant development of this year was the new departure in organizing from this city a province-wide campaign to carry the message of Christianity to all parts of this province with its 11,000,000 inhabitants. Three hundred and fifty Chinese workers were gathered here for a week of special training to prepare for the campaign in their own cities. Some of them traveled for ten days a distance of 300 miles by boat or on foot to attend the meetings.

The poor Christians of the province raised $4,000 toward the cost of the campaign. Five science lecturers, with five Chinese evangelists who had attended the training conference, then went out two by two to the twelve secondary cities of the province to conduct similar campaigns in these centers. In each of these centers the officials co-operated, offering the guild halls, the government buildings, the theaters, and, in one case, part of a Confucian temple for the purposes of the evangelistic meetings.

SOME REMARKABLE MEETINGS.

On the opening day of the public meetings in Amoy, the rich port city in the south of the province where we spent the next four days after leaving Foochow, more than 5,000 filled the mat shed which had been temporarily erected in an open square of the city. For an hour I showed from charts the material bankruptcy of China, due to her moral bankruptcy. Feeling was so deep some men were in tears. I spoke so strongly against graft and corruption in official and business life I was not sure how they would receive it.

The attendance on the second night, however, was remarkable. It was raining and we expected the meeting would be postponed, as Chinese do not come out in their silk garments and cloth shoes on a rainy night. Upon arrival at the hall, however, we found the men had taken off their undergarments to wipe off the wet seats, and they were sitting on these garments. The rain kept coming through the porous mat shed, but in spite of this over 3,000 men sat for an hour as we spoke upon sin, endeavoring to drive home conviction on dishonesty, gambling and impurity, which are the besetting sins of the city. When, on the third night, it was asked how many were ready to become earnest inquiries to join a Bible class some 1,200 non-Christians gave in their names. Side by side were millionaires, students, officials and business men.

A CAMPAIGN OF SOCIAL SERVICE.

Following the evangelistic meetings a campaign of social service in education, sanitation and moral reform is to be conducted throughout the province. The section on sanitation is to be in charge of the missionary doctors and hospitals of the province.

We aim not only at the saving of individuals, but at the bringing in of the Kingdom of God and the establishment of a new social order in this long stagnant and once changeless empire. The whole tide is rising. In every province the governors and officials seem almost to have vied with one another to co-operate with this Christian movement. When in all history has such an opening been presented to reach the leaders of a nation? This is the decisive decade for China.

Blind

"Show me your God!" the Doubter cries.
I point him out the smiling skies;
I show him all the woodland greens;
I show him peaceful sylvan scenes;
I show him hills rock-ribbed and strong;
I bid him hear the thrush's song;
I show him flowers in the close—
The lily, violet, and rose.

I show him rivers, babbling streams;
I show him youthful hopes and dreams;
I show him maids with eager hearts;
I show him toilers in the marts;
I show him stars, the moon, the sun;
I show him deeds of kindness done;
I show him joy; I show him care;
And still he holds his doubting air,
And faithless goes his way, for he
Is blind of Soul and cannot see!

—John Kendrick Bangs.

THE CHRISTIAN CENTURY

EDITORIAL

CHINA'S STATE RELIGION REVIVED.

A SIGNIFICANT event happened in Pekin on December 23, at the time of the winter solstice. Yuan Shi-Kai, president of the republic, revived worship at the open air altar of heaven, a spot held in the greatest veneration by the Chinese people.

About three miles from the center of the city in a great enclosure, formerly kept guarded from all intrusion, there rises a circular platform of marble approached by three series of stairways, and elaborately decorated in the finest of Chinese art. Here in former times it was the custom of the emperors to present themselves as the representatives of the nation, after a night of fasting, and to offer the sacrifices which were supposed to insure the welfare of the people for another year.

The place is called "The Altar of Heaven," but it is not to any of the many deities revered in China that the worship is directed. It is rather to the universe, or, as the phrase is, "to heaven and earth." Many have thought that this was a close, though unconscious, approach to monotheism. It was a service of great solemnity, and though it was witnessed by only the inner circle of court officials, its influence was widely felt through the nation.

In 1911 when the Manchu dynasty was overthrown this annual function fell into disuse. The head of the republic did not undertake to continue the practice, and it has been supposed that with its disuse all signs of the old state religion of China had passed away.

At first sight this would seem to be a fortunate situation. It is natural for Christian people to regard with satisfaction the abandonment of any heathen practice. Yet it is not certain that China is as yet ready to declare formally for Christianity. In spite of all that has been done the missionaries are few and far between. Even the simplest form of worship is better than irreligion. Some of the missionaries are therefore inclined to believe that the revival of this imageless worship may be of value until such time as Christianity is strong enough to replace Confucianism and all other forms of non-Christian religion.

DEAN HAGGARD AND BILLY SUNDAY.

ONE of Billy Sunday's big sermons deals with the second coming of Christ in the lurid terms with which that evangelist is expert. The theme seems to grow more and more central in Mr. Sunday's thought-system with the passing years and his increasing fame.

Formerly it was despatched in a single sermon, like some Disciple evangelists despatch Christian unity or baptism. But latterly the theme appears and reappears in the general course of his meetings, sadly darkening his view of the world.

In Des Moines, Dean A. M. Haggard, of Drake University, who is something of a specialist on apocalyptic writings, was much stirred up by Mr. Sunday's pessimism. He states his own fundamental variance with the evangelist in these terse words:

> I assume that coming history is not unlike past history in its general principles—that God as seen in the history of the past will not be greatly different in the history of tomorrow. If Wm. A. Sunday thinks that way, I find little evidence of it. His pessimism is awful, though he tries to tone it down. I wish he and I had time to go over the ground together. I am sure I could appeal to him in some lines of thought.

Mr. Sunday had used the text, "As it was in the days of Noah, so shall it be in the coming of the Son of Man," to fortify his doctrine that the world was headed straight for another cataclysmic destruction similar in its universality to the destruction caused by the great flood. Dean Haggard declares that Jesus did not mean what Mr. Sunday makes him say:

> Jesus used these words for one purpose, while Mr. Sunday used them for another. Mr. Sunday used them to prove that the world would be unspeakably bad when Jesus comes, a veritable hell on earth, steeped in such rot and ruin and crime as has never yet been seen! He made our blood run cold and our hair stand on end. As the context clearly shows, this was not Jesus' use of them. His thought was the surprise to both good and bad in his coming. Jesus never did stand for the pessimism of the Moody Institute.

Mr. Haggard is charitable, however, and makes the usual qualification: "I never did see so much good done by one single sermon loaded down with so many bits of bad exegesis and so much that was arbitrary and unnatural."

THE PAST.

WHETHER you are a sermon maker or sermon taster or just a plain lover of truth do not fail to read the great message of Rev. L. O. Bricker in this issue entitled "The Voice Behind."

Many a sermon is preached from that text.

The assumption always seems to be that the Voice from the past calls us back to the old paths, puts an inhibition on progress, and warns us against the new and untried paths.

Mr. Bricker takes the text quite differently.

He says the Voice from the past counsels and urges us to go forward!

When one stops to think that nearly all of those of the past whose voices anybody cares to listen to were themselves courageous pioneers, pathfinders, it would seem that Mr. Bricker's interpretation of this old text is likely about correct.

Certainly we could hardly imagine Paul counselling timidity, or Luther pointing out the way of reaction, or Thomas Campbell insisting that we must always do things as they had always been done and believe things as they had always been believed.

These men of the past are not honored by our servile imitation of them. They exhort us to live our own life, to hew our own way, to find the answers to our own problems by the light that God has given us—just as they did!

The past is, after all, out-and-out progressive.

CITY VISITATION.

AN INTERESTING feature of the international Sunday-school work is the home visitation which has been undertaken in several cities under the direction of Mr. J. Shreve Durham of this city, who has been successfully representing the association in this specific work for some years.

It is the plan to organize the Christian forces of a community through several weeks of careful preparation, and then on a designated day, when, as far as possible, people are requested to remain in their homes, a host of workers go forth two by two to tabulate the population, particularly with reference to church attendance and preference.

Within the past two or three years many cities have tried the plan with great success. In Chicago out of a total number visited, reaching more than two millions, it was found that 946,800 were without church relationships. In St. Louis out of 720,000 visited, 320,000 declared themselves unconnected with any church. In Montreal the total number recorded was 460,000, and of these 170,000 were unchurched, while more recently in Baltimore out of a half million registered 230,000 reported no church connection. The latest city in which the work has been tried is Detroit, where preparations were made to reach a half million people by 6,000 workers in an afternoon. The number of Detroit's unchurched people has been estimated at 270,000. The church canvas will correct that figure.

The advantage of such a church canvas is very great. Pastors and church workers in every part of a city are furnished with a mass of very useful information. More than this, religious leaders and workers are brought together as by no other means. It is difficult to conceive of a cause directly related to religious work that could unite Protestant, Roman Catholic and Jew in a common enthusiasm. And yet that was the achievement in the preparatory work in Detroit, where the executive committee included Bishop Foley of the Roman Catholic Church, Bishop Williams of the Episcopal Church, Rev. C. J. Tanner, pastor of the Central Christian Church and president of the

Detroit Pastors' Union, and Dr. Franklin of the Temple Beth El.

Mr. Durham, who is a member of Memorial Church of Christ of Chicago, is enthusiastic over the results of this plan of visitation, and believes that it holds great promise as one of the most successful methods of promoting Christian union.

PROGRESS IN 1914.

THE year that has passed will be recalled for a generation as the red year of the war. It is difficult to fix attention upon any other than its lurid features. Yet some of the most notable achievements of modern times in the line of human progress occurred in 1914.

After a half century of struggle and recrimination, at times amounting almost to bloodshed, Ireland was granted home rule by England.

The Welsh Church, that has since the establishment of the British Empire been supported by the state, was disestablished, and the nonconformist churches now have equal standing with the Episcopalians.

The completion of peace treaties between the United States and nearly a score of the nations of the world is perhaps for the time overshadowed by the military situation in Europe, but it is the basis for a future era of harmony and good will.

A decided advance has been accomplished in the field of woman suffrage. Several states of our own republic have been added to the column of equal suffrage territory, and abroad the sentiment has likewise gained rapidly.

The desire for peace of a lasting and honorable character has been no doubt greatly quickened by the war, and in spite of immense military and naval preparations on the part even of neutral states there is a genuine movement under way looking toward reduction of armies as useless for insurance against war, and actually provocative of hostilities.

Perhaps most notable of all has been the progress of temperance sentiment and legislation. In Russia the national prohibition of Vodka was an event of enormous significance. Very definite and positive action has been taken in Great Britain, France and Germany to reduce the consumption of liquor as a menace to national strength.

The abolition of the use of liquor in the United States navy was a notable victory for sobriety won by a courageous public official in the face of strong opposition. And the rapid increase of dry territory in the United States has been brought to a climax by the majority vote in Congress in favor of national Prohibition, which though it failed of enactment, foretokened the early overthrow of the saloon as a legalized institution in America.

When one adds to these highly encouraging events of 1914 the long list of splendid legacies devoted to religious work, to education, to philanthropy and to the public welfare, little ground is left for pessimists to rail at the dead year. Even the war has brought frank confession from all the combatants that it has no justification, and that it should not have been allowed to break out. The attitude of apology is of great significance considering the world's former attitude toward war.

If the year 1915 can bring us as many signs of moral progress and can crown all with an honorable and enduring peace, it will be the greatest year in recent history.

THIS IS HEARTENING.

DOCTOR NEWELL DWIGHT HILLIS said in private conversation recently that this was the best year for church-going that he had seen in a long time. He told of the experience of Plymouth Church in being obliged to turn away many people from the evening service. He felt that the people were thinking more seriously, more religiously, this year.

MORE MEN FOR THE MINISTRY.

SEMINARIES are reported to have gained from ten to fifty per cent in enrollment this year. There are more trained men entering the ministry. "The Failure of the Church" is not throwing college students into a panic or driving them from the ministry. The service that the church is rendering is too apparent and too vital to the community to permit its permanent neglect by college students. They will continue to answer the call for leadership by an institution which has behind and in it the Christian ideal.

THERE'S TRUTH IN IT.

A NOTED humorous writer in a Chicago daily proposed recently the "absurd" suggestion that all the common soldiers of all the countries now fighting should with one mind drop their weapons and refuse to obey their officers' commands.

It was absurd. But it has sufficient sense in it to show that in the common man, after all, is vested the power to end the whole war business.

THE ANSWER.

"'I do not see thee, God!' a soul made plaint;
'O for an angel hand to tear the veil apart;
Hide not from me thy face, I strive, I faint!'
The silence whispered, 'Art thou pure in heart?'"

The Carpenter

By Edward Wilbur Mason.

The breath of pine arose as scent
From shavings on the floor.
The azure of the firmament
Shone in the open door.

The sound of hammer and of saw
Made music in the room:
There labor was a lovely law
Like beauty of perfume.

The hand that fashioned sure and fine
The fragrant wood of earth,
Could trace with starry fire divine
The things of higher worth.

For he from selfish aim was free
Unswayed by care or fret
Who learned to master destiny
In quiet Nazareth!

—The Craftsman.

Up the Road

By Charles S. Newhall.

Friends of mine along the way,
Whither bound this windy day?
Join us, friend, our way is one,
Up the road, till day is done:

Up the road toward light of Home
Shining far for all who roam,
Shining for us brothers all,
Lest we falter, lest we fall.

Up the road, with words of cheer
Fit to banish every fear,
Helpful deeds and kindly smiles,
Easing so the wind-swept miles.

Up the road we brothers all!
Brave to answer every call;
Up the road, till day is done
And the goal at last is won.

—The Survey.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Presbyterians Send Student to Croatia.

In accordance with their more recently adopted methods, the Home Mission Board of the Presbyterian Church sent Rev. Ralph Cummins, of Cincinnati, to Croatia as an "immigration fellow." He spent a year and a half in that country, and part of that time his friends have been very anxious about him. He has studied the language and the customs of the people and now knows the Croatians in their native habit. This will be a great asset for his future home mission work. Mr. Cummins will take the pastorate of a Croatian church in America where he may be stationed by the Home Mission Board. The Croatians are of the same race as the Servians but politically are under the rule of Austria. They are fighting against the Servians without enthusiasm at the present time. In religion they are divided from the Servians, belonging to the Roman Catholic Church, while the Servians are Greek Orthodox. This division in religion has grown out of their political disunion.

The Church in Germany.

In the Atlantic Monthly sometime since, Prof. Kuno Francke discussed with ability and insight the situation in the Germany of today as contrasted with the Germany of thirty years earlier. From the point of view of a lofty idealism he surveyed its amazing progress in the sciences and arts of living, and asked whether, out of these stirrings of life, there would come a re-awakening of spiritual strivings. He said: "In Germany the church has ceased to be a moral leader: it has sunk back to the position of a defender of creeds. The inner life has been secularized in Germany: the men who shape spiritual ideals are philosophers, poets, artists. In Germany the church had gone so far in its reaction from the free ideals of liberty that in Prussia, for instance, cremation was forbidden by the law, on the ground that it is prejudicial to the resurrection of the body."

A Church News Bureau Founded.

The changed attitude of the daily press toward religious news in recent years is very marked. The Chicago Tribune called Dr. W. B. Norton as religious editor, and Mr. Fegert, who was the originator in Chicago of the "Go-to-Church" Sunday campaign of last year is the religious editor of the Chicago Herald. A church news building is to be erected in New York to become the center for publicity of the religious activities of the country. The movement is started with gifts but will be maintained by selling the news to the daily papers.

Dr. Campbell Morgan Convalescing.

Dr. Campbell Morgan returned to London from Gloucestershire at Christmas time and later went to Mundesley. With quiet and rest, he will soon be restored to a normal condition of health, and will probably be more vigorous physically than he has been in several years. He worshiped recently at St. Andrew's Presbyterian Church at Cheltenham.

Unitarians Prepare Defense.

The Unitarians have prepared to defend themselves during the revival conducted by Rev. William Sunday in Philadelphia, which has just begun. Mr. Sunday has been accustomed to call Unitarians agents of the devil, and has said they are certain to be cast into hell. A literature room for the Unitarian cause has been opened in Philadelphia with paid attendant and a committee of twenty has been appointed to co-operate with a committee from the American Unitarian Association. The latter committee is composed of Rev. S. A. Eliot, D. D., Rev. L. G. Wilson and Rev. E. S. Wiers. The Unitarians got to town first and opened their campaign with an address by Dr. Charles W. Eliot, former president of Harvard University, on Dec 29. He spoke on the theme, "The Impotence of the Christian Churches with Respect to the Prevention of War." Books will be sold or loaned, and tracts will be given away, and these will be much in demand no doubt if the Unitarians receive the usual advertising at Mr. Sunday's hands. The newspapers of the city have engaged to print Unitarian doctrinal statements during the entire campaign. A local Unitarian committee issues the following statement: "We believe that Mr. Sunday does much good, and we gladly add our prayers to those of the multitude who are praying that very great good may result in Philadelphia. Nevertheless we cannot endorse Mr. Sunday's theology and methods, and we hear from Unitarian ministers in cities where these revivals have been held that in the long run they have been detrimental to the religious life of these communities."

Church to Be Organized at Labor Temple.

The Labor Temple, where Chas. Stelzle became known to the larger Christian world, is now conducted by Rev. Mr. Day. A petition has been presented to the presbytery of New York to have a church organized in the temple. During the time when the institution was conducted by Mr. Stelzle there was no church organization. The Labor Temple has found employment for 250 men and women since Oct. 1.

Child Labor Sunday Near.

The Federal Council of the Churches of Christ in America announce that Jan. 24 is to be observed in the churches as Child Labor Sunday. There is a bill pending in Congress now which will materially aid the toiling children of America, which is called the Palmer-Owen bill. The Federal Council urge Christian people to write their congressmen about this important bill.

Len G. Broughton Still Very Ill.

A special congregational meeting of Christ Church, London, where Rev. Len G. Broughton is minister, was held the latter part of December to consider a program for the church during the minister's continued illness. The medical report prognosticated Dr. Broughton's recovery ultimately but suggested that it would be some time before he was able to work again. He has voluntarily reduced his salary to help the church in this difficult time. Dr. F. B. Meyer, the former pastor, sent word that he would be able to preach on Jan. 10 and Feb. 28. Meanwhile the Clarendon St. Baptist Church of Boston report that negotiations continue with Dr. Broughton, with regard to his return to America, and that they are much encouraged that they will receive a favorable answer.

George Adam Smith Has Son in War.

George Adam Smith is widely known in America for his writings in the field of Old Testament and for his volume of sermons, "The Forgiveness of Sins." He recently received word that his son, Second Lieutenant G. B. Smith, was wounded. He has been with the Third Battalion of Gordon Highlanders. He has a younger brother, Lt. R. D. Smith, in the Indian army.

Union in Canada More Probable.

The union of the Presbyterian, Methodist and Congregational denominations in Canada has been proposed for some years and many difficulties in the achievement of this result have been encountered. The joint committee of the various denominations interested held a meeting in Toronto in December which is the most satisfying of any that have been held to this time. A resolution was adopted once more declaring that no insuperable obstacles existed to prevent the desired union, the vote being 57 to 7, with 2 not voting. The dissenters were all Presbyterians. The basis of union as previously written up was altered in considerable measure at the suggestion of the Presbyterians, a strong paragraph on prayer being added. The plan for the government of the united church was outlined. the national body to be called the General Council, the intermediate provincial bodies to be called conferences, and the district bodies presbyteries. Each of these terms is one in use in the different denominations. The officers of the local church are to be called elders and stewards, another combination of terminology. These together make up an "official board." The union movement when consummated is to be called "The United Church of Canada."

Saloons Close Following Sunday Revival.

One of the results of the "Billy" Sunday revival in Des Moines is that the saloons of the city are to close. The council voted on Dec. 29 that every retail liquor store in the city should close their doors before Feb. 15.

Y. W. C. A. President Dies.

Miss Grace H. Dodge has been the national president of the Y. W. C. A. and she recently died at her home in New York. The funeral was conducted by Dr. William P. Merrill, of the Brick church and Rev. Ira Dodd, of Riverdale Presbyterian Church, the services being private. The flags of the Associations in New York were half-masted during the services.

Half Million Dollars for Training School.

The officers of the Y. M. C. A. Training College of Chicago have recently laid the cornerstone for a half-million dollar plant for the training of Y. M. C. A. workers. This college is within three squares of the University of Chicago and is located at the corner of Fifty-third St. and Drexel Blvd. Robert Weidensall and I. E. Brown founded this school twenty-five years ago and now half of the Y. M. C. A.

workers in the Middle West have studied with them. At the cornerstone-laying, President Davis of Chicago Seminary and President Stuart of Garrett Biblical Institute (Methodist) spoke. John R. Mott, associate secretary of the International Committee, laid the cornerstone and delivered a strong address. He said: "No organization has in such a short time added to it such vast interests in property and money as has the Young Men's Christian Association and I make bold to say that there is no organization in which men and women of wealth believe more earnestly than in this organization. Our material equipment is the visible thing about us and we ourselves are apt to forget the fact that the crowning glory of the Young Men's Christian Association was its spiritual conception. Here lies our danger, and we must have leadership to tide us over, and it is in these leaders, in these schools of prophets, and we hope, of apostles, that we have a right to look to increasingly for the men that will save this organization from these dangers."

The War Revives Religious Spirit.

The question of the effect of the war upon the religious life of the world has brought forth various ideas from religious leaders. In some cases they believe the reaction will be totally bad. In other cases, it is thought that the greater seriousness of the present time with its challenge to deeper thinking, will bring religion to the fore. A letter from Dr. Stalker of Aberdeen, quoted in the Congregationalist, says: "There is a strong religious element in the patriotism and enthusiasim with which the young are enlisting, and the movement is being led by those who have been the leaders in the young people's work in our congregations. Even our students of divinity are on the tiptoe of excitement. There is a widespread spirit of prayer; multitudes of meetings for prayer are being commenced; and many ministers are speaking of revived interest in their congregations." A letter to Dr. W. H. Roberts, of Philadelphia, from Prof. August Lange, of the University of Halle, says: "The churches are full and overflowing as they have not been for decades. Religious sentiment has taken a new lease of life."

Largest Sunday-school in the World.

What is reputed to be the largest Sunday-school in the world is at Brazil, Ind., in a Methodist Church. This school has just re-elected William E. Carpenter to the position of superintendent for the 27th time.

Methodist Schools Get Money.

The General Education Board of the Methodist Episcopal Church the past year promised twelve colleges and universities a total of over a million dollars conditioned upon their seeuring a like amount. The largest gifts were to Ohio Wesleyan, $125,000, and to Baker a similar amount. Northwestern University was given $100,000. Plans are under way to give twelve institutions a total of six millions in the near future.

A Pageant of Methodism.

The Epworth League has put out in pamphlet form a "Pageant of Methodism." This presents in pictorial and dramatic form four episodes in the history of Methodism. In the first, the beginnings of Methodism in England are shown, including scenes in the Wesley home and of street preaching by John Wesley. Episode two presents the beginnings of Methodism in America, centering in the homes and lives of Philip Embury, Barbara Heck, Francis Asbury and Thomas Coke, with a view of John Stewart preaching to the Indians. In episode three, the work of the pioneer preachers is shown, including Solomon Sharp and Peter Cartwright. In episode four, the work of the denomination in its various boards at the present time is presented. This dramatic performance is the work of Miss Emma Robinson, national secretary of the Junior League, Mrs. Nella F. Ford, chief clerk in the Central office of the League, and Mr. J. Howard Armington.

Church Club Hears Editor.

The Congregationalist Club of Boston, recently brought to the city Mr. MacDonald, editor of the Toronto Globe, who spoke on "America's Greatest Aehievement in the Light of Europe's Colossal Failure." The club had 600 men present for the meeting, and among the guests were all the religious editors of the city of Boston, including the Unitarian and the Universalist.

College Presidents Meet.

On the evening of Jan. 14, there were 114 college presidents of America in a meeting at the Hotel Sherman in Chicago. The occasion was a meeting of the boards of education in the various denominations jointly with the Association of American College Presidents. The meetings decided upon an interdenominational campaign in behalf of the Christian colleges of the thirteen co-operating denominations. The plan includes a general interdenominational survey of the field, a united campaign of publicity, a nation-wide series of inspirational conventions, and a follow-up campaign. Each denomination is to work its own plans concerning the several colleges over which it has control, but all are to share in the general features of the work. The evening speakers were Bishop William Fraser McDowell of the Methodist Episcopal Church; Henry Churchill King, president of Oberlin college, and the Rev. Cleland B. McAfee, professor in McCormick Theological seminary. The subject discussed was "The Moral and Religious Phases of Education." The council of church boards elected the following officers for next year: President, the Rev. J. W. Coehran, Philadelphia, of the Presbyterian board; vice president, the Rev. F. W. Paddleford, Boston, of the Baptist Board; secretary, R. D. Kyle, Monmouth, Ill., United Presbyterian board; treasurer, the Rev. Elias Thompson, Boston, Congregational Board.

Cincinnati Presbyterian Leader Changes.

Rev. Dr. Robert Watson has announced that he will accept the call to the Scotch Presbyterian church of New York, expecting to begin his services with that church on Jan. 1, 1915. Dr. Watson has had a downtown field in Cincinnati and goes to one in New York which is equally difficult.

Minister Changes Denominations.

Rev. Dr. Thomas Reed Bridges, who has been pastor of the South Reformed Church of New York, has resigned his pastorate and informed his classes that he wished to be dropped from the rolls as he was entering the fellowship of the Protestant Episcopal church. He has been confirmed by Bishop Greer and has become a candidate for holy orders in the diocese of New York.

Dr. Macfarland for General Secretary.

At the recent meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, Dr. Chas. S. Macfarland was made general secretary of the organization. He has been doing the work this title indicates for the past two years and his work has shown great grasp of the fundamental religious problems in America. Several important commissions have been organized and the reports of the social service commission in connection with strikes in the mining territory in Michigan and Colorado have been noteworthy. Dr. H. K. Carroll will be associate secretary with an office in Washington.

Increase of Ministerial Students.

Waynesburg College of Pennsylvania reports an increase of 50 per cent in the number of its ministerial students as compared with last year. As the increase in the other classes of students is only 27 per cent, it is seen that there is new interest in choosing the ministry as a life vocation. Many schools report similar increases.

Y. M. C. A. Adopts New Methods.

The Y. M. C. A. is undertaking to make its work effective with 150,000 school boys who are being brought together in life problem classes. This is but one of the interesting ways in which this organization shows it is young enough to continue adjusting itself to its environment. There have been sixty-three new buildings built the past year costing $7,300,000 and there has been a gain in membership of 27,000 members. More than 7,000 members of the association have become church members during the year. There is a definite effort to relate association workers more closely with the church and many of the secretaries in Detroit are teaching Sunday-school classes.

Historic Boston Church is Restored.

Park Street church of Boston is one of the historic institutions of Congregationalism. With the change of neighborhood in the great city, it seemed for a time that the church would have to go down. The building was one of the fine examples of the colonial architecture but it had been painted white over its brick exterior. Nine years ago, Dr. A. Z. Conrad was called to the pastorate of this church. First the interior of the building was redecorated and put in order and then people outside the membership were induced to pay for having the old paint sandblasted off the brick and a fresh surface again exposed. The ministry of Dr. Conrad has been so efficient that 623 people have been received into the church during his pastorate. The basement of the church is rented for small stores, as ground values in this neighborhood are very high, and such rental is in lieu of the endowment that will later come when a fund of $300,000 is realized to perpetuate the church. The able pastor is opening his tenth year with this church under favorable auspices.

Y. M. C. A. Builds in New York.

The first building to be erected by the Y. M. C. A. from the four million dollar fund in New York will be a lodging house costing $400,000 to be located in the Bowery. There will be fifteen cent beds and five cent breakfasts as features of the building.

Here and There

Good Preaching versus Good Hearing.

Good preaching compels good hearing, but would not a sympathetic hearing compel better preaching? We hear a good deal about the eloquent tongue. We ought to hear a good deal more about what Dr. Joseph Parker called the eloquent ear. Hearing like speaking is a fine art. We may station a battalion of forces at the ear-gate that will kill the wisest and best words of any preacher. Listless, indifferent and critical hearing will take the heart out of the best preacher that ever lived. Sometimes a spirit possesses a congregation that seems to say when the preacher rises to speak, "Now is the time for a nap," or "There is nothing here that interests ME." That spirit should be cast out, even if the entire church must betake itself to fasting and prayer.

Churches everywhere are calling for men who can preach. Preachers ought to demand churches that will hear to their own profit. Interest on the part of the people will create enthusiasm in the preacher which, in turn, will be imparted to the hearers. Such interest unlocks the doors of his treasure-house. A live attitude on the part of the congregation will wake up a sleepy preacher. An appreciative audience is equal to a good text: it is half the battle. The preacher in such cases wins the victory before he says a word. The people are with him, not against him, as they always are when they are restless and give every indication of being bored. They go along with the torrent of his thoughts and are refreshed by the hearing as he is by the speaking. While good preaching is always to be demanded and to be cultivated, we must also remember that Jesus said, "Take heed how ye hear." If by our words we shall be justified or condemned, the same law will hold with reference to our hearing.

The tongue is a death-dealing or a life-giving member; so also is the ear.

* *

A Word of Caution in Season.

Don't let us learn everything this year! We may live through 1916 and 1917, and those years will be very dull if we compass all knowledge this year. Let us leave, at least, a few remnants over. If we find ourselves being carried almost irresistibly to the goal of all things worth knowing let us beg some benevolent neighbor to come to our aid. Think of the terrible handicap of knowing everything! We should then be compelled to live in peace. Perish the thought! The only man of our acquaintance who had sighted the "ne plus ultra" of human knowledge was the most disagreeable neighbor we ever knew. He was so learned that he was unbrotherly and almost a barbarian.

When we are sure that we know all things it is time to study the thirteenth chapter of First Corinthians.

* *

The Annual Reports.

The annual reports of the churches ought to be read and pondered as they appear in the papers. We have a weakness for facts and figures which record the progress of the work done year after year. But the best part of the pastor's work, and we may say the church's work, can never be reduced to paper—the prayers, the self-denials, the satisfactions, the joys, the sorrows, the vexations, the disappointments, all of which may contribute to the upbuilding of the Kingdom. The work of a pastor, if it be real work, must come up through great tribulations. No record can be made of the heart-struggles, or of the victories won on fields unsurveyed by human sight. The book of Revelation has one fact which runs through all its mysteries—triumph through toil and sorrow. The inner life of Christ was summarized in the two words, "Jesus wept." He was pre-eminently the Man of Sorrows. We may be sure that wherever a good work has been done by the churches, there the sacrificial note will be heard. The road to attainment is neither smooth nor shining. Every tree of life, even in the humblest parish, has its roots in some Gethsemane. The fruit of such trees we may see in one form or another in our annual reports.

* *

Wife-beating as a Religious Exercise.

The following will be of interest to those who are interested in the love of certain types of people for the letter of the Scripture. This is taken from the London Examiner for October 11, 1856:

"A very large number of wife-beating cases have recently been brought before the magistrates of Whitehaven, where there exists a sect of professing Christians, who propagate the opinion that the practice is in accordance with the word of God. The Rev. Geo. Bird, formerly rector of Cumberworth, near Huddersfield, has established himself there, and drawn together a congregation, and within the last few weeks it has transpired he holds the doctrine that it is perfectly scriptural for a man to beat his wife. About six weeks ago, James Scott, a member of Mr. Bird's congregation, was summoned by his wife for brutally beating her, because she refused to attend the same place of worship that he did. When before the magistrates, Mrs. Scott said she had no wish that her husband should be punished, if he would promise not to ill-use her again. When asked by the magistrates whether he would make the requisite promise, he refused, saying, 'Am I to obey the laws of God or the laws of man?' As he would not give the promise, the magistrates committed him to prison for a month, with hard labor. The Rev. Mr. Bird has since delivered a course of lectures on the subject of Scott's conviction. He contends that it is a man's duty to rule his own household; and if his wife refuse to obey his orders, he is justified, according to the law of God, in beating her in order to enforce obedience."

From the above it is evident that Mrs. Scott was a better Christian than her husband. She was willing to let him go unpunished, if he would desert the ranks of the militarists and lead a quiet and peaceful life. This, of course, he refused to do, and the magistrates had no alternative but to send him to jail. He became a martyr for the sake of the truth.

I am inclined to believe that the religion of the Scott family was in the wife's name.

* * *

It is more than likely that the singing in the Rev. Mr. Bird's congregation was done by a male chorus. Few women would be likely to take their life in their own hand by becoming members of a church in which a husband was allowed to live with a club in his hand. The men, in all probability, did the singing, while the women, for a certainty, did the weeping. If any women were members they received their spiritual instruction by the method of absent treatment. The women who became members under duress were divided into two classes, those who were under the physician's care, and those who were not. Sunday must have been a day of terror to the women of that parish where the paramount question was, "Will you go to church with me today, or stay at home and nurse your wounds?" Few women could say with gladness on a beautiful Sunday morning, "Let us go unto the house of the Lord." If they went it was to escape the wrath of their husbands, who likely kept themselves in training so as to be able to administer the necessary correction to a recalcitrant wife on a moment's notice. The poor wives exhibited the blackness of their hearts by the black eyes they exhibited on Monday mornings, to the delight of the faithful. A bruised face told of a domestic cyclone which was stayed in its devouring path only by the fist of a saint who received his inspiration from the Rev. Mr. Bird. No one in that congregation ever asked, "Where is Mrs. Blank today?" Everybody knew she was at home doing her best to recover from the effects of a pious threshing at the hands of some Mr. Scott. The entire group must have been experts in carrying first aid to the injured.

* * *

As for the Rev. Mr. Bird he may have had ten talents, but it is certain he had ten talons. It is likely that he denounced all who did not agree with his interpretations of Scripture. There is no doubt that he handed out many varieties of properly labeled packages of anathemas for those who did not make a specialty of wife-beating, according to the Scriptures. He was one of the tribe who had no use for the weak-jointed fraternity who are not cock-sure of everything celestial and terrestrial. Those who did not share his hobbies with him were set down as the pests who made the Word of God void by their traditions. He was always summoning the faithful to look well to their guns, that an enemy was lurking near. Unless one measured his peck in the half bushel of this reverend wife-beater, no quarter need be expected, no Godspeed, no welcome into his house. He might meet one who differs on a literary, cultural, or social basis, but not in any Christian way lest his spiritual whiteness should be besmirched. He would wash his hands clean of this whole mess of entangling alliances. He would even die before he would surrender the precious privilege of beating his rebellious wife. What this old world needs is men of flint like the Rev. Mr. Bird.

In our time this Mr. Bird would be looked upon as a bird of prey. He has gone, though unfortunately he did not take his spirit with him. Of course, we would not give our offending wives a black eye because they do not share our views, but we give our neighbor's reputation a black eye, because he does not share our views. To justify ourselves we fall into the arms of a favorite text, just as the Rev. Mr. Bird did. Not ours to maul each other with fists; that is the method of the plebeian. Ours to fling the barbed word that rankles in the wound.

The Rev. Mr. Bird has gone, but he has left a family who, in one way or another, are immortalizing his spirit.

E. B. Barnes.

Our Readers' Opinions

MR BRYAN AND THE PROHIBITION VOTE.

EDITOR THE CHRISTIAN CENTURY:

Will you permit a little objection to your editorial treatment of Secretary of State Bryan and the vote on the Hobson Resolution? You seem to me to both mistake Mr. Bryan's position and to unjustly impugn his motives.

In the first place he did not make any active opposition to the resolution on the plea of States Rights or any other plea. He merely stated, as he has on other occasions, that, in his opinion, it would forward the cause of an ultimate dry nation more to stick to local and state prohibition for a time.

On the other hand he said "this is a matter of opinion and relates to the policy of national action at this time rather than to the principles involved." Again he said "in the debate over the amendment a good deal was said about the doctrine of local self-government. You need not worry about that. The liquor interests have no more respect for local self-government than they have for Federal action and those who want to abolish the saloons will not allow them to hide behind any such pretext when enough states act favorably to make it likely that a national amendment will be ratified."

Thus it will be seen that the Secretary of State did not even join Southern Congressmen in the States rights plea. In the issue of his Commoner where he first stated his position he devoted thirteen and one-half columns to his battle on the saloon, and this was no exception to other issues. That is much more space than any religious paper published devotes to it. When the old war horse of a political party that has long made alliance with the liquor traffic makes so drastic and uncompromising a battle upon booze it seems to me a little disingenuous to accuse him of policy mongering on so small a basis of facts.

It is interesting also to note that the delegations from dry southern states gave majorities to the negative side of this resolution while such utterly wet northern states as Pennsylvania gave majorities to the affirmative side of the issue. Thus it is evident that the vote on neither side was necessarily a dry vote and that the best dry men voted, not for the saloon but for States Rights in settling the score with the saloon.

ALVA W. TAYLOR.

Columbia, Mo.

* * *

AS OTHERS SEE US.

We have several times called the attention of our readers to the battle royal that is on among the Disciples, or, as they are popularly called in this part of the country, the Campbellites. We are unable to see, by the way, why any of our Disciple friends should ever object to that term "Campbellite," for the question now at issue is whether or not the members of this body of Christians will be true to the teachings of Alexander Campbell. Indeed, the more liberal party in this communion insist that the position of their opponents is radically different from that of Mr. Campbell, the founder of this body of Christians and, as a writer in The Christian Century puts it, that it constitutes a "flight toward anti-ism."

Editorially, The Christian Century tells us that "this is the sad fate that has today overtaken the Disciples: To have developed within their own fellowship a body of thought more typical of the precise thing their whole history protests against than can be found elsewhere in Christendom." This body of thought, which constitutes the "flight toward anti-ism," is expressed in the statement that other denominations, Presbyterians, Methodists, Congregationalists, etc., are not churches of Jesus Christ and their members not members of the universal Church of Christ—a statement which can be heard almost any day from the pulpits of "Christian" churches in this section. This exclusive "anti" view is championed by The Christian Standard, while The Christian Century—and by the way, it has the support of a large and very influential following—boldly declares that other evangelical churches are churches of Christ, and that their members are members of the Church of Christ "and therefore *not without baptism*," even though they may not have been immersed.

Both parties to the controversy agree that there is "no other way into the Church of Christ except by being baptized into it," but The Christian Standard and its followers insist that there can be no baptism but immersion, while The Christian Century takes the opposite view. It holds that immersion is the right and proper form of baptism, but does not hesitate to affirm that "men *are* in the kingdom of God who have not been immersed," and pertinently asks: "If Presbyterians are members of the Church of Christ, and there is no revealed way of admitting into the Church of Christ save by baptism, when were these Presbyterians baptized and in what did their baptism consist?" It concludes that "the discussion of the baptism question is an academic question," and is equally certain that "the practice of Christian union is not a debatable question." At this point it is clear that The Century and not The Standard is in accord with Alexander Campbell, who said: "I labor to see sectarianism abolished and all Christians of every name united," and who further declared: "So long as any man, woman or child declares his confidence in Jesus of Nazareth as God's own Son, that he was delivered for our offences and raised again for our justification—or, in other words, that Jesus is the Messiah, the Saviour of men—and so long as he exhibits a willingness to obey him in all things, so far as knowledge extends, so long will I receive him as a brother and treat him as such."

* * *

It becomes increasingly clear that Alexander Campbell was one of the men who lived ahead of his times. He had a vision of a united Christendom upon a spiritual basis, but he was much harassed by, and in a measure, forced to yield to the views of those who sought to make entrance into the kingdom depend upon a formal act, who sought, as Mr. Campbell himself expressed it, to "make baptism a savior and a passport to heaven." He had a vision of Christian fellowship which, it must be confessed, the Disciples have failed to materialize. But The Christian Century is continually holding before its readers this fine ideal, ever urging that Disciples should welcome all Christians to fellowship, waiving the question of baptism, as is witnessed by the following paragraph from its issue of March 21: "If Presbyterian churches are churches of Christ and Presbyterians are members of the Church of Christ, no man can formulate a reason, satisfactory to the Disciple conscience, why the Disciples should not receive them joyfully into their fellowship. If we say they have been baptized, well and good. If we say they have not been baptized but are nevertheless members of the Church of Christ, then baptism is something entirely different than Disciples have always conceived it. But whether we say they are baptized or not, the single fact that they are members of Christ's Church is sufficient to determine our duty. The fact that they have been received into full fellowship with the *Head* of the Body leaves no ground whatever for a congregation of *members* of the Body to withhold fellowship from them. On the contrary, their membership in the Church of Christ creates a positive obligation upon the part of every church of Christ to receive them."

THE PRESBYTERIAN ADVANCE.

Nashville, Tenn.

THE DRIFT OF THE WIND

Straws show the drift of the wind; but when it overturns a rock that has stood solidly against it for years, the fact testifies to the uncommon strength of the gale. All sorts of straws lately have shown the drift of the wind toward equal suffrage; but it must be strong indeed when so stubborn a rock of opposition as the editor of the Ladies' Home Journal suddenly weakens. For years there has been nothing too bad for Mr. Bok to say against suffrage and the suffragists. Now he comes out with the following sensible paragraphs:

"It is unwise for a woman to say: 'I don't care about the vote.' She must care. It behooves her to be ready if the ballot is given her, for when it is hers she must be ready. That much is sure, and that much she can do.

"It makes no difference whether a woman wishes that suffrage may come to her or not, this much is vital: that she should get ready for it. A woman should say to herself that it is going to come, and then prepare herself for it. That is, she should begin to open her eyes to the big world, to this big country and to the community in which she lives, and try to find out what they all mean and stand for. Let her make up her mind to take a half hour each day and read a good newspaper; in other words, get 'posted.' And that is what every woman must do. For if the vote comes to the women in her State, she will have to vote in order to offset the vote of some woman who may not be as desirable to the community as she tries to be.

"Suppose the vote doesn't come her way, has she had her pains and spent her time for naught? Not at all. She is the gainer, for, whether she votes or not, every woman should know more about what the great questions of the day mean. There is not the slightest doubt that women would be better companions for the men of their families if they did know. So a woman really gains two or three distinct points by mentally granting that the privilege of suffrage may come to her, and preparing herself for the intelligent exercise of it before it comes."

NO MORE EAVESDROPPING.

Eavesdropping on rural party-telephone lines, common in almost every sparsely settled community where amusement is limited, has been made practically impossible by the invention of an attachment which heralds the fact immediately in case a third person "listens in" on a conversation. The story of this improvement is told by Popular Mechanics. The announcer is composed of a toothed disk which is set in motion by the removal of the receiver from its hook. This device then breaks in with a series of musical notes which informs the persons using the line exactly whose instrument has plugged in. In case the offending telephone's call is one long and two short rings, for instance, a bass and two high-pitched notes will be chimed. The indicator also gauges the length of a conversation and breaks the connection after the line has been open four minutes. A person wishing to talk longer than that may make a new connection by pressing down the indicator lever. A record also is kept of the number of hours the instrument is used during a year.

The Sunday School

RUTH CHOOSES THE TRUE GOD.

INTERNATIONAL UNIFORM LESSON FOR FEBRUARY 7.

Ruth 1:7-18. Memory Verses, 16, 17.

Golden Text.—Thy people shall be my people, and thy God my God. Ruth 1:16.

American Standard Bible.

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(6) Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that Jehovah had visited his people in giving them bread. (7) And she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah. (8) And Naomi said unto her two daughters-in-law, Go, return each of you to her mother's house; Jehovah deal kindly with you, as ye have dealt with the dead, and with me. (9) Jehovah grant you that ye may find rest, each of you in the house of her husband. Then she kissed them, and they lifted up their voice, and wept. (10) And they said unto her, Nay, but we will return with thee unto thy people. (11) And Naomi said, Turn again, my daughters: why will ye go with me? have I yet sons in my womb, that they may be your husbands? (12) Turn again, my daughters, go your way; for I am too old to have a husband. If I should say, I have hope, if I should even have a husband tonight, and should also bear sons; (13) would ye therefore tarry till they were grown? would ye therefore stay from having husbands? nay, my daughters; for it grieveth me much for your sakes, for the hand of Jehovah is gone forth against me. (14) And they lifted up their voice, and wept again; and Orpah kissed her mother-in-law; but Ruth clave unto her. (15) And she said, Behold, thy sister-in-law is gone back unto her people, and unto her god; return thou after thy sister-in-law. (16) And Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; (17) where thou diest, I will die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me. (18) And when she saw that she was stedfastly minded to go with her she left off speaking unto her.

Verse by Verse.

BY ASA MCDANIEL.

6. *She.* Naomi.—*Her daughters-in-law.* Ruth and Orpah. *Moab.* Moab occupied the table-land east of the Dead Sea. Its northern boundary varied greatly, extending from the river Arnon to the upper end of the Dead Sea. At that time it was prosperous land. *His people.* The children of Israel. *In giving them bread.* The famine, v. 1, had passed and prosperity had again returned for which Jehovah was devoutly given credit.

7. *Tha place where she was.* The land of Moab which had been Naomi's temporary home during the famine in her native land. *They went on their way.* Farewells were seldom spoken at home in those Eastern lands. According to the custom Ruth and Orpah accompanied their mother-in-law a short distance. We accompany our friends part way (to the train) on their homeward journey.

8. *Naomi said: Go, return.* Naomi feels how much they must sacrifice to go with her, for she well knew the attitude of Israel toward people of other nations. *Her mothers house.* In Eastern countries women occupy apartments separate from those of men, and daughters are most frequently in the care of their mothers. *Jehovah deal kindly with you.* Simple petition in their behalf. *Dealt with the dead.* Naomi commends her daughters-in-law for their devotion to her sons. *And with me.* She also approved of their treatment of herself.

9. *That ye may find rest.* To find rest is an Oriental form of expression for entering the marriage state. There is no place in the East for an unmarried woman, whether maid or widow, except in her husband's house.

10. *We will return with thee.* Naomi's life in Moab attracted the daughters-in-law. So greatly were they attracted to her that they were willing to bid farewell to country and kindred rather than say good-bye to her.

11. *Have I yet sons.* The custom is found in Israel. Gen. 38:26, and the law is found Deut. 25:5-10. Naomi reminded Ruth and Orpah that she had no more sons.

12. *Go your way.* Naomi would persuade them to return to their respective homes. She recognized better prospects for them in their native land.

13. *Would you therefore tarry till they were grown?* Naomi shows this position to be improbable. Thus by two lines of argument she tries to persuade her daughters-in-law to return. First the prospects of new family relations in their native land, and second that all hope is gone if they go with her.

14. *Wept again.* See v. 9. It shows the strong attachment which had grown up between them. Strong ties are the result of true lives. *Orpah kissed her.* After the last sad kiss of faithful friends she returned to her country. The great duty of the Moabites was "Chemosh." Num. 21:29.

15. *Return thou.* Naomi tried to use to advantage the argument that Orpah had gone back, therefore Ruth should go.

16. *Intreat me not.* Ruth's mind was made up. She was determined to go with Naomi to the land of Israel at any cost. *Go, lodge, people, God,* are all expressions which show Ruth's devotion, and how willing she was to completely sever the home ties to be with Naomi in a strange land.

17. *There will I be buried.* The choice Ruth made was not an experiment, it was for life.

18. *Steadfastly minded.* When Naomi saw that Ruth had her mind made up she said no more. Fuller says Ruth was a "fixed star." We need more of them.

A Story of Personal Work

The Lesson in Today's Life.

BY JOHN R. EWERS.

Why did Ruth choose the true God? It is not an easy thing to break away from traditional religion. We witness today the reluctance with which people of the established classes in heathen lands yield to our faith. This is a fine lesson in personal work. Ruth was won by an attractive personality. Is there anything wrong about such a method? One of the leading college presidents has been heard to say that he considered it no sin to win men to Christ by winning them to himself first! There is nothing heretical about that. On the other hand it is precisely correct.

Rev. John R. Ewers.

YOUR OWN CASE.

It was undoubtedly because you saw Christianity incarnated in the lives of your father and mother, in your brothers and sisters, in your uncles and aunts, in your neighbors and friends, in your Sunday-school teachers and minister or in some one else whom you greatly admired, that you gave your heart to Christ. May we not go further and maintain the assertion that this becomes the determining motive in every religion the world around. Even Christ won us to God by dwelling in winsome flesh among men.

THE MOTHER-IN-LAW.

Moreover in this case it was the mother-in-law who was attractive, who made religion attractive. We have had our threadbare joke about the proverbial mother-in-law who wore out her welcome. But mother-in-laws are great institutions. They evolve into grandmothers. All mothers are splendid! The heart of this lesson must be found in the broad-minded, sweet-spirited, magnanimous nature of Naomi. Ruth, simple and charming as she was, would never have been heard of but for the noble nature of Naomi. Here is the supreme mother-in-law. Naomi was true to Yahweh. Naomi made His religion attractive. Naomi was so consistent and yet considerate in her religion that she won Ruth.

CHARM OF MANNER.

A celebrated English writer, Mr. Edmond Holmes, has recently given us a book entitled, "What is and What Might Be." In this book which deals with education and which makes a wonderful appeal for "Self-realization" in a natural way, he names the seven marks of an educated person: "Activity, versatility, imaginative sympathy, large and free outlook, self-forgetfulness, charm of manner and joy of living." Now it is of more than passing interest to me to note how Jesus embodied each and all of these virtues. He was intensely active, saying: "My Father worketh even until now and I work." He was versatile. Note the wide range of his interests. All kinds of occupations interested him: caring for sheep, making bread, building houses, gathering grapes, sowing seed, trading in the bazaars. He touched life as a teacher, a reformer, a healer and a friend as well as preacher. Children and scholars, nature and crowds, harlots and homefolks, rich and poor, cultured and ignorant, books and pople—all were objects of his interest. He possessed imaginative sympathy for he had compassion upon them. He put himself in the other man's place. He wept. He laughed. That is a fine phrase: "Imaginative sympathy." He had the large and free outlook. He said, "You have heard but I say." Petty rules did not hold him. "The Sabbath was made for man," he said. He was forgetful of self. "I came not to be ministered unto but to minister," he said. And now, "charm of manner," did he have that? He was a gentleman. He dressed well. He drew all sorts and conditions to him. They trusted him. They loved him. Jesus certainly possessed in superlative degree, "Charm of manner." He won men to God by winning them to himself. Men liked his manner of life. His was the attractive personality. And finally he had as a consequence, "Joy of heart." "My peace I leave with you," he said.

A PLAIN DUTY.

Ruth was won by Naomi's attractive personality. She wanted the same religion. Frequently we hear it said, "Well, if he has religion I want none of it!" Why should you not be attractive? Why should you not cultivate charm of manner? Why should you not be gracious, kindly, mellow, frank, pleasing? You should. It is a sin to be a crab and a grouch.

Out of eight Massachusetts towns that voted recently one went "dry" which has been "wet" for many years., while in almost every other instance the vote for license was considerably reduced.

The Mid-Week Service

By Silas Jones.

TOPIC FOR FEBRUARY 3.

Fret Not, Faint Not, Fear Not. John 13:1; Psalm 139:10; 121.

"Woe unto them that are at ease in Zion." "Be not therefore anxious for the morrow." There are those who enjoy but do not serve. They are blind and indifferent to the consequences of their acts. Over against them stand those who are keenly alive to consequences. The latter may think only of what will happen to themselves and so be just as selfish as the former. Even if they are not selfish, they destroy their efficiency by anxiety. The ease of those who do not serve and the anxiety of those who take thought anxiously for themselves are easily confused with the quiet confidence of faith and the foresight of love. The man who believes and loves knows the difference.

HE LOVES THEE.

How far shall we trouble ourselves on account of the evil there is in the world? Last summer two sisters in Northern Illinois killed their brother. The people of the county in which the killing occurred thought the deed was murder. They demanded punishment. To their surprise and disappointment the verdict of the jury was, "Not guilty." The jurymen were denounced. The indignation of the people grew in force the more they talked about the verdict. They felt that the jury had given encouragement to crime. Then it came to the mind of some one that the widow of the murdered man had a mortgage on the little farm he had left her. The people raised money to pay this mortgage and to meet other obligations. If the sisters had been found guilty, the widow would probably have been left to pay her debts the best she could. However that may be, the commendable thing is, that people who were fretting over what they considered an evil, satisfied themselves in part by doing a good deed.

HE HOLDS THEE.

The Homiletic Review gives the following from the Christian Guardian: "During the South-African War this telegram came from Ladysmith: 'A civilian has been sentenced by court martial to a year's imprisonment for causing despondency.' The explanation given was that the man would go along the picket lines, saying discouraging words to the men on duty. He struck no blow for the enemy. He was not disloyal to the country. He was simply a discourager. It was a critical time. The fortunes of the town and its brave garrison were trembling in the balance. Instead of heartening the men on whom the defense depended and making them braver and stronger, he put faintness in their hearts and made them less courageous. The court martial adjudged it a crime to speak disheartening words at such a time. And the court martial was right."

HE KEEPS THEE.

Desire and the doubt that desire will be satisfied give fear. We have to learn what desires should be satisfied and how they should be satisfied. The runner removes all unnecessary clothing. In the race of life we ought to decide early what we need and what we can leave behind us. Then, when we have a pretty good idea of what we must have in order to live a complete life, we shall find that courage is indispensable to a calm state of mind. The only safe person is he who can bear whatever comes to him. The reason disaster overtakes many who have the sense of security because they have wealth and friends is that their sense of security is false. Safety lies in the man himself. And he is safest who rests himself in the eternal goodness. He is independent of the accidents of life, not of the power that makes for righteousness.

Ps. 9:9; 34:8; 112:5, 7, 8; Jer. 17:7-8; Matt. 6:25-34; Phil. 1:19-21; 1 Tim. 4:10; II Tim. 1:12.

THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON

Editor of THE CHRISTIAN CENTURY

THE REVIEW AND EXPOSITOR, A BAPTIST QUARTERLY.

By Prof. W. J. McGlothlin, Ph. D., D. D.

The Meaning of Baptism. By Charles Clayton Morrison, Editor The Christian Century. Chicago, Disciples Publication Society.

This is one of the most interesting and significant of recent books on baptism. The author is a member of the Disciples' Church and editor of one of their most important publications. He is therefore an immersionist in principle and practice, and would be supposed to be a follower of Mr. Alexander Campbell, the founder of that sect. And yet he breaks away from what he terms the "immersion dogma" and consciously and vigorously opposes Alexander Campbell. What the author means by "immersion dogma" is not very clear. It is not the "practice" of immersion, for he believes in that. Apparently by "immersion dogma" he means the insistence that the bare physical act of immersion is alone baptism and all there is in baptism. He reiterates the assertion that baptism is not a physical but a moral act, a self commitment, an "initiation" into the church of Christ. It is the act of joining the church, a social act. The idea of a spiritual Church is repudiated; the only church is the visible body of believers into which baptism inducts one. One body of Christians is as truly a church of Christ as any other, and any act called baptism suffices, though immersion is the Biblical and most satisfactory form. He declares in the preface "that the Disciples' plea for Christian unity will continue to be abortive so long as Mr. Campbell's view of baptism persists among them," that "the younger generation of educated Disciple ministers and church leaders are in great confusion of mind on the subject" of baptism, and that he has written to "offer a positive ground upon which those who have grown indifferent to the baptism question may stand." He hopes that he has succeeded "in working out a thesis on baptism which resolves from it all elements of legalism and arbitrariness and at the same time revives it as a preachable subject for the modern minister."

The author writes for his own church and for the Baptists, that is for all who insist that baptism is an immersion in water. This view he repudiates, maintaining the thesis that classic usage does not settle this question. In fact, he seems to claim that the physical act was scarcely in the mind of the first Christians. To them it was a moral and social act, and this significance alone was present to their minds, though they did actually immerse. He seems to think that all who practice immersion see in it nothing but the bare physical act, which is, of course, far from the truth with respect to the Baptists whatever may be true among Disciples. To his thinking there is no symbolism in the act. Its whole significance lies in its initiatory character, and naturally one act is about as good as another. His view leads to the conclusion that any other self-dedicatory act might be used just as well as baptism. And yet he insists that baptism as interpreted by him is absolutely necessary to salvation. At the same time he protests vigorously against the legalistic and sacramentarian views of baptism. His belief that baptism is the social act of self-dedication, inevitably excludes infant baptism, and yet he favors the reception without rebaptism of members baptized in infancy coming from pedo-baptist churches. Baptism as he defines it is absolutely necessary to salvation, and yet those churches that baptize in infancy are true churches of Christ and their members to be received by the Disciples without baptism The book is an attempt at an irenicon between the Disciples and the non-immersing pedobaptists; it is also a serious attempt to get away from and to get the Disciples away from the bare legalistic ceremonialism of Alexander Campbell. It is a return toward spiritual religion. But as is perhaps natural, the book is confused and full of contradictions. For example the legalistic and sacramentarian view of baptism is rejected, but baptism is one of the necessary conditions of salvation; baptism is not a physical but a moral act, and yet it is inseparably connected with a physical act; baptism is not immersion, and yet immersion was the scriptural and is the best act; infant baptism is excluded and is not baptism, but people baptized in infancy are to be received into the churches; one cannot unite himself with God's people except in something called baptism, though it makes little difference what that something is.

The book is a curious congeries of contradictory views, but in so far as it indicates a recession from Mr. Campbell's position on the part of the Disciples it is to be welcomed.

* * *

THE CHURCHMAN (EPISCOPAL.)

The writer, who was brought up among the "Disciples of Christ," endeavors to give a rational and Scriptural account of baptism, quite apart from the doctrine and practice of the Church. Immersion, he finds, is not the necessary mode of baptism, though he thinks it was the apostolic practice. The doctrine of regeneration in baptism, as he understands it, is "thoroughly magical and superstitious," and "all such magic as this has been historically rejected by our Protestant Christianity." Yet he admits that it is as old as Justin Martyr, and he might have added it was universally held up to the sixteenth century. He says, quite truly, that Christ came to give life, and that baptism was the form of initiation into the Christian brotherhood. But if the Church is really the Body of Christ, and "as many as have been baptized into Christ have put on Christ," it is surely in and through baptism that the new life in Christ is given.

* * *

THE EPWORTH HERALD (METHODIST.)

"The Meaning of Baptism," by Rev. Charles Clayton Morrison, is a fresh and vigorous treatment of a much discussed subject. It is a rather remarkable book, coming as it does from the editor of one of the leading Disciples publications in the United States. One does not wonder that some of his own brethren have attacked it, for what the author attempts to do "is to take Alexander Campbell's own New Testament and show that in his interpretation of baptism he was in error, in fundamental and costly error, and that his teaching on this subject misled the movement for Christian unity, of which he was the recognized champion." While not agreeing with all the statements made, it is about the most interesting book on the subject I have seen. The author is master of good, clear English and knows how to express himself. Twenty-two chapters, 222 pages. Disciples Publication Society, Chicago. Price, $1.35.

Disciples Table Talk

Judge Wants More Pastoral Calls.

Judge U. E. Harmon of Tacoma, Wash., spoke before the ministers at the Pacific Northwest Parliament of Disciples of Christ recently and said: "Next to being a great preacher, I regard the personal touch of pastor with his people as of paramount importance. Remember now, I am speaking as a layman. I am a member of your congregation, if you please, and I think I know whereof I speak. You cannot afford to neglect visits to the homes of the people. You ask me at once, 'Do you know that the old custom of the pastor visiting and praying with his people has been abandoned?' Yes, I know it, and more's the pity. Our busy business life has left no time apparently for such things, but be that as it may, nothing can take the place of the pastor's visit to the man at this home."

Will Be Elected Chaplain of Senate.

A. R. Liverett, minister at Jefferson City, Mo., was chaplain of the house of representatives in Missouri last year and at the democratic caucus he was named this year to be the chaplain of the senate. This appointment will be confirmed when the legislature meets.

Shoud a Christian Go to War?

W. A. Moore, pastor of First Church, Tacoma, Wash., lives near the border and the question "Should a Christian Go to War?" is a live one. He discussed the antithesis in a recent sermon, Should one go to war and disregard the commandments, or remain at home, and be called a traitor? Mr. Moore said that it would be right to go to the front as a doctor, chaplain or nurse.

Puts "Labels" on New Converts.

The additions to the University Place church, Des Moines, from the Sunday meetings were so numerous that the pastor, Chas. S. Medbury, has asked all the new members to wear blue buttons for three weeks to distinguish them, that they might be the objects of special care on the part of the congregation.

Visits Four Hundred on New Year's Day.

Following a time honored custom of the First Church, at Fresno, Cal., the ministers, Dr. H .O. Breeden and Roy O. Youtz, and the members of the official board, called on all the four hundred members of the church on New Year's Day. Greetings were left at each home, the card reading "May the New Year find and leave you happy, calm, strong and serene, in possession of true riches—love, joy, and peace. This is our wish for you."

W. C. Bower Opposes Filipino Independence.

W. C. Bower of Transylvania University, who is just back from his world tour, declares that the Filipino is not ready for self-government, though at some future date he may be. The public schools must do their work for two or three generations before self-government is possible.

Minister Closes Successful Pastorate.

Louis D. Riddell has closed an eventful and successful pastorate with First Church, Fayetteville, Ark. He has been with this church two and a half years. Soon after he went on the field the church edifice burned to the ground and it was necessary to raise funds for a new building. Last May this new structure was dedicated. There were seventy-four additions during 1914, and the cash receipts for the year were $8,217.59 for all purposes. Mr. Riddell is going to Johnson City, Tenn.

Central Church of Spokane Prospers.

Central church of Spokane, Wash., had a good year in 1914. They received 156 new members. The pastor officiated at fifty weddings and had delivered twenty-nine funeral discourses. The total receipts of the church for the year were $11,916. There are 889 resident members.

Prosperity Visits Newton, Ia.

The church at Newton, Iowa, of which Ervin F. Leake is pastor, had a good year in 1914. There was a net gain in membership of forty-six and the present membership is 374. Including building fund money, nearly $11,000 was raised during the year and this does not include $1,000 of endowment money given the church by Dr. and Mrs. C. E. Boyd in memory of Mrs. Boyd's father and mother, Mr. and Mrs. David Flowers.

Laymen Conduct Services.

On account of the illness of Dr. Geo. H. Combs, of Independence Blvd. Church of Kansas City, he was not able to fill his mid-week preaching appointments recently. The laymen of the church went right on and furnished lay speakers that kept interesting things happening every evening. The Men and Millions Team visited the church on a recent evening and participated somewhat in the services. "The laymen's movement," said R. H. Miller, "put the layman in the preacher's place and the preacher in the layman's place, partners in the business of Christianity."

Decision Day Services.

Chas. M. Fillmore is holding Decision Day services from January 10 to 17. A card has been printed on which the members are to write the names of prospective members. Good audiences are in attendance.

College Evangelism.

Butler College has engaged E. E. Violett for a series of lectures during the week beginning February 21. A decision week is being planned in connection with this.

In and Around Chicago

Hyde Park Church now holds open board meetings in the church and any member of the church who desires may attend and watch the business. Such a meeting was held January 17.

O. W. Stewart was in Chicago recently with the Flying Squadron. A great mass meeting was held in the First Regiment Armory on January 10 and this veteran fighter of the liquor interests acquitted himself with more than usual credit.

Hon. Oliver W. Stewart, Chicago Disciple, who is acquitting himself well as a member of the "Flying Squadron."

W. E. Byrnes, a blind preacher from Texas, has united with the Hyde Park Church. He was a Baptist but joined the Disciples in Denver under the preaching of G. B. Van Arsdall. He came to Chicago from Carlinville, Ill., and preached at South Chicago on January 10. Though totally blind, he keeps up to date in his thinking and travels about extensively. He often does evangelistic work.

The meeting of the Board of Education of the various denominations which is noted in the columns of the department called "Christian World," was attended by several Disciples. Those seen here were Hill M. Bell, of Drake University; R. E. Hieronymus, of the Illinois educational work; Martin Luther Pierce, of Philipps Bible Institute; G. B. Edwards, of Missouri College of the Bible; R. H. Crossfield, of Transylvania University; J. L. Garvin, of William Woods College; Miner Lee Bates, of Hiram College; and Prof. Harod, of Eureka College.

Angus McKinnon, who was formerly business manager of The Christian Century in Chicago, has returned to the city to live.

The Chicago Federation Council which coordinates many of the union activities of the city, has asked the preachers in view of the present European war to preach a series of sermons on "The Fundamentals of the Christian Faith," during the Lenten season. The Disciples are represented in this organization by H. L. Willett, W. G. Winn, E. J. Davis and E. M. Bowman. The Federation Council held an anti-war mass meeting at Powers Theater January 17, at which there were addresses by Jane Addams, Jenkin Lloyd Jones, John C. Kennedy and others.

Several new men have entered the Disciples Divinity House the winter quarter. Among these is H. E. Jensen; who has been studying at the University of Kansas and ministering to a union church in Kansas. He is specializing in social psychology in Chicago.

The annual meeting of the Jackson Boulevard Church was held recently and W. G. Winn, secretary of the Chicago Christian Missionary Society, was present and spoke. On January 10, there were 10 accessions at Jackson Boulevard, 9 on confession of faith. President J. L. Garvin, president of William Woods College in Missouri, preached in this church on January 17.

Chicago was well represented at the recent state board meeting of the C. W. B. M., held in Springfield, Ill. Mrs. S. J. Russell and Mrs. Austin Hunter represented the Second District.

G. H. Brown went through Chicago last week on his way from Taylorville, Ill., to his new charge at North Tonawanda, N. Y. He was formerly pastor at Austin.

Martin Luther Pierce spoke at Metropolitan Church again on January 17.

The meetings that were held in Morgan Park by J. F. Futcher of Ashland Avenue, have closed and several accessions were reported.

The death of Mrs. Mary E. Saunders, widow of the late C. F. Saunders, which took place last week, removes a beautiful life from the membership of Monroe Street church and recalls to older Chicago Disciples many incidents connected with the earlier days of our work in this city. Mr. and Mrs. Saunders were charter members of the old West Side Church, now Jackson Boulevard, and it was in their house that Monroe Street Church was organized in 1892. Mr. Saunders was a liberal donor to Monroe Street during his life-time and at her death Mrs. Saunders bequeathed to the church a mortgage of $3,500 which she held against the property. She and her husband had been instrumental in organizing the churches of Atchison and Topeka, Kans., and held membership for two or three years in First Church, Los Angeles, Cal., during a period of residence there. The funeral services were held at Monroe Street church, January 12, conducted by C. C. Morrison, her former pastor. Mrs. Saunders used to write for The Christian Century when it was The Christian Oracle, and her articles and verse received just praise. She was active in the state work of the Woman's Missionary Society on Kansas, and was profoundly interested in the progress of the cause in Chicago.

Constructive Pastoral Service.

W. P. Shamhart who has entered a seventh year at Rockwood, Tenn., has proven himself a constructive leader. There have been 350 accessions to the church in the past six years and the membership is now 569. The Bible school has trebled in attendance. The church edifice has been enlarged twice and the congregation has just completed remodeling it, so that there are now 20 rooms for class work in the Bible-school. The last improvement cost ten thousand dollars. A C. W. B. M., a Y. P. S. C. E. and a Junior C. E. Society have been organized during this pastorate. The latter is the largest in the state. A pastor's conference was organized in the town and Mr. Shamhart has been president for five years. He works in the local Commercial Club and is one of the promoters of the Lyceum course each year. He has seen seventeen pastors leave the other four churches of the town. The congregation is loyal and is anxious to keep Mr. Shamhart with them for a continuation of this kind of service.

Foreign Missions through the Eye Gate.

C. F. Stevens of the Beatrice, Neb., church has been sent out by the Foreign Society to deliver missionary addresses with the aid of the stereopticon in outlying churches. The weather has been unfavorable but the results secured have been satisfactory.

An Interesting Church.

The church at Richmond, Ky., is an interesting place these days. Recently, Dr. S. D. Gordon, author of the well-known book, "Quiet Talks on Prayer," spent a week in Richmond and spoke in the Disciples' church. Since E. B. Barnes assumed the pastorate four years ago, a handsome building costing $42,000 has been completed and paid for with the exception of three thousand dollars which is pledged and will be paid during 1915. The Sunday-school averaged 317 during 1914 and they remembered the poor of the community with a giving Christmas. Hugh McLellan preached the C. W. B. M. sermon at this church. He is a former pastor and met with a warm welcome. The evangelistic meetings that recently closed made an appeal for community righteousness and interpreted religion from the social viewpoint. There were 100 added to the church. Herbert Yeuell was the evangelist and Grayston Lewis led the music.

Community Evangelism.

Five churches at Kalispell, Mont., joined recently in a union meeting and the preachers of the community assisted in the preaching. It was agreed that the object of the meeting was to secure better community conditions quite as much as to secure accessions. In the middle of the series, the ministers all joined in insisting that D. B. Titus of the Disciples Church should do all the preaching. Under protest, he accepted this task. There were audiences that overflowed the place of meeting and there were 61 confessions of faith. The community is thoroughly aroused against the vice conditions in the community. C. H. Altheide was the singing evangelist.

Glee Club Visits Sunday-school.

The Sunday-school at Flemingsburg, Ky., had an average attendance of 200 in 1914 and an average collection of eight dollars. They sent for the Transylvania Glee Club recently and an entertainment was given to help the Belgian sufferers. Prof. Delcamp leads the club. The church and school observed a giving Christmas for the poor.

Alumnae in Positions of Leadership.

The Alumnae of Christian College of Columbia, Mo., often marry, as the bulletin of that institution shows, but they do not lose interest in the movements of the day. Mrs. J. K. Rogers is president of the Christian College Alumnae Association of Kansas City. Mrs. G. B. Macfarlane has just closed a successful administration as state regent for the Missouri D. A. R. Mrs. Julia L. Skinner is an official at the Cincinnati Conservatory of Music. Miss Laura Yeater is professor of Latin at the Warrensburg State Normal School, and is also one of the able workers for woman's suffrage in Missouri.

Closes Successful Pastorate.

T. L. Lowe has closed a successful ministry at Fourth Avenue Church at Columbus, O. During the six years he has served, there have been 1098 accessions to the church. The church has become a living link in the foreign society. Over 100 members were given to the new church on the North Side and a fund of eight thousand dollars has been raised already for a new building. The Bible-school attendance averaged 526 last year.

Open House for the Poor.

First Church at Steubenville, O., of which E. H. Wray is pastor, threw open their reception rooms with good reading, good cheer, good meals and glad handshakes to the poor and unfortunate of the city during the Christmas week. The Loyal Men's Class and the Loyal Women's Class were the inaugurators of the movement and they expect to do more of it in the future. They served more than 300 meals during the week. The Reception Committee gave much good advice to the unfortunate.

Members Exchange Good Reading.

A departure is made this year at Okmulgee, Okla., where Robert W. Clymer is pastor. The members are invited to bring to the church any magazine or periodical which has helped them and put it on a reading table with the article marked. Other members take these periodicals away. The device has been received with great enthusiasm by the church members.

Jubilee Singers at First Church.

First church of Los Angeles had the Tuskegee Institute Singers from Booker T. Washington's institution at an evening service on January 10. They gave a program of plantation melodies, negro folk songs and dialect readings. The pastor, R. F. Thrapp, spoke briefly on "Ethiopia's Hands."

Stephen E. Fisher Convalescing.

Stephen E. Fisher, who was taken to the hospital some time since with an internal ulcer, and who was suffering with a generally debilitated condition, is gradually convalescing, though it will be many weeks before he is able to get back into his regular work. Meanwhile the church members are rallying to the cause to keep things going while the well-beloved leader is incapacitated.

A Busy Pastor.

Verle W. Blair of Eureka, Ill., church has been busy the past year as his report indicates. He has made 986 calls, delivered 96 addresses and talks, led 37 other meetings, taught a college course, preached 8 funerals and conducted 3 weddings. At the close of the annual meeting the Social Committee called for a talk from Professor Radford on "Social Times of Yesterday" and the boys in the E. W. Dickinson Class had an old-fashioned "husking bee."

Independence Boulevard Has Winning Team.

Independence Boulevard Church of Kansas City has a winning team at basket ball this winter. This team recently played the Elmwood Athletic Club and won with a score of 32 to 30.

J. M. Philputt Optimistic.

J. M. Philputt spoke at Lenox Avenue Church of New York recently on the present war and religion, answering those who say religion has failed. He said: "We may frame up something and call it Christianity whereas it represents only a fraction of the principles which Jesus taught. Our interpretation is inadequate. Our conception must be broadened and deepened. Christianity has not failed. It has not yet been tried in the quarters where the failure seems apparent. Give it a chance. Let society and governments be brought under its influence, as they now are not, and it will prove itself divinely efficient to do the work which humanity needs. Compare our days with those gone by, compare modern missions with the spirit and methods of the Crusades, compare the Red Cross with the treatment of the sick and unfortunate of the 12th century and you will see how far the world has moved under the influence of the Christ."

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Hutchinson, Kans., First; K. F. Nance, pastor; E. E. Violett, evangelist; continuing.

Atlanta, Ill., F. B. Thomas, evangelist; R. H. Newton, pastor; continuing.

Metropolis, Ill., John T. Brown, evangelist; William Leigh, singer; continuing.

Burlington, Kans., H. J. Kennedy, evangelist; continuing.

Dayton, O., West Side; John D. Hull, evangelist; 5 accessions; continuing.

Savannah, Mo., R. E. Snodgrass, pastor and evangelist; Mr. Howe, singer; continuing.

Ravenswood, Mo., Floyd Ellis, pastor and evangelist; Miss Esther Thulin, singer; continuing.

Burlington Junction, Mo., Charles A. Lockhart, evangelist; continuing.

Washington, Ia., F. A. Sword, evangelist; 4 accessions; continuing.

Milton, Ore., J. A. Lord, pastor; A. L. Crim, evangelist; A. W. Shaffer, singer; continuing.

Monmouth, Ill., J. J. Harris, evangelist; continuing.

Leavenworth, Kans., S. E. Kennedy, pastor; J. W. Mensch, evangelist; continuing.

Elizaville, Ind., H. H. McKane, evangelist; continuing.

Moulton, Ia., H. E. Warren, pastor and evangelist; continuing.

Bicknell, Ind., Melnotte Miller, evangelist; continuing.

Bloomfield, Ia., W. F. Shearer, evangelist; S. Graham Fraser, singer; continuing.

Rock Falls, Ill., L. C. Moore, evangelist; continuing.

Marshalltown, Ia., Central; Vawter Evangelistic Company; continuing.

Shadyside, O. C. A. MacDonald, evangelist; continuing.

Hickman Heights, Ind., J. M. Dawson, evangelist; 4 accessions; continuing.

Circleville, Kans., Duncan MacFarlane, evangelist; continuing.

Terre Haute, Ind., Dean St., B. H. Bruner, evangelist; continuing.

Washington, D. C., Ninth; Geo. A. Miller, pastor; H. E. Wilhite, evangelist; continuing.

CALLS.

D. H. McCall, to Hutsonville, Ill.

Albert Hall from Holiday Cove, O., to Follansbee.

G. E. King., to LaPorte City, Ia.

Perry F. Baldwin, to Mill Grove, Mo.

Kyle Brooks, from Nashville, Tenn., to Henderson, Ky.

L. D. Russell, from First, Fayetteville, Ark., to Johnson City, Tenn.

E. J. Willis, from Meridian, Tex., to Cleburne.

J. H. Whistler, from Las Vegas, N. M., to Dinuba, Cal.

John G. Alber, from Lincoln, Neb., to Manhattan, Kans.

G. W. Adkins, from Weston, O., to Little River, Kans.

E. M. Richmond, to Armstrong, Mo.

L. B. Coggins, from Warrensourg, Mo., to Webb City.

R. L. Riddell, to Chestnut Grove, Shelbyville, Ky.

J. F. Findley, to La Junta, Col.

Ben N. Mitchell, from Guelph, Ont., to First, Vancouver, B. C.

R. R. Bulgin, from Indianapolis, Ind., to Mechanicsburg, Ind.

Gilbert Campbell, to Pawnee City, Neb.

H. C. Hurd, from Manning, Ia., to Audubon.

RESIGNATIONS.

W. H. Morrison, Cleburne, Tex.

E. B. Bourland, Lawrenceburg, Ky.

W. T. Loomis, Spencer, S. D.

H. E. Beckler, Springfield, O.

J. F. Haner, LaCygne, Kans.

Charles M. Wales, Woodson Chapel, St. Joseph, Mo.

Ordain Church Officers.
An ordination service was held at First Church, Springfield, on January 3, at which time the officers of the church were consecrated to their tasks for the coming year by the laying on of hands and prayer. After the ordination, the pastor, Frank Waller Allen, preached a sermon appropriate to the occasion.

Boy Scouts in Michigan Church.
There is a local organization of the Boy Scout movement in the church at Owosso, Mich. There are now forty-three members and the twenty who dropped out the last year did so mostly on account of removal from the city.

Young People Have Sleigh Ride.
The young people at Sioux Falls, So. Dak., church had a sleigh ride on New Year's Eve. They went out into the country to the home of a farmer member and spent the time till the new year was ushered in with games and old fashioned songs.

Pastor Has Numerous Funerals.
Has any pastor among the Disciples been called on more frequently the past year for funerals than Walter M. Jordan of Anaconda, Mont.? He preached 107 funeral sermons during 1914.

Overcoats Disappear With the Old Year.
Central church, at Dallas, Texas, was having a watch night service on New Year's Eve, and while the congregation was at its devotions, an enterprising burglar took a number of hats and overcoats.

Will Build New Edifice.
The Rosemont church, in a suburb of Dallas, Tex., will build a new edifice the coming year which will cost about $10,000. The building is being planned especially for the use of the Sunday-school. One lady in the church will put out a large flower garden and sell flowers for the building fund.

Achievements at Charleroi, Pa.
First Church, of Charleroi, Pa., of which E. N. Duty is minister, held its congregational meeting January 7, 1915, at which time reports were given from every department of the church, and also the election of the church officiary was held. During the year 1914 a new pipe-organ was installed and $2,278.16 was raised for this fund and the organ was dedicated last June free from debt. The amount raised during the year for all purposes was $5,700.06, and for benevolences $556.56. The pastor E. N. Duty began his fourth year with this congregation January 1, 1915. During the year 1914, Mr. Duty preached 109 sermons, delivered ten special addresses; officiated at three weddings and sixteen funerals. There were thirty-one accessions to the church during the year, without any special meetings. The number of additions to the church during the three years of the present pastorate are 173; removals by death, four; and the present membership is 473. Pastoral calls made were 1021. The pastor held a meeting during February, 1914, at Beaver Falls with twenty accessions. The church is supporting D. R. LaRue at Bethany College to the extent of $200 a year in his preparation for missionary work among the French people. Mr. La Rue will be ordained some time this month at Toronto, Ohio, church.

Church Votes Thanks to Newspapers.
The following resolution was passed by the official board of First Church, Wellington, Kans. "Whereas, the newspapers of this city have always been so liberal in the giving of space to the notices of this church at all times, and during the past year, Therefore, be it resolved, that this congregation extend to them the hearty appreciation of this congregation for all the courtesies extended during the past year, and wish for them a prosperous New Year."

Church Feeds the Hunrgy.
Walnut Hills church of Cincinnati is located in a good section of the city but the calls from the poor have been unusually numerous this winter. The church has established a station for feeding the hungry one meal a day during the present stringency.

What the Community Thinks of the Church

Edgar DeWitt Jones, pastor of First Church, Bloomington, Ill., has recently sent out a list of questions to people in different walks of life in Bloomington with self-addressed and stamped envelope for reply. The result of the symposium has been a series of Sunday evening sermons running through six nights, which will interpret the answers given to the questions. The sermon topics for the six Sunday evenings are "What of the Church?" "What of the Sermon?" "What of the Bible?" "What of Prayer?" "What of Amusements?" "What of Bloomington?" "What of the World?"

IS THE CHURCH FULFILLING ITS MISSION?

He sent out in all sixty-four letters with list of twenty-four questions enclosed, together with stamped envelope for reply. Four returned the questions stating various reasons for not answering them; five promised to send answers later, but failed to do so; twenty-seven replied, some in brief, and others at greater length; practically 50 per cent answered the questions. Of the twenty-seven who answered, there are represented one retired farmer, one minister, one miner, two physicians, three lawyers, one dentist, two editors, three merchants, one university president, one banker, one capitalist, two labor leaders, one real estate dealer and one bookkeeper, all men. Six women are represented, two of these wage-earners, four housekeepers. Politically, Republicans, Democrats, Prohibitionists, Socialists and Progressives are represented in the list. Religiously, practically every religious body in the community, including one Friend, or Quaker, and a Christian Scientist. Others not members of any religious body are represented.

Some of the answers given to the questions indicate the temper of the community. The second question was "In your judgment is the modern church fulfilling its mission, and if not, what would you suggest?" A few of the answers were as follows:

"No. It does not interest a sufficient number of adults. There should be a larger per cent of the people studying the Bible. Too many regard religion as most profitable at time of death. More practical religion should be appreciated. Religion should not be experimented and demonstrated at the end of the earth's journey, but should be lived daily. It is not a mask to be worn on Sunday. It should be one's guide every day. The Bible gives many accounts of divine help and such should be expected now. People should realize that God is a source of power and strength in every good desire and that happiness, health and prosperity are commensurate with our reliance upon divine truth."

TOO MUCH FORMALISM.

"No. Less formalism. Shorter opening exercises. More singing of familiar hymns by the congregation. A church building like a tabernacle so all the seats are about equal. Women with their hats off so the men can see the choir and preacher. Also more individual work."

"The modern church is not fulfilling its mission. It is not reaching a very large fraction of the population and I am afraid that a good deal of the actual church-going is perfunctory. I can not well suggest a remedy for this condition. I think the chief trouble is that the church has not addressed itself to modern problems. It has preached a personal religion as it ought; but it has held up motives of self-interest, personal salvation, and so on too much as the motive for the Christian life. Then the church, too, has become a middle or upper class institution, and has largely lost the confidence of the working men and women, especially in the cities."

"Reasonably well; as well perhaps as any other organization is fulfilling its mission. Greater sociability among its members would, I think, tend to weld its members more firmly together. Propinquity often dissipates prejudices and false impressions."

"The modern church is not fulfilling its mission as long as unnecessary poverty, unnecessary suffering and unnecessary sin exist in the world. The ordinary church attendant, to my mind, is satisfied after attending the services of the church. The listening to a sermon is a vapid thing unless it results in the quickening of the heart of the listener to his world responsibility."

TOUCHING A SORE SPOT.

The fourth question was "Is the church of today, in your opinion reaching all classes of society, and if not, what have you to offer?" This question touched the sore spot of our social mal-adjustments and as might have been expected, brought out various reactions from the different sections of the community. These were some of the answers:

"If you mean the church in general, yes. Though too many churches become class institutions by a kind of religio-class selection. It is my belief from observation that the average church is more cosmopolitan than many are ready to believe or admit."

"Perhaps, yes; but not to the extent it should. All mystery should be eliminated from religion. Every one should be able to give a reason for his faith. If religion could be made more practical, it would be more appreciated. If people understood the kingdom of God is here and now, that God is near to them, that the arm of Christ was about them ready to help and support them in their every act, and that they should have Christ with them in all their business dealings, and in all their social situations, and that God was and is sufficient for their every need, divine demonstration would be of daily and hourly occurrence, and they would grow in grace."

"It is not. Not by lowering the standard of Christianity and the church, but preach a positive gospel, and then let every member, pastor and layman go out and constrain them to come in, feed the hungry, clothe the naked, lift up the fallen."

"It misses the top and bottom and you can't get them together in such an out of balance social condition."

"In my opinion the church is not fulfilling its mission or reaching all classes of society. I think the church has one foot in the grave. It needs to be genuinely converted, then it will fulfill its mission and know how to reach all classes of society and help them. I think if the church the world over had been practicing what it preaches this awful war would never have occurred."

"I do not think the church is reaching all classes of society. How to do it is a big problem. How can a church that is closed six days in the week compete with the saloon, the pool hall, the club room, etc., that are open from 7 a. m., to 11 p. m., six days in the week. I predict that the time will come when all churches will open all day long and when mankind will look to the church for the solution of many of the problems of every day life."

CHURCH CATERS TO PROPERTIED CLASSES.

"The church of today is not reaching all classes of society. Its teaching favors too much of individualism and caters, one may almost say, to the propertied classes. The holders of property, especially of land, ought to realize that the foundation of property rights is very different for different classes of property, and that your smug, self-satisfied Christian citizen is often guilty of great injustice to the non-propertied classes. I have no plan to offer for the correction of this other than a free discussion of social questions, and by that I do not mean the liquor question, the white slave question, or the working day for women, etc., but the fundamental economic questions with which our socialistic writers and political organizations are dealing."

Breach of Promise Suit in Church.

The Christian Endeavor Society at Benton, Ill., furnished auspices for a moot court trial which was to hear of the alleged breach of promise of one of its members. A real judge was secured to hear the case and a young woman brought the charge against one of the young men.

Tabernacle Church has Good Year.

The Tabernacle church of Columbus, Ind., made a good record last year. Ten thousand dollars was raised during the year for all purposes. There were seventy-four additions to the church. There was an average attendance of 351 in the Sunday-school. The total resident membership of the church is 1,316. W. H. Book is pastor.

County Organization Studies Churches.

Shelby County, Ill., is organized in its church life and it is reported that there are 17 Disciple churches in the county, with buildings valued at nearly $60,000. There are 1892 members and they pay their pastors annually $6,237. They gained 179 in church membership the past year. The missionary offerings were $359 for foreign missions, $344 for home missions and $251 for benevolence. The total missionary offerings were $1,693, or less than a dollar a member, and the contributions for all kinds of church work were $12,571, which averaged $7 per member.

Farmers' Institute in the Church.

All the books on the country church advocate holding the farmers' meetings in the church. This was done recently at Westboro, O. Though the country was covered with sleet, the church was filled with farmers who discussed agriculture. An address was given on "How to Be Young at Fifty."

El Paso, Texas, Church Makes Growth.

The church at El Paso, Texas, of which Perry J. Rice is pastor, made a good record last year. There were 92 accessions to the church and after thorough revision, the membership roll has 550 names upon it. About four thousand dollars was raised for the local work and a little over a thousand dollars was raised for missions by the church and half as much more by the auxiliary organizations. This church is one of the four largest contributors to missions in the state of Texas. The every-member canvass will be conducted by forty men some time soon.

A Preacher's Report at the Annual Meeting.

The following paragraphs from the annual report of Howard T. Cree, at Atlanta, Ga., to his congregation at Augusta, Ga., where he has ministered for almost eleven years, reveal somewhat his appraisal of his ministry.

"Another annual report! Is it a necessity or is it a waste of time? Will it be a statement of cold facts and lifeless figures or an effort to record an experience? Can anyone report religious and spiritual activities? We may count the eggs in a box, the boards in a house, the dollars in a cash-drawer, but can the work of the minister be tabulated? Oh. yes, one may make certain statements as to the number of pastoral calls, the additions to the membership and the amount of money collected, but these are the simple calculations in arithmetic which any child in the grammar school might make. Who can report the minister's work, his prayer or his power? Surely not the minister; to attempt it would be to violate the sanctity of his own service. A minister's report is a record and reminiscence, a set of figures and a sacred experience. What the year has meant in its furthest reaches must remain unrevealed until the books are opened when each man 'shall be judged out of the things written in the books.' In the formal and visible phases of the work, First Church in Augusta raised in all departments for local expenses, $3,120.36 and for missions and benevolences $1,234.11. This, with $2,000 from the trustees of the endowment, yields a total of $6,454.47 for all purposes. When it is taken into consideration that the per capita contribution of this church of two hundred and fifty members is more than ten dollars for local work and more than five dollars for missions, it will be seen that the record is a good one."

Mrs. R. A. Long Gives Organ to Methodists.

Mrs. R. A. Long was formerly a member of the Methodist Church at Columbus, Kans., and she has recently given them a $2,500 organ conditioned upon their raising their indebtedness in full. The condition was met. R. A. Long has made a similar offer to the Disciples Church of the city and they are preparing to claim his offer.

Commended as Orthodox.

J. F. Williams of Adrian, Mich., recently left his field in Michigan to accept the pastorate at Hicksville, O. The Ministerial Association at Adrian passed resolutions regretting his departure and saying: "Resolved, that we commend him as an orthodox minister, worthy and well qualified for years of noble Christian service in Christ's kingdom and implore the blessing of God to be with him and his excellent wife wherever under the providence of God they may be called."

Men Defeat Women in Attendance Contest.

The Men's Class at Paulding, O., taught by the pastor, and the Women's Class, taught by Dr. J. H. Neeley, have been having an attendance contest. By the terms of the agreement, the losing side should provide a dinner. The women were ahead at first but since the bad weather began, they have fallen behind and were finally defeated. They have made good on the terms of the contest and the men received the dinner promised them.

County Organization Has Paper.

The county organization in Pettis County, Mo., publishes an eight page monthly paper of considerable size which interprets the interests of that group of churches. The January issue is devoted to the interests of education. G. M. Walker is the editor. The paper is called the Pettis County Christian.

President Cramblet Returns to Office.

President Cramblet of Bethany College has sufficiently recovered from his gun shot wounds received at the hands of a workman recently to be in his office again, though he is not yet able to assume full charge of his work. There are two Glee Clubs at Bethany this year, one for young women and one for young men. They are under the instruction of the teacher of vocal music, Chester Roberts.

Large Student Body at Columbia.

The Bible College of Missouri has a considerable body of students preparing at the state university and in the class rooms of the Bible College for religious work. There are twenty-one making ready for the ministry, eleven for the mission fields and eleven for other callings. In addition to this, there are 137 of the students in the university who take advantage of the Bible courses to some extent.

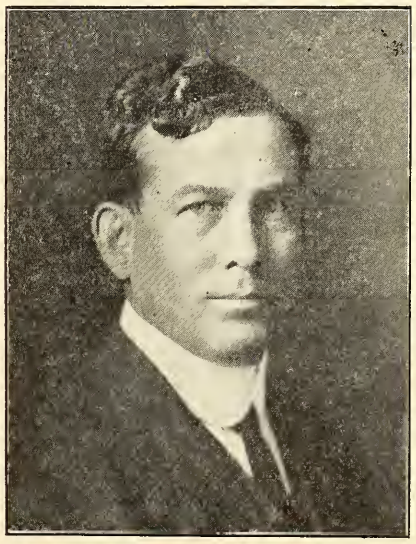
Disciples Stand for Education

What Some of Them Said About Education Day.

"Louis O. Lehman is expected to make address for us Jan. 10th. Last year we gave Eureka $100.00 and I hope we may do so this year." W. H. Cannon, Decatur, Ill.

"I am only preaching once a month while attending Drake and cannot get a very good hold upon my people but will do the best I can for education as well as our general missionary budget. The amount promised is unauthorized by the church but I shall try to reach it. Yours in Christ. T. M. Walton, Des Moines, Ia.

"Our apportionment is $75.00 but we want to make it $100, since the colleges are at the foundation of our work. May great success crown your efforts." W. M. Williams, Benham, Tex.



Professor C. E. Underwood, Treasurer of the Board of Education of the Disciples, who did much to make January 17, Education Day, a notable one among the churches.

"We have re-arranged our budget for the coming year and have placed the Board of Education on the list of beneficiaries. The amount will not be large, but it will be something as a start. If you will send me 150 copies of 'Facts About Our Colleges,' I will distribute them on or before Education Day." W. W. Sniff, New Castle, Pa.

"Members of Mill Creek, have just subscribed $1,500 to Men and Millions Movement. May God bless our united efforts." J. L. Finnell, Wedonia, Ky.

"We accept joint apportionment and give opportunity for additional offerings." John S. Zeran, Hattiesburg, Miss.

"Kirwin is a young congregation. Just built a new church house. Therefore a heavy financial burden for poor people, but will do our best." W. B. F. Robb, Kirwin, Kan.

"We (wife and I) have been pulling hard for Eureka, with some success. Last year had one boy in Eureka (my son), this year three." Geo. T. Smith, Washburn, Ill.

"We wish to help you to the full extent of our ability." A. M. Hootman, Greencastle, Ind.

"We will try to observe the day by bringing the question of Christian Education before the congregation. We will want our offering to go to Wm. Woods College at Fulton, Mo., where we are educating one of the girls of our Church with a view to her entrance upon the foreign mission field when she has completed her training. We will pay not less than $75 to $100. We have been apportioned $40 in the joint apportionment, but as I have said, we shall contribute a much larger sum than that." W. F. Richardson,

"Our missionary work is all on the Budget plan and we are anxious to make it as great as possible. Yours for great things." W. S. Lemmon, Centralia, Wash.

"Glad to co-operate with you. General Convention apportionment to us is $15. That is a beginning at least." E. P. Wise, East Liverpool, O.

"We are trying to organize the loyal movement. I hope we may secure several names and a neat sum for better education." H. O. Crow, New Glasgow, P. E. I., Can.

"This is a great work. I am glad to see the joint apportionment plan." J. C. Welch, Elgin, Tex.

"Have eight young people in E. B. U. Two other ministerial students to attend later. Have eight young preachers preparing. Will make it ten at least for Men and Millions Movement." Geo. C. Ritchey, Newberg, Ore.

"Regret not to give more but our church is just getting 'out of the woods.' Will do better soon." A. F. Roadhouse, San Bernardino, Calif.

"We are glad to see our people coming to the front in this important work. It is gratifying to know that we are getting more system in our distribution of missionary funds." Enoch Smith, Millersburg, O.

"I am a great friend of our colleges and will do all I can for the cause of Christian Education." Bruce Nay, Jefferson, Ga.

"The Broadway Church of Lexington, Ky., will contribute $100 on the budget plan for Christian Education. I will preach an Education sermon January 17, 1915, and will distribute the literature sent. We will also make canvass for students." Mark Collis, Lexington, Ky.

"I have been here but a short time, not yet organized but will consider the educational with other interests of the church." Joel Brown, Meridian, Idaho.

"We wish to have part in all of the missionary enterprises for the year 1915 and may success crown all of your efforts." Chas. M. Ashmore, Rogers, Tex.

"We are glad to help in this work, but do not know how much to promise. We'll do our best." W. G. Hoover, Bladensburg, O.

"I am with you for a most liberal offering for Christian Education. No interest among us is in greater need today than our schools. They are the foundation of all our work. Let these fail and it spells ruin to all our missionary enterprises. Our schools must be sustained." J. H. Bicknell, Bethany, Nebr.

"We have been supporting Kueka College annually in our budget system and will continue to do so. Wish you success." M. M. Amunson, Brooklyn, N. Y.

"Every good wish for the success of our Educational work under the direction of our Board of Education." H. R. Ford, Beaumont, Tex.

"The 'Joint Missionary Apportionment' is splendid. We have done little enough for Education." B. H. Cleaver, Shelbina, Mo.

Good Reports from Uniontown, Pa.

The church at Uniontown, Pa., of which Cloyd Goodnight is pastor, had a good year during 1914. The total receipts from all sources were $14,460.21. Of this over $7,000 went to missions. Of the missionary money, $5,000 was spent in the county work. The church had fifty-five additions during the year and the membership is now 1,087.

Church Has Additions Without Revival.

Central church, of Youngstown, Ohio, of which Wm. Dunn Ryan is pastor, had sixty-four accessions to the church by baptism last year and thirty-nine otherwise, though no evangelistic services were held.

Emory Ross in America.

Emory Ross, missionary under the C. W. B. M., in Liberia, is back in America and has spoken in several churches since his return. Announcements are out of his engagement and it is reported he will take a wife back to Africa with him. He brought back from Africa Miss Lulu Smith, an African missionary, who is seriously ill and who may not be able to return.

A School of Methods.

A School of Methods for Bible-school workers was held at Broadway church, Louisville, Ky., January 11-15. Prior to the meetings, Roy K. Roadruck visited practically all of the country schools in Jefferson County. Among the speakers at the school of methods was E. W. Thornton.

Time of National Convention Changed.

The time for the national convention in Los Angeles has been changed again at a recent meeting of the executive and advisory committees of the convention held recently in St. Louis. The time for holding the convention will be July 18 to 25, thus opening the convention on Sunday night and closing the following Sunday night. President Walter M. White and Secretary Graham Frank, will visit Los Angeles soon and confer with the local committee with regard to the convention arrangements.

A New Edifice for Los Angeles.

Los Angeles was the city of the best gains for the Disciples the past fifteen years, and it is keeping right up to its record. The foundation is being laid for a new structure in South Park this winter. This basement will cost $5,400 and will be roofed over to await the funds necessary to complete the structure planned.

Nephew of Missionary Martyr Ordained.

Earle Harry Biddle, of Wellsburg, W. Va., a nephew of Dr. Biddle who gave his life for Africa, was set apart for the ministry by the congregation of which he is a member, on December 27. He graduated from Bethany College in 1914 and has already proven himself a preacher of ability. The young man is a son of the Wellsburg minister, and the father in his charge to the young candidate for the ministry reminded him of the uncle's wish that he should be a foreign missionary.

Church Prepares to Build.

The past year has been one of progress at First Church, Enid, Okla., where A. G. Smith ministers. There were 197 accessions, seventy-seven of them by baptism. The old debts of the church were paid up and the church came near ending the year out of debt in the budget fund. The Sunday-school has become the largest in the city. The church has made a large payment on a lot purchased last spring upon which a new building will be erected. This past year was the banner year of this congregation for missionary contributions.

Commission on Christian Union Issues Tracts.

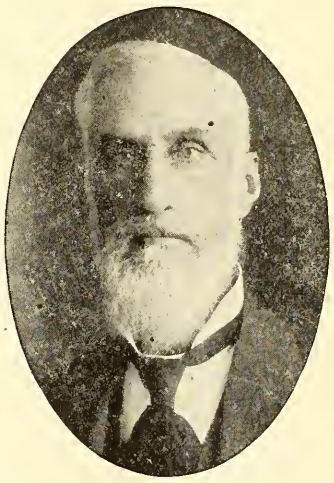
The Commission on Christian Union has issued three tracts recently which are to serve the cause represented by this commission: The first two, "Christian Union: the Task of a Generation," and "The Disciples of Christ and Christian Union," are by Peter Ainslie, president of the Commission, and may be had from "The Seminary House," Baltimore, Md., for 2 cents each, 15 cents a dozen, $1 a hundred. The third, "The Restoration Plea of the Disciples of Christ," is by Frederick D. Kershner, and sells at 3 cents each, 25 cents a dozen, $1.50 a hundred.

Twenty-five Years in New England.

Twenty-five years in New England, where Disciple churches are very few and far between, is the record of A. Jay Teagarden at Danbury, Conn. In his ministry, Mr. Teagarden has seen twenty-eight ministers come and go in the six Protestant churches of the city. He went to Yale when he first began preaching at Danbury and expected to go into foreign missionary work, but as the years passed by, it seemed his duty to be a home missionary. Twenty-five years ago the church at Danbury had 260 members; 1,136 have been received since then and at the present time there are 860 members. The congregation is housed in a $22,000 plant. This church was organized in 1817 and it is stated that the Lord's Supper has not been omitted any Sunday in ninety-seven years.

Aged Pastor Emeritus Has Birthday.

A. B. Jones is pastor emeritus of Liberty, Mo., church and on January 5, he celebrated his eighty-third birthday. Mrs. Jones invited Mr. and Mrs. Graham Frank to the birthday dinner. The occasion brought forth many words of congratulation to the veteran minister.



Rev. A. B. Jones, of Liberty, Mo., who is being congratulated on passing his eighty-third milestone.

Oldest Disciple in America Passes Away.

Mrs. Todd, who has been cared for in the Christian Home at Walla Walla, Wash., has been known as the oldest Disciple in America. She recently passed away in her 105th year. The care of this old Disciple has been a privilege accorded the National Benevolent Association.

Newspaper Man Becomes Minister.

Robert C. Moore, a Drake graduate of the class of 1908, has been engaged for the past three years in the newspaper business at Farmington, Mo., but has decided to give himself henceforth to the preaching of the gospel. He has been preaching some the past year in connection with his business. Mrs. Moore is a soloist and chorus leader and is able to strengthen the work wherever they go.

Achievements at Trumbull, Neb.

Roby Orahood is minister at Trumbull, Neb., and at an annual meeting held recently the following account was given: Accessions, 100; loss by death, 2; balance in treasury, $291.49. The building has been repaired at a cost of about $400. A triple exchange meeting was held. A business meeting was held in the afternoon of December 29.

Progress at Rutland, Ill.

The annual reports have come in from Rutland, Ill., where A. C. Hargis ministers. The following are some of the significant items:

Accessions, fifty-seven; membership less than 200; average church attendance, seventy-six; total raised, $2,500; average Bible-school attendance, 104; average Bible-school offering, $6.15; total Bible-school offering, $320.07; largest Bible-school attendance, 306; largest offering, $25.

Optimism the Note at Washington, Pa.

There is a very optimistic spirit abroad at Washington, Pa., in First Church where Walter Mansell ministers. Mr. Mansell reports 1914 the best year in the history of the church; the church had the largest number of new members, largest amount of money raised, largest audiences and the largest average Bible-school. The "white gifts" Christmas service resulted in $150 in provisions and twenty-one dollars in money.

Many Accessions at Traverse City, Mich.

The year 1914 was characterized by a very marked increase of membership at Traverse City, Mich. The minister, Ford A. Ellis, reports the year as follows: Accessions, 200—by baptism, 147; by letter or statement, fifty-three. Total membership, 443—resident, 421. Raised for all purposes, $2,781.76. Mr. Ellis labored forty-seven weeks, preached seventy-five sermons, delivered nineteen special addresses, made 200 calls, conducted seventeen funerals and officiated at twenty-four weddings.

C. W. B. M. Doubled Last Year.

The church at Corydon, Ia., rejoices in the progress of its C. W. B. M. last year. The minister, C. C. Davis, reports the following facts concerning the work for 1914: The church raised and administered through its budget $120.22 for missions and benevolences; through auxiliaries, including the Bible-school, $390.25 was raised. The C. W. B. M. auxiliary nearly doubled its membership, took four life memberships and raised $188.14. A business meeting and dinner held January 1, was addressed by D. L. Ursnrow and Hon. C. W. Steele.

Eureka Students Evangelize.

During the Christmas vacation, some of the students from Eureka College held a series of evangelistic meetings at Boston Chapel, near Girard, Ill. There was an average attendance of 150 each night and two conversions. The team was composed of Clair Youtz, C. E. Keltner, Chester Jacobs, Homer Turner and Miss Myrtle Youtz, the latter serving as song leader for the company.

Minister Becomes a Catholic.

C. L. Harbord of Kansas City, who for four years has ministered to a rural church at Rich Hill, Mo., recently handed in his resignation to his church and announced that he would unite with the Roman Catholic Church. He has been a very popular man at Rich Hill until this announcement. Mrs. Harbord was born and reared a Catholic and has never left that faith.

J. V. Coombs Is Injured.

J. V. Coombs left Spickard, Mo., after dedicating a church and was soon after mixed up in a railroad wreck. There was a head-on collision between a Rock Island and a Burlington train. Mr. Coombs who had previously lost one hand, received injuries in his crippled arm, his knee and back. He was taken to a hospital and treated. He was soon able to continue his journey to Arkansas City, Ark., where he is to hold a series of evangelistic meetings.

Tabernacle Erected.

The evangelistic meetings held at Savannah, Mo., by R. C. Snodgrass, brother of the pastor, R. E. Snodgrass, have grown too large for the church and a tabernacle has been erected which will hold two thousand people. C. M. Howe is the singer.

Education Day Sermon Brings Results.

F. R. Gillihan preached an effective education day sermon at Altamont, Mo., on "The Tragedy of the Unprepared." Mrs. N. J. Gardner heard the sermon and presented the preacher with a library of four hundred volumes. The pastor was overcome by this kindness and has generously offered to give Canton College half of the books.

Building Up New London, Mo., Church.

The church at New London, Mo., was very much blessed last year. They had seventy accessions and a net gain of sixty-four in membership. The present membership is 515. Alfred Munyon is pastor.

Preacher Gets Bad Check at Wedding.

James Small, of Kansas City, is out of pocket $2.75 on a wedding. A young dentist and a nurse came from Omaha to his house and were married. He was given a check for $25 on an Omaha bank and the check came back to him marked "No account." Mr. Small had to pay $2.75 protest fees. The bridegroom is in jail awaiting trial on charges from a clothing company who say he secured his wife's outfit on credit under false pretenses.

Huntington, Ind., Church Moves Forward.

The church at Huntington, Ind., had a good year in 1914. The total receipts were $15,169.13, and at the end of the year, there was a balance in the various treasuries of $768.82 and every debt against the church paid. This is the first time in years the year has ended so well financially. The pastor reported 141 special addresses and six lectures. He had forty-seven weddings and ministered at forty-five funerals. A parsonage was secured the past year. The church will support T. C. Buck at Lu Chow Fu, in China, and continue meeting all their other missionary apportionments. E. W. Cole, is pastor.

Arrested for Baptizing Converts.

The Commission on Foreign Relations of the American Christian Missionary Society hears from the churches in Poland in spite of the war. A number have been converted but there is no baptistry and the last time the believers tried to baptize in the river, they were arrested, the officers not being able to understand what was happening. On explanations being given, they were released. The Polish Disciples believe that the war may open a way to greatly extend their work. W. Zebrokski is missionary at Warsaw.

Work in Norway Organized.

The thirteen churches of the Disciples in Norway are now co-ordinated through the efforts of August Samuelson of Fredrikstad who is evangelist and secretary. He publishes a paper for these churches called "The Old Path."

Public School Children Give to Missions.

A district school at Kentland, Ind., earned considerable money at a box supper recently and the proceeds were divided among the adjacent churches with instructions to give the money to missionary work. Five dollars was given to the Red Cross.

Methodist Secretary in Disciple Church.

Harry F. Ward is the well-known secretary of social service in the northern branch of the Methodist Episcopal church. He recently gave a very interesting address to the young people of the Disciples church at Kentland, Ind.

Prominent Disciple Dies.

W. A. Wyatt, president of the Juliet Fowler Homes, in Dallas, Texas, for many years chairman of the board of deacons in Central church, took his own life recently in a fit of temporary insanity. There is much mystery connected with his death. He was much beloved by a large circle of friends.

El Paso Disciples Resolve to Go to Church.

First Church, at El Paso, Tex., of which Perry J. Rice is pastor, passed around cards with a New Year's resolution which were signed by large numbers in the congregation. The resolution has the following promise "I am therefore resolved to support the church during the coming year in every possible way, especially by attending the Lord's Day services. I am also resolved to do all in my power to induce others, especially those in any intimate way related to me, to do likewise." The evening service has been changed to a vesper service with good results and the pastor recently preached on "Liberty and Loyalty."

A Year's Work at Youngstown, Ohio.

First Church of Youngstown, Ohio, is the old church of the city and this last year it has shown commendable activity. The accessions last year were sixty and the present membership, 1126. The congregation raised for local work through the church offerings $5,509. The church aside from its auxiliary societies gave to missions $576. L. G. Batman is the pastor.

Reports at El Paso, Tex., Encouraging.

At the annual meeting at First Church, El Paso, Tex., the reports were very encouraging. There were ninety-two accessions last year, nearly all of whom came during the regular services. The total receipts were $6,487.37, of which $1,461.36 was for missions. During the five years of the present pastorate there have been 446 people received into membership, and the present membership is 550. In that time a new church was organized at Austin Park with 100 members. Perry J. Rice is pastor.

Plan of National Convention

The plan of the National Convention to be held at Los Angeles July 18 to 25, has been outlined by the Executive Board of the General Convention. There will be no speeches of welcome and the length of the sessions will be somewhat shortened. The following is the announcement of sessions: Sunday evening, July 18.—Opening Session of the Convention. Devotional Service. Address of the President. Monday morning and afternoon, July 19.—Sessions of the Christian Woman's Board of Missions. Monday evening.—Men and Millions Movement. Tuesday, July 20.—Sessions of the Foreign Christian Missionary Society. Wesnesday morning, July 21.—Business Sessions of Board of Ministerial Relief, Benevolent Association and American Temperance Board and Temperance Board Addresses. Wednesday afternoon. — Business Session of the Commission on Christian Union. Conference on the Every-member Canvass, conducted by the Men and Millions Movement. Wednesday evening.—Address Board of Ministerial Relief. Address, National Benevolent Association. Thursday, July 22.—American Christian Missionary Society Sessions and Church Extension. Friday, July 23.—Sunday-school Sessions and Board of Education. Saturday morning, July 24.—Business Session. Saturday afternoon.—Evangelistic Session. Saturday evening — Christian Endeavor Session. Sunday morning, July 25.—Sunday-school, Convocation Sermon. Preaching In All Offered Pulpits. Sunday afternoon. — Communion service. Sunday evening—Christian Endeavor Prayer Meeting, Addresses on Christian Union. Final adjournment.

EVANGELISTIC NOTICE.

J. M. Rudy.

John R. Golden, state secretary of the Illinois Christian Missionary Society, writes: "J. M. Rudy approaches very close to the ideal evangelist. He helps the minister solve his problems, and does not leave added problems. He is content to preach the gospel and serve the church and build it up, and does not make a reputation for himself at the expense of the church. He is a man needed in the evangelistic field. He does not have a single questionable method." He should be addressed at Quincy, Illinois.

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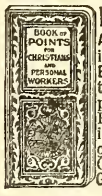

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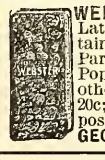

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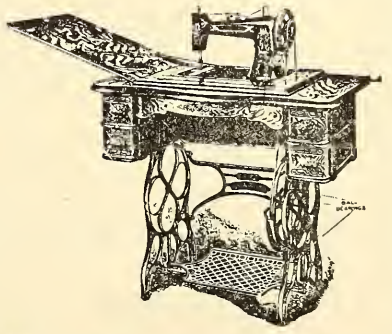

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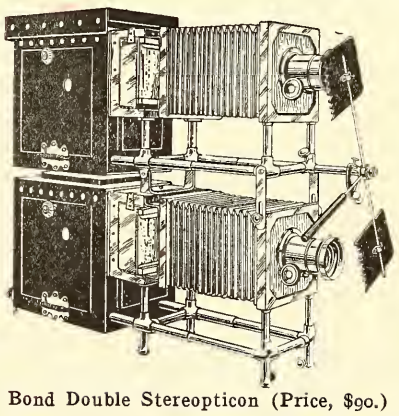

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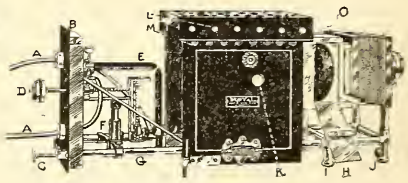

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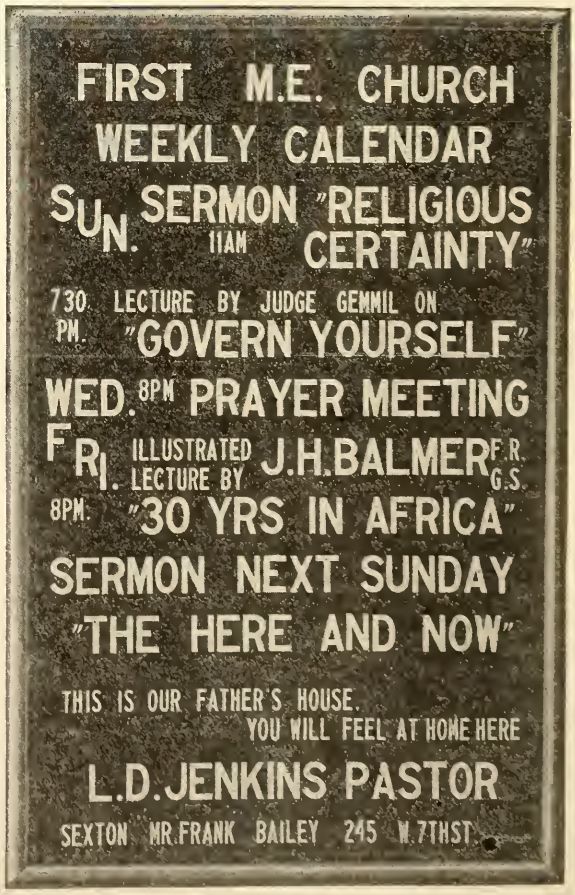
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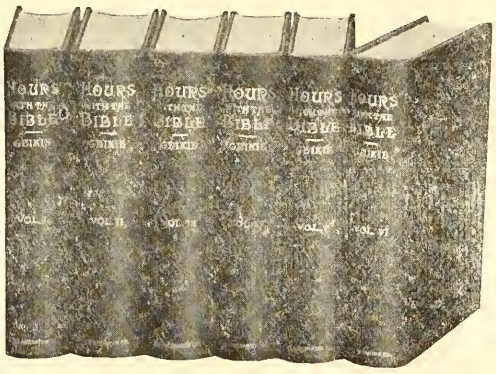

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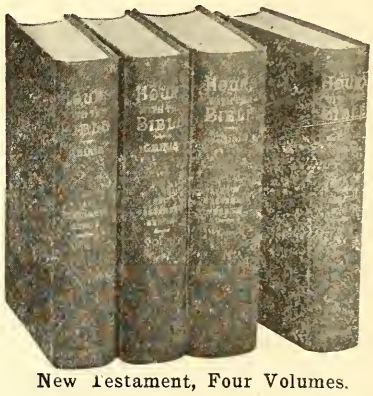

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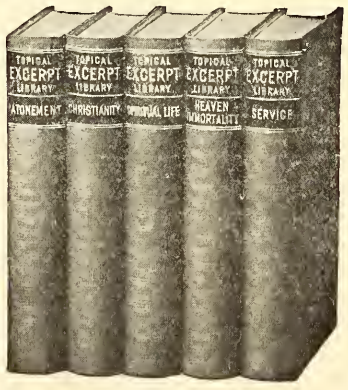

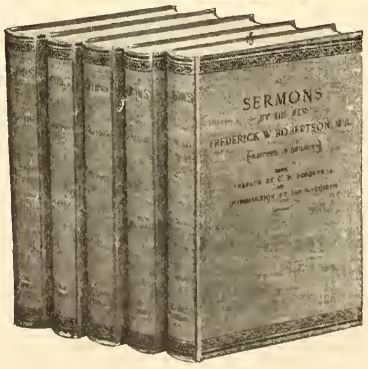

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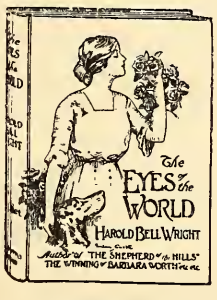

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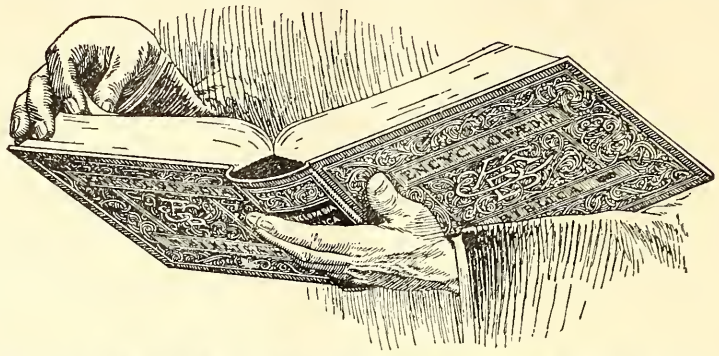

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Un-Sectarian Character. In the next place, the work is un-sectarian. To say of a work which professes to be scientific that in the selection of writers ecclesiastical connection or independence counts nothing is really superfluous. It is interesting and encouraging, however, to note the result—that, as a matter of fact, among its writers in English are Jews, Episcopalians of various schools, Methodists, Congregationalists, Presbyterians, and Baptists, besides others who do not perhaps represent any specific religious communion.

Thoroughly Modern. No work of this kind is more modern or more authoritative than Encyclopedia Biblica. This is not a reprint from wornout plates but a beautiful piece of printing setting forth conceptions of biblical scholarship held in the great theological seminaries at this hour. Every seminary trained preacher of the past decade has used this work and knows its value.

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An Epoch-Marking Work. As a mere volume printed and published it admittedly marks an epoch in several respects—for example, in the fact that more than a million words were practically all in type at one time. As a piece of editorial workmanship it has few equals in respect of the skill with which the parts have been, not pinned together, but intimately and organically united. As a singularly weighty contribution to the biblical science of the time, its impulse is admitted perhaps most markedly by those who dissent most strongly from the views defended in some of its articles. It will be impossible to understand the movement of thought on biblical subjects during the next quarter of a century without taking account of the "Encyclopedia Biblica."

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Primitive Christianity and the Spiritual Life

IN THEIR PURPOSE TO RESTORE PRIMITIVE CHRISTIANITY THE DISCIPLES OF CHRIST POSSESS AN IDEAL, WHICH IF TAKEN SPIRITUALLY, IS A THOROUGHLY VALID IDEAL FOR OUR TIMES AND FULL OF SIGNIFICANCE FOR THE RENEWAL OF THE INNER LIFE OF THE MODERN CHURCH.

There is today a decided tendency among Disciples to abandon the restoration ideal. The call to go back to the past to find our models is not attractive to the progressive temper of the present day. The idea of evolution has permeated all our thinking. According to this law we ought to be more competent to project our own program of religion and to state our own faith than any assumed "classic" age could have done for us.

To theoretical unpopularity is added also the sense of practical impossibility. How can you take an institution out of one age and set it down in another age? In order to function in the world of today the primitive Church must adjust its forms to the conditions of today. It cannot remain primitive and be modern at the same time.

Besides, so it is said, we would not want primitive Christianity in the modern world, even if we could get it. The Church is a better Church today in many features of its organization than was the primitive Church. And certainly the ethical deportment of its membership is on a higher level than was the conduct of the membership of the apostolic Church. Standards of morality have greatly improved since then. If the Church at Corinth or Ephesus should be set down in one of our modern communities, it would no doubt scandalize the community. The crass sins against which the apostles continually had to warn the churches are only notorious exceptions now.

All these points made by objectors to the restoration ideal seem to be valid.

The norm of religion is, indeed, ahead of us, not behind us. The living Christ is ever revealing more and more of himself to his Church with the growing centuries.

The primitive Church was not adequately organized to meet the complex needs of our world nor to fully express the growing Christian revelation. Moreover, we find no claim made by the primitive Church or by the Scriptures that the primitive Church was absolute or normative for all time.

And for the Church to feel itself bound down to any such norm in matters of organization or intellectual belief, is to submit itself to the very sort of bondage from which her Lord once for all set the human spirit free.

* * *

In the face of all this, then, what becomes of the plea for the restoration of primitive Christianity? Is there anything else left to restore? Is there any good reason why the free spirit of Christ's modern Church should hark back to the beginning days of Christianity? What was there at the first that we do not have now, and in improved form?

This: primitive Christianity was primarily an inner experience. A great, new, revolutionizing Truth had dropped into the soul of each Christian disciple. It opened his eyes upon a changed world. It made all things new. It brought God redeemingly and companionably near. The spiritual order of the world, the invisible order, was the substantial reality; all else was subordinate to that.

The distinguishing quality of primitive Christianity was its innerness. Its outward form was determined by custom and by pragmatic considerations. Its institution was an expression of its inward and resurgent spiritual life.

Later, with the achievement of popular success and political influence, the tide of spiritual life flowed back, while the institution waxed greater, more extensive and more powerful. The earlier gospel, the good news with which Christ had opened up the fountains of life hidden within the souls of his first disciples was obscured by the vast thing the Church had come to be and by the complex body of metaphysical truth of which it conceived itself to be the custodian.

Inner perception of the unseen realities which Christ revealed was supplanted by conformity to the institution.

* * *

It tends ever to be thus with a spiritual movement.

The greatest menace to true religion is its own success!

Success calls for organization. Organization crystallizes into an authoritative institution. The interests of the institution absorb attention and devotion and the springs dry up in the inner life.

Then comes a time when men's souls become aware of their own spiritual drought, their need of God. Many will blame the Church. They will say she offers a stone when man asks for bread. They will say she has lost man in the very machinery which she devised to save him. The unspirituality of her work will be widely felt.

Some will say it is a time to start a new religion. Novel cults will thus appear. The claim will be made for them that they possess what the Church lacks.

The present is such a time.

It is the unsatisfactoriness of what the Church offers that is chiefly responsible for the rise and rapid growth of the many popular cults which thrive in modern society. These cults have, many of them at least, this virtue, that they build up an inner world of interest and problem and satisfaction in the soul of the adherent—a mistaken, a grotesque and indeed a perverted inner world it often is, but thereby the void is filled.

Over against those who in cynical and unsocial mood leave the Church to find inner satisfaction in newly manufactured cults stand those who, equally dissatisfied, remain sympathetically within the historic Church and strive in calmness to understand the situation. They see that Christianity is top-heavy with institutionalism. It has fallen a victim to its own success. It has lost its inner contact with its Lord!

What shall the Church do?

The answer is plain: Let the Church make a new beginning with its Lord! Let it reconstruct in terms of its own age and its own thought-life the primitive Christian experience. Let it go back of things as they now are and as they have been in the intervening centuries and open up again the fountains that institutionalism has dried up.

* * *

This is not the hour for those who have known Christ to speak apologetically of the restoration ideal. It is rather the hour to affirm with renewed conviction the steadying thesis that the historic and living Christ is perennially adequate to satisfy all the needs of the human soul.

The plea for the restoration of primitive Christianity is thus a plea for immediacy of spiritual insight, for the putting of individual experience ahead of institutional importance, for the freshening and fertilizing of the inner life with a gospel of good news to be inwardly perceived and appropriated, for the construction of such a spiritual order within the soul as Christ carried in his own breast and succeeded in imparting to the first generation of disciples—those who had contact with him in the days of his flesh or with his spirit while it was yet unobscured by the illusions that always go with institutional success.

There are treasures of life in Christ which his followers have not exhausted and never will exhaust. His religion is not an "ancient order of things" fixed and absolute, nor a "deposit of doctrine" given once for all, but in its inherent nature it is an eternally new religion, containing within itself the power of perennial renewal.

The future of Christendom rests with those who have learned with Pastor Charles Wagner that fine art of the spirit: to open and read the New Testament as if it were written only yesterday.

To get immediate contact with the Christ of the gospels and to open one's soul to him that he may plant therein the secret of his own divine life, this is to restore primitive Christianity.

The Light of the World

Does the Failure of European Civilization Mean That Christ Also Has Failed?

BY FREDERICK F. SHANNON.

I AM the light of the world."

Yet many are saying: "The Light of the world is the light that failed." Thinking of the bloody rain now falling in Europe, they exclaim: "The sun has suffered total eclipse; it is not light, but the mailed fist, that triumphs; it is not the Lamb, but the Lion that conquers; it is not Christ, but Cæsar, that is on the throne."

But such expressions are the mere noise of brains in the throes of thought-friction. Chiefest of the lessons we may learn in this school of international agony is this: Civilization is not a synonym for Christianity. Some have confidently assumed their identity, but the brute is now busily gnawing and clawing that assumption to pieces.

No, my friend, Christianity has not failed; it is your efficient, clever, cruel, Christless civilization that has failed, is failing, and must fail, hour by hour. Tomorrow it will utterly fade, and over its heap of charred ruins, bleaching bones, unmarked graves, broken bodies and accusing hands of mothers and little children the Light of the World will arise afresh with healing in His wings.

When our Christless culture, which is a very thin veneer for the blackest barbarism, has been stripped off; when our fragile might and fictitious power have been triumphantly slain by the Spirit of the Lord; when our ambition to reign has been supplanted by our passion to serve; when kings and emperors have had this final bloody breathing spell before laying their crowns and swords and guns at the feet of Christ, then shall we discover newer, deeper, richer meanings in the life and ministry of Him who borrowed the center of the solar system to interpret His nature and character: "I am the light of the world."

CHRIST'S CREATIVE POWER.

One of the primary facts concerning the sun is its creative power. Go where you will, the fertilizing wonder of light confronts you. Look at the sky above you, at the earth beneath you, or search the deeps under the earth, and you are ever in the presence of light's begetting power. The coal miner brings his black diamonds from the bowels of our planet. Yet is he not simply uncovering huge layers of stored-up sunshine? The immense coal fields of China, of America, of the world, are nothing more nor less than condensed sunlight.

Untold ages ago God filled our world-cellar with coal, and every lump taken out of it is a clot of the sun's blood turned black. In spring earth's face is wreathed with a measureless smile of greenery. One spring is a miracle too great to be told; but when you think of all the springs that have been, with their illimitable patches of color, their throb of pregnant power, their whir of wings and their wafture of fragrance, how can you recount the sun's generative capacity?

Why, every little brown seed that has waked to life in the long, long history of the world; every sprig of grass that has climbed out of its tiny grave and become an emerald string for the South wind to finger a resurrection melody on; every tree that has thrown out its branches as so many begging hands to be filled with treasure from the atmosphere; all the animal life that has come and gone, all the animal life that is and is to be—all represent the bloody sweat and aching agony of the sun.

IF THE SUN WERE BLOTTED OUT.

Scholars say that if the sun were suddenly blotted out, there would not be a sign of vegetable and animal life on this globe at the end of seventy-two hours! This floating ocean in the air above us would come down in blinding snow-drifts; rivers, lakes and seas would turn to solid ice; the temperature of the whole atmosphere would drop 260 degrees below the freezing point. Life would be utterly impossible.

The sun, under God's directive mind, helps to build the body in which a Raphael or a Newton lives for a few years; but the undying Newton, the immortal Raphael, neither of these imperial spirits, nor the lowliest human that ever dwelt in a house of clay, pays homage to sun or star. They get their being from behind the veils of force and sense. God breathed His very Self into them and sent them out from the golden homelands of the soul to pioneer among the wilds of sense and time. For a few years they wrought in the fields of the human, then shook themselves free of their enveloping dust, and returned to that God who ever lives and loves, covering Himself with light as with a garment.

"LET THERE BE LIGHT."

Now, as the sun creates all physical life, our Lord creates all spiritual life. "I am the bread of life"—He is the soul's nourishment; "I am the water of life"—He is the soul's perpetual cleanser; "I am the light of life"—He is the soul's illuminator; "I am the light of the world"—He is humanity's germinating power. Thus does Christ's spiritually creative sway suggest the far-off birth of things. "In the beginning—God."

God was old, the Ancient of Days, when the heavens and earth felt the first stir of life in the maiden womb of the universe. Light is God's eldest daughter in the family of physical forces. Old night and chaos were touched to splendor and harmony by the brooding spirit of Deity. "And God said, Let there be light, and there was light;" here we are at the dim beginning of things; God has begun to unfold the universe.

"I am the light of the world;" here we are far advanced in the course of things; God has humanized Himself, limited the Illimitable to the dimensions of the human, and is going about this part of His creation in the form of a man. How could the solar system be without the sun? Is it possible to have a circumference without a senator?

Well, a sunless solar system is the counterpart of a Christless world. Before all things, the Beginning of all things, all things hold together in the Christ of God. The world-creating Word became flesh that He might create a new humanity. "If any man is in Christ, there is a new creation; the old things are passed away; behold, they are become new." For Christ strikes a celestial newness through our terrestrial oldness. The low-flying things give place to the high-up realities. He bridges the gulf of spiritual distance that separates us from God. The forgiver of sin, He is also the giver of the life that is life indeed. Is it too much to say that, apart from Christ, even the God of all hope has no hope for the world?

Evidently God has no other way of saving the world but in and through Christ. He is the fount whence flow the sweetening streams of the higher humanities; He is the Spiritual Sun, out of which come all our immortal radiances. Before Newton, men thought that color was produced by refraction. But, as a memorable series of experiments, Newton showed that refraction simply separates the colors already existing in the white light.

Thus all of our rich human colors lie back, fold upon fold and hue upon hue, in the white light of the Saviour of the World. In Him we touch the unfathomed mysteriousness of our own being; in Him we glimpse the unplumbed deeps in the being of God; and so, in Him, our wandering spiritual tones are gathered up and wrought into unjarring harmonies. He alone unveils the essential worth of the human, giving it unfluctuating value in the mystic markets of eternity.

THE VERSATILITY OF CHRIST.

The creativeness of light is superior only to its marvelous power in putting on various forms and colors. Here is this blood-red rose. Hold it close to your soul-ear, and its crimson lips whisper: "My rich red comes from the fiery red of the sun." But here is another rose. Its petals are hued with a tender goldenness. Hear also its confession of faith: "I, too, believe in the very same sun that gives beauty to my heart-red sister."

Now look up. There goes a tuneful lover on wings. His brook-like madrigal flows refreshingly down out of the air. Yet his song is hardly more sweetly miraculous than is his wondrous back of gray, his delicately formed tail feathers, and his white and blackish wings. But, by way of contrast, a tuft of flashing yellow streaked with jet black is doing bird wonders in a nearby tree. Yet the large white and black trimmed warbler, as well as that small saffron and dark velvet gowned creature, are alike the artistic exhibitions of the sun. Deep in the jungles the tiger burns with a fierce brightness. How did bars of such exquisite softness come to lie down upon that ferocious body? Through the versatility of the very sun that lends to the mane of the lion, the tiger's master, its tawny gold.

Look at these three grapes—one is purple, one is blue-black, one is emerald. Is not each just a variegated globe of sun juice? For light revels in clothing itself in million tinted hues. Light is the secret of all that is fair and beautiful in earth and sea and sky. The thousand featured creation says: "I am what I am because light is what it is."

HOW CHRIST LIGHTS MEN.

But light's versatility in the physical is just a large hint at our Lord's versatility in the spiritual. What true man ever lived that did not own Him Master and King? There is no such thing as human trueness apart from Christ's indwelling the human and expanding it into its possible human largeness and nobility. Life devoid of Christliness is a sun ray sheared off from the sun. What kind of human temperament is there that cannot be mastered into spiritual kingliness by Christ? Verily, He is the Saviour of the men who

can't, that they may become of the men who can. The King Man of the Universe imparts royalty to His subjects by virtue of His splendidly creative power and versatility.

SHAKESPEARE AND CHRIST.

Consider this for a little. It is quite generally admitted that Shakespeare is the most opulent and many-sided genius in history. Think of the poet's power to project himself into so many different characters. Now he is a king, now a queen, now a clown, now an Antony, now a Cleopatra, now a Caesar, now a Hamlet, now an Ophelia, now an Iago, now a Romeo, now a Juliet. Is not Shakespeare's overwhelming genius seen in his ability to assume any character? Seemingly he delights in hiding himself behind the overflowing richness of his powers. We know so little of Shakespeare, the man himself is veiled in a kind of perplexing twilight, just because he conceals himself in so many varied human roles. Thinking of his fund of sentiments, maxims and observations; of his influence on science, art, history, politics, physics and philosophy, the critic can only say: "Shakespeare is like a great primeval forest, whence timber shall be cut and used as long as winds blow and leaves are green."

But if Shakespeare, by his affluent genius, recreates in imagination and moves his characters to and fro in the fields of memory, Christ exercises, first hand, creative lordship over all kinds and conditions of souls, and causes them to manifest His dauntless spheres of life.

Here, for example, is John, brother of James, son of Zebedee. Like his father and brother, he is a fisherman; he is one of millions of Jews living in the first century of our era; he is an ambitious, hot tempered, average human being; goodness and badness retire with him every night and get up with him every morning. "But," you say, "we call him St. John; his writings are more familiar, if far less voluminous than Shakespeare's; what, then, is the explanation of this wonderful man?" There is but one answer: St. John is a disciple of Christ, a shining human beam raying out from the Light of the World.

HUMAN NATURE IN THE BIBLE.

A very different man, by the whole diameter of being almost, is that haughty, powerful young pharisee named Saul of Tarsus. His righteousness is as perpendicular as Cleopatra's Needle over in Central Park, and almost as hard. Yet this disciple-slaying Saul not only changes his name, he himself is changed. The substance of his character is transformed; the inmost fiber of his being is recreated; the center of his personality is shifted. What caused it? Who wrought it? If the pillared firmament be not rottenness, nor earth's base built on stubble, Jesus Christ as certainly changed Paul the persecutor into Paul the saint as two and two make four, as the air you breathe strikes health through your cheeks. The universe is no stronger argument for the being of God than are John and Paul for the redemptive versatility of Christ.

Nature grows only one kind of leaf to a tree, though the tree may flaunt hundreds of its kind; but the Tree of Life is green and golden with every variety of age, temperament, strength, weakness, faith, hope, love. All hang there, mellow and beautiful, as they take on an ever-deepening ripeness. William Blake's childhood imagination was so vivid that, playing among the trees of the field, he thought he saw angels in every one.

And do not eyes washed in the silvery waters of Christian faith see something quite as wonderful? Walking in the fields of history, we behold the over-arching, outspreading branches of the Tree of Life. Distinctly visible among those branches are Augustine, Francis, Ignatius, Bernard, Luther, Calvin, Wesley, Edwards, Robertson, Beecher, Brooks, Martineau, Fairbairn, Gladstone and a great multitude no man can number out of all tribes and kingdoms and peoples. There they cluster, in immortal greenness, growing larger, more Christlike, more awestruck, more thrillingly alive, as our poor, distraught human regiments march bleedingly on to the coronation of the Christ in the completion of the worlds.

CHRIST'S INEXHAUSTIBLENESS.

When our Saviour said, "I am the light of the world," He intimated the inexhaustibleness of His nature and resources. Considering the amazing abundance of light, thinkers ask: Where does the sun gets its vast supplies of fuel? What stokes the fires of the sun? The answer now accepted is that given by Helmholtz. He says that the sun's bulk is gradually contracting, the energy thus caused being turned into heat. It is estimated that an annual contraction of 150 feet of the sun's radius would produce its enormous volume of heat and light. But such contraction would not be noticeable by the greatest telescopes for 10,000 years; and then this contraction would have to continue for 10,000,000 years before the sun would be too dead to sustain life throughout its solar empire. Prof. Simon Newcomb estimated that the heat thrown off by the sun every hour is equal to the burning of a quantity of coal that would cover the sun's entire surface to a depth of twenty feet.

Now this boundlessness of sun-energy is a noble symbol, surely, of Christ's inexhaustibleness. The physical sun may ultimately fail; indeed, it is doomed to extinction; but the Light of the World simply cannot fail; neither cosmic winds nor infernal cyclones can quench His light, because His is the vitality of Godhead, the genius of Eternity. Can the unbeginning God have an ending? Having power to lay down His life, He had power to take it again. Forever abroad in the worlds and the centuries, He goes conqueringly on from epoch to epoch. The planets may get untuned, but He remains King of Death and Hades, Alpha and Omega, undestroyed because indestructible, undying because deathless.

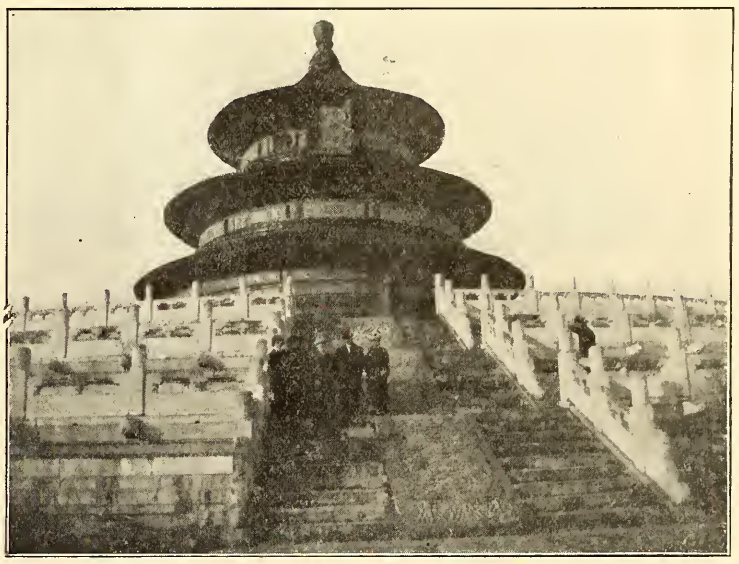
ATTAINMENT IN THE OTHER WORLD.

Some very practical thoughts arise out of this great truth of Christ's unfailingness. One is this: The height of life to which earth pilgrims of ancient and modern years have attained in the land that has no need of sun or moon. "At what price" Socrates asked of his judges, who had condemned him to death, "would you not estimate a conference with Orpheus and Musaeus, Hesiod and Homer? I indeed should be willing to die again if this should be true." Well, it must be true, even though to our thing-cursed era, groaning under its weight of iron and stone and stubble, such a thought may be deemed impractical and quite out of place. Yet it is hard to believe that any normal soul can repress a thrill of joy as he thinks of the spiritual stature of the noble dead who have for ages been growing more and more alive. How intensely alive they must be today!

Think of that trinity of the old dispensation—Moses, Elijah and Elisha. Two of them were glad to vacate heaven long enough to meet with Christ on the Mount of Transfiguration. Unto what majestic proportions of manhood all must have attained under the tutelage of the Master in Glory! Dante said that the dying Stephen "made his eyes gates to behold the skies."

If under that deadly rain of stones Stephen's face took on an angelic brightness, how could average mortals dare to look at that face, now that it has been gazing so long into the fountains of

(Continued on page 15.)



"I know of a land that is sunk in shame,
Of hearts that faint and tire;
And I know of a Name, a Name, a Name,
Can set that land on fire.
Its sound is a brand, its letters flame,
But I know of a Name, a Name, a Name,
Will set this land on fire."

Christianity's Value to India

With Evidence From the Reports of the Census Department of the United Provinces.

BY GEORGE W. BROWN.

THERE are many people who feel that the testimony of missionaries in regard to the value of missions is so prejudiced that it is not to be relied on. There are visitors who come to mission fields, and never go into a mission, church or institution, and when they go home aver that the missionaries are wasting their time. Instead of really going into the question when they are on the mission field, such persons take as gospel truth the statements of the naturally untruthful natives whom they meet, who can speak English and are bitterly hostile to Christianity. Some of their information is derived from almost equally un-Christian merchants from western India.

A Girls' Orphanage, in India.

EVIDENCE FROM THE CENSUS DEPARTMENT.

There is one agency in India, however, which is more reliable. This is the government, and in particular the Census Department. Officials of the government have no hesitancy whatever in criticising missions and their work adversely. On the other hand, many of them are ready to give an impartial verdict in regard to what they know. Here is an illustration, taken from a most reliable source.

In speaking about Christianity in a recent census report for the United Provinces, Mr. E. A. Blunt, India Census Superintendent, makes the following remarks:

"The position of Christianity in India is very similar to the position it occupied in the early centuries of its era in a pagan Europe, at all events as regards its relation to Hinduism, from which it chiefly gains its converts. It is that of a definite, clear-cut religion in opposition to an enormous and unwieldly congeries of divergent beliefs both high and low. Its strength lies in its deftness; the weakness of its opponent in its lack of cohesion. With the example of what it achieved in the past before us, its success in India need not therefore cause surprise. . .

"The Hindu followers of these converts have now to acknowledge not only that they are in many material ways better off than themselves, but that they are also better men. . . Given the right type of Christian, the Hindu will regard him not only with toleration, but with respect and even affection. . . I feel no doubt whatever that the Christian of 1914 is in a much less unhappy condition than he was even ten years ago; and the reason in a large measure I put down to the fact that he himself is a better man. . .

INDIRECT INFLUENCE OF MISSIONS.

"Missions again have a great indirect influence. Through their schools and colleges they influence the lives of their non-Christian pupils to an enormous extent. In one word it is pointed out how many reforms of the present day of a social nature are in a measure traceable to Christian influence; how Christian books, the New Testament, and the Imitation of Christ, are studied by educated Indians, who approve their teachings. . . Christianity, then, whether it affects the well-born youths of our large colleges or the Doms of Gorakhpur, is beginning to have its full effect, partly because of the mere lapse of time, but partly, too, because India is asking for something new. . . And in this state of affairs, it is not surprising that some are led to Christianity, others to Aryanism. Hinduism's hold on the masses has not yet weakened appreciably, but it is beginning not to satisfy the thoughtful: nor will any religion satisfy them that has no articles of faith to offer."

These words surely are matters of encouragement to all friends of Christianity and missionary effort. Christianity wins victories in all classes, but today in India, and in days of old in Palestine, it is the common people who hear Him gladly. The greatest victory is in the uplifting of the poor and the despised low caste man to a plane level with that occupied by those who consider themselves the highest born in the land. And in some parts of India the numbers who are pressing into the kingdom are phenomenal. These instances of mass movements are wonderful and come in places where human calculation has not been able to foretell them. No one knows when and where a new movement of this kind is about to occur. We can only pray and work. And when a movement does take place, in a few years an impartial government official can give a testimony similar to the above.

Jubbulpore, Central Province, India.

Is This a "People's War"?

The present European war is often spoken of as a "people's war." It is denied that it is a conflict forced over the heads of the people by the military castes of the fighting nations. Some doubt is cast upon this point of view when one reads such stories as the following, of the friendliness and camaraderie of the English and German soldiers during the truce which in some quarters was declared for Christmas day.

SOME interesting and extremely human stories have come of the unofficial, but nevertheless effective truce on Christmas day between German and English soldiers who confronted each other in trenches only a few yards apart. They all indicate a spirit of friendliness between the soldiers of the opposing lines. These stories lend good cheer in this time of red war.

An officer in the English army writes December 27:

Christmas eve things were very much as usual; it was a glorious afternoon and several aeroplanes were up which were duly shot at by the Germans. I went to pass the time of day with an infantry regiment down the road. The battery was firing, but it was on a particular place which I could not observe.

"OFF DUTY."

About 6 o'clock things went positively dead; there was not a sound. Even our own pet sniper went off duty. As a rule he is relieved at 7:15 and sends what the telephonists call "a good-night kiss" at 9:15.

We sat round a fire all evening, and about 11 o'clock a very excited infantry officer came along and told us that all fighting was off, and the men were fraternizing in between the trenches. We had seen light flashing on the parapets earlier in the evening and there

had been a good deal of noise going on. Shouts from the Germans: "You English, why don't you come out?" and our bright knaves had replied with yells of "Waiter," but that had all been a good deal earlier.

I walked down to the trenches with the man; we did not worry about sneaking down a communication trench, we just walked across a couple of fields, jumped over the parapet of our fire trench, and went out beyond our own barbed wire. By that time all the men were back in their trenches and there was nothing much doing. They had lights on the parapets, and there was still a certain amount of noise, but no shooting.

It had been agreed between the soldiers on both sides that there should be no firing until midnight Christmas day.

ON CHRISTMAS MORNING.

We went back to bed about 12:30 a. m., and stood to arms as usual Christmas morning. I had a look around, and as nothing seemed to be doing, went along to see some other people; they confirmed the news of the truce.

It was arranged privately, and started by one of our fellows going across. I think he was rather brave to be the first to do it.

I arranged to go to their trenches after breakfast, as they have a place where they are only about seventy or eighty yards apart. Then the colonel and —— came out to see the fun. They arrived about 11 o'clock, and I was on my way back.

You can hardly imagine it; the only sentries were two unarmed ones to keep our men from staying out beyond the barbed wire. All our fellows were digging in the open and theirs were doing the same. The only thing forbidden was to make any improvement to the barbed wire.

Further, they agreed that if by any mischance a single shot were fired, it was not to be taken as an act of war, and an apology would be accepted; also that firing would not be opened without due warning on both sides.

AMERICAN AS INTERPRETER.

Finally we all walked out and one of their officers came to meet us. We all saluted, shook hands and exchanged cigarettes. Unfortunately they understood no French or English and we could not muster a word of German between us. You will rather gather that conversation languished.

Finally they got a man out of the trenches who had lived for some years in America, and he acted as interpreter. The officers were little more than boys, and one of them had been wounded. They were intensely polite and there was any amount of clicking of heels.

The soldiers all seemed rather young, but they did not seem despondent or underfed. One man informed us that they had been told that Russia had been defeated, and that the war would be over in three weeks.

Tommy Atkins, the English Soldier, Does Not Seem to Have a Grudge at Anyone.

Another begged an officer on our side to send his photograph to his sister, who lives in Liverpool. I know that is true, because the officer showed me the photo.

Seems a strange idea to take a stock of one's photos on active service, but there you are. One thing we did notice was that some of them were shy of uniforms, but that may have been merely owing to the fact that they were in the trenches trying to save their uniforms.

FEAST OF BIRD AND BOTTLE.

The Germans were all for the truce lasting forty-eight hours, but we stuck out for midnight, Christmas.

Then we had lunch—pheasant and partridge, plum pudding and pate de foie gras, washed down by rum and hot water, eaten in a house which really as a house is wasting its time. The upper floor has simply gone, and certainly half one wall of the room they live in.

After lunch I went back to the observation post. The road along there is honestly, as a rule, rather infested with bullets; it seemed so strange to walk along it and never hear the whistling of one. —— brought the sergeant major out in the afternoon and we walked along the front of our trenches for nearly two miles.

The sergeant major has not got over it yet; his remarks were, "It is 'ardly credible," and "I never would 'ave believed it."

* * *

A major in the Leicestershire Regiment writes Christmas day:

"Even out here there is a time of peace and good will. I've just spent an hour talking to the German officers and men, who have drawn a line half way between our left trenches and theirs and have all met our men and officers there.

"We have exchanged cigars, cigarets and papers. They are jolly, cheery fellows for the most part, and it seems so silly under the circumstances to be fighting them.

"Last night a select band of officers and men sang carols to them and they did ditto."

ENTER GERMAN TRENCHES.

A major in the Royal Artillery writes Christmas day:

"This has been a strange Christmas! Some of our people actually went into their trenches and stayed there for some time, being entertained by the enemy! All joined together in a sing-song, each side taking it in turn to sing a song, and finally they ended up with 'God Save the King,' in which the Saxons sang most heartily! This is absolutely true. One of our men was given a bottle of wine in which to drink the king's health.

"The — Regiment actually had a football match with the Saxons, who beat them 3-2! These people said they would not shoot our men, but warned them against those on their (Saxons') left.

GERMANS SING "TIPPERARY."

A member of the London Rifle Brigade writes:

"It was agreed in our part of the firing line that there should be no firing and no thought of war on Christmas eve and day, so the Germans sang and played to us several of their own tunes and some of ours, such as 'Home, Sweet Home,' 'Tipperary,' etc., while we did the same for them.

"The singing and playing continued all night, and the next day (Christmas) our fellows paid a visit to the German trenches, and they did likewise. Cigarets, cigars, addresses, etc., were exchanged, and every one, friend and foe, were real good pals.

"One of the German officers took a photo of English and German soldiers arm in arm with exchanged caps and helmets.

"Christmas eve the Germans burned colored lights and candles along the top of their trenches, and Christmas day a football match was played between them and us in front of the trench.

"They even allowed us to bury all our dead lying in front, and some of them, with hats in hand, brought in one of our dead officers from behind their trench, so that we could bury him decently. They were really magnificent in the whole thing and jolly sorts.

"Both sides have started the firing and are already enemies again. Strange it all seems, doesn't it?"

The Two Voices

By Thomas Curtis Clark.

"To what fit end this ceaseless round of toil,
The racking care and turmoil of the day,
Hopes that elude, fond dreams that pass away,
Rewards that with possession spoil?
Each morn some splendid vision gilds the skies;
Each eve some hope, defeated, prostrate lies."

"Dost thou essay to tell the ways of God,
To justify the means His love employs?
Art thou informed how worlds are held in poise?
The blade of grass—how springs it from the sod?
If thou art blind to see how these things be,
Wouldst thou presume to know His way with thee?"

THE CHRISTIAN CENTURY

EDITORIAL

THE VALUE OF MATURITY.

IT WAS a complaint of Oliver Wendell Holmes that he had the misfortune to be born in a time when old age was prized, and to grow old in a period when youth was honored. That humorous remark can never be taken very seriously, for there has never been a time when the value of maturity in years and experience was not recognized. Particularly was this true in antiquity. The heroes of the classic age were old men. Both in council and in war they held the first place. Rarely was a young man given an opportunity.

Recent generations, however, have seen this position changed. Young men have been called to places of great responsibility They have become captains of industry, heads of great business corporations, leaders in education and prophets of a new order in the church. No longer can youth complain that it is disprized. The danger is that with the wide margin of opportunity accorded it, there is the constant temptation to stint the preparation needed for life work.

We are so much given to the thought of youth's opportunity and we so much expect to find youth in the forefront of leadership, that it is a surprise to witness the spectacle of the warring nations of Europe in the hands of comparatively old men. Lord Kitchener is sixty-four, Sir John French is sixty-two; General Joffre, the head of the French army, is the same age; Von Moltke, the chief of the German staff, is sixty-six; Von Tirpitz is sixty-three; Count Zeppelin is sixty-six; the Prime Minister of Servia is sixty-five; the Grand Duke Nicholas, the uncle of the czar and the leader of the vast Russian host, is a white-haired veteran, and the monarchs of England, Germany and Russia are well into mature middle life, while King Peter of Servia is nearly seventy and the Emperor of Austria is an octogenarian. Certainly mature age is coming back to its own.

THE QUESTION OF PREPARATION.

NOT long ago we were permitted to see some correspondence between a young man just entering the ministry and a friend in whose judgment he had confidence.

The young man, evidently deeply interested in Christian work and desirous of devoting himself effectively to the service of Christ, had entered a school to pursue studies in biblical and theological fields. He had only limited means, and in order to meet his expenses he secured a preaching position in a small community within reaching distance of the school.

He visited the church over the week ends, and presently located his family there for reasons of economy. He took up his church work with enthusiasm and soon wakened the dormant congregation into new life.

In the meantime his studies seemed less important to him than his church work. He did not always return promptly to the seminary and his class work suffered. But he was so fully convinced that he was following the divine leading, and he was so eager to increase the fruits of his labor with his church that he was not disturbed by the situation. The members of the church which he served were happy in his ministry, and he was beginning to reach the people of the community outside.

At that point he came to the decision that he ought to devote all of his efforts to the church and let his studies go. His joy in the work and the grateful words of his people he took as the voice of God calling him to lose no time in further study, save what he could pursue by himself, but to give his service henceforth directly to the ministry.

This resolution he communicated to his friend and asked for his approval. The reply could not have been other than a disappointment. It emphasized the dangerous risk taken in pursuing the course he was choosing. It urged his reconsideration of what appeared to his friend to be a fatal miscalculation. No doubt was expressed but that he was performing an admirable service to his church, but it was insisted that he was forgetting to measure the life-long consequences of his conduct.

He wished to place at the feet of Christ his life and service. But what kind of a gift was he prepared to make with his present inexperience and lack of equipment, as compared with his value after a thorough course of discipline as preparation? Jesus took thirty years to prepare for something more than three years of public work. Was it not worth while to follow somewhat more fully his plan, rather than completely to reverse the process? And in his case he was apparently unwilling to pay the price of even that short period of educational preparation.

We do not know what this particular young minister may decide to do as the result of this and further correspondence. But we believe that there are many in his position who today stand at the parting of the ways, and must decide the question of a limited or a competent preparation for a life of Christian work. Their testing time is not now, but it will come after fifteen or twenty years. Almost any young man can attain a reasonable success for the first ten years in the ministry. Youth and optimism will carry far. But time will tell the story as to adequate or inadequate foundations. And many a man finds too late that he has missed the chance of most competent service, and has made compromise with his duty to the Lord.

A HANDSOME CALENDAR.

THE Christian Evangelist has issued an attractive calendar for the year 1915. Each monthly page is headed by some well known picture and under each date there is a text of Scripture. The pictures are for the most part well chosen illustrations of biblical scenes, from well known artists. But we are puzzled to find at the top of the January page a reproduction of Sir Frederick Leighton's "Andromache in Captivity," with the revised title "The Captivity of Israel." Somebody must have nodded.

AMERICA AND THE ORIENT.

THERE is a growing feeling throughout America that our attitude toward the nations of the far East, particularly China and Japan, has never been quite generous or fraternal. It is perhaps natural for the Anglo-Saxon to feel himself a little superior to all other races, and especially to races of darker hue. This assumption is by no means assured as a historical fact, because history itself is very young as yet, and the oriental races have never up to this time revealed their large capacities for culture and efficiency. Five hundred years from now the world's opinion may have changed vastly in reference to Anglo-Saxon supremacy.

In the meantime and quite without reference to this subordinate question, the principles of Christianity dictate the propriety of an attitude of generous appreciation and good willl toward our brethren of the Orient. If we have national pride, not less have they; and it is not strange that some of them should feel deeply the attitude of suspicion and reserve which we have maintained toward them, particularly in the matter of immigration.

Our own people are divided in their opinion as to what should be the treatment of the oriental. Some, especially, those on the Pacific Coast, are fearful of an oriental invasion which will depress economic conditions. Others are sensitive to the injustice of our present laws relating to the admission of Asiatic peoples.

In this situation the suggestion of the Federal Council of Churches that the Commission on Relations with Japan urge upon Congress and the people of the United States the importance of adopting an oriental policy based upon a just and equitable regard for the interests of all the nations concerned, seems very wise.

Furthermore, the recommendation is made that the entire

immigration problem be taken up at an early date, providing for comprehensive legislation covering all phases of the question, such as the limitation of immigration, and the registration, distribution, employment, education and naturalization of immigrants, in such a way as to conserve American institutions, to protect American labor from dangerous economic competition, and to promote an intelligent and enduring friendliness among the people of all nations.

A GREAT GIFT.

EVERY one interested in the progress of education has been made to rejoice over the princely gift of nearly three million dollars to Oberlin College. In the seventy-five years of its history this is the largest contribution ever received by that school.

The giver was the late Charles M. Hall, formerly a student in the college, and a life-long friend. On a former occasion he had given Oberlin $200,000. He was not widely known outside of Oberlin groups, but was a quiet and successful business man who felt a deep interest in his alma mater and was concerned to leave to her a suitable token of his gratitude.

Years ago when a student, the son of a returned missionary, he heard in the class room the remark of his professor of chemistry that a fortune awaited the man who could discover an inexpensive process of manufacturing aluminum. Apparently he was the only student who paid any attention to the remark. But from that time on he devoted himself to experiments in the laboratory and later in his own home. To him more than to any other one person is due the great industry of the manufacture of aluminum materials which has greatly increased the wealth and happiness of the world.

Mr. Hall's gift to his college is another instance of generous remembrance of education by a man who feels his obligations to the kingdom of God. The list of such gifts during the past year is the proof that men of means are increasingly sensitive to their responsibility as stewards of wealth. No man of fortune, even though that fortune be very modest, can afford to miss the opportunity of perpetuating his influence in the form of generous gifts to education and religion. There are many other institutions as worthy as Oberlin, and with as resourceful alumni.

HENRIETTA T. CARPENTER.

DRAKE University and all who in its history of nearly thirty-five years have had any share in that institution's life, are singularly touched by the passing of Mrs. Henrietta T. Carpenter, widow of the late George T. Carpenter, one of the founders of the university and its first chancellor. Her death took place at the home of her daughter, Mrs. Jennie Carpenter Widman, in Glendora, Cal., and her funeral services were conducted from University Church in Des Moines, Ia.

In the founding of Drake University in 1881 Mrs. Carpenter occupied a unique position, being the wife of the man whose mind conceived the idea and the sister of Gen. F. M. Drake, afterward Governor of Iowa, who furnished the money for its first foundation. In his talk at the funeral Dr. Medbury vividly stated the singularly potent though unofficial part played by Mrs. Carpenter in the heroic days of Drake's beginning:

> As a wife of the man of vision and sister of the man with means to actualize the vision, her word of faith and sanity of judgment without a doubt determined much that was done. Hers to assure her husband that her brother's means could be obtained for sacred service. Hers to claim her brother's faith in the vision of her husband. Hers to speak for heaven as none other could in all the earth to the two men whom God was calling! Behold the handmaiden of the Lord!

At her funeral, testimony was borne to the enriching influences that flowed from her beautiful personality into the lives of a student body that now numbers tens of thousands. To the testimony of Gov. George W. Clarke and many others the editor of The Christian Century adds his own, a similar tribute.

The first year of our college life was spent in Mrs. Carpenter's home. Memories of her mothering concern and kindness have always been among our most precious inner assets. Pulled by the allurements of a certain youthful pastoral and evangelistic success to leave college at the end of one year, it was her wise counsel and wiser tact that turned the decision in favor of more adequate preparation before the life work was undertaken.

She is remembered by us and by a multitude of others for her radiant, human and inspiring personality—one of those personalities that helps us to keep on believing in immortality.

A COLLOQUY AND A QUOTATION.

A CALLER was sitting in the editorial office of The Christian Century reading last week's issue. The editor was opening his mail which had just been delivered. Presently the caller looked up and said:

"I think you are somewhat extreme in this paragraph, aren't you?"

"In what paragraph?"

"This one in which you speak of some among us who limit the very Church of Christ to those who have conformed to the terms of membership which we Disciples have always insisted upon. No one among us ever held such a view."

"Please read the particular paragraph out loud."

The caller read from The Christian Century as follows:

> At first the basis of unity was conceived as being determined by the living fact of unity, so as to include all whom Christ had included. Later the living fact of unity was denied by the dogmatic insistence upon a particular basis of unity. Only those could share in the fellowship who in addition to their being received by Christ submitted also to the terms of this particular basis of unity. So far was this conviction of the absoluteness of the basis of unity carried that many came to limit the very Church of Christ itself to those who conformed to these particular terms of fellowship.

While he was reading, the editor's fingers were perfunctorily opening a copy of one of our other papers that had just been laid on the desk by the postman, and his eye happened to fall upon an article by Rev. J. V. Coombs.

When the caller had finished, the editor began reading aloud. This in part is what he read:

> Some weeks ago I wrote an article, in which I tried to show that those people who are practicing the open-membership plan are deceiving the brotherhood.
>
> Since then The Christian Century gave us an "Open Questionaire." The editor asked: "Did the Berkeley Church do wrong in receiving the unimmersed? Did the California Convention do right in rejecting the Loken delegates? and what shall we do now?"
>
> To my amazement, about forty big preachers said Berkeley did right, and of course all of them declared that the California Convention did wrong.
>
> The main argument made by these departing brethren (this phrase probably refers to the Berkeley church) to sustain their action is this: "These other churches are churches of Christ, and the people in them are Christians." Take this argument away, and their entire defense is gone. I deny that these other so-called churches are churches of Christ. Because an assembly of individuals claims to be a church does not make them a church of Christ.
>
> Here is a Methodist church. The members claim that they are members of the M. E. Church. Within that congregation may be many Christians, and these obedient believers who have been adopted into the family of God constitute the church of Christ. There may be five hundred Methodists in that congregation who have never been adopted, hence are not children of God. They are not a church of Christ. If the three hundred children of God by adoption withdraw from this congregation of eight hundred, the church of Christ has gone out and left a Methodist church behind, but this assembly is not a church of Christ. Hence these eight hundred Methodists, as such, though Christian in general intent, do not constitute a church of Christ.

"I never imagined that kind of thing could be said by a Disciple of Christ," remarked the caller. "It is an awful perversion of a glorious plea," he added after a thoughtful pause.

The Larger Christian World

A Department of Interdenominational Acquaintance.

University Preachers in Chicago.

Notable men are engaged to preach at the University of Chicago during February. The names include those of President Ozora S. Davis of Chicago Theological Seminary; Professor Hugh Black, of Union Theological Seminary, New York; Rev. George W. Truett, pastor of the First Baptist Church of Dallas, Texas.

Peace Sunday in the Sunday-schools.

The Federal Council of Churches of Christ in America has sent out to ministers and churches a Sunday-school programme for Peace Sunday to be observed by the churches of the country on February 14. It was arranged by Prof. Norman E. Richardson, of Boston University, and consists of aymns, Scripture readings, prayers, responsive readings and essays by pupils.

"Find-Your-Church Sunday."

"Go-to-Church Sunday" is to be displaced by "Find-Your-Church Sunday" or by "Come-to-Church Sunday" in the next concerted effort to be made by the Chicago Church federation, if the committee appointed to consider the subject is endorsed.

Comparative Religions at the University.

The Haskell Lectures at the University of Chicago will be given on January 29 and February 2, 3, and 5 by Masaharu Anesaki, professor of the philosophy of religion in the Imperial University of Tokyo, who, during the last year, has been exchange professor in Harvard University. Professor Anesaki, who is himself a liberal Buddhist, will deliver four lectures on the general subject of "Buddhism and Its Influence on Japanese Thought and Life." The subjects of the individual lectures are as follows: I. "Buddhism: Its Fundamental Tenets." II. "Buddhism: Its Development." III. "Buddhist Influence upon the Japanese." IV. "Buddhism in Modern Japan, Especially in Relation to Christianity." Professor Anesaki will also deliver an illustrated lecture on Japanese art on the afternoon of February 1 in Leon Mandel Assembly Hall.

Baptist Deficit Eliminated.

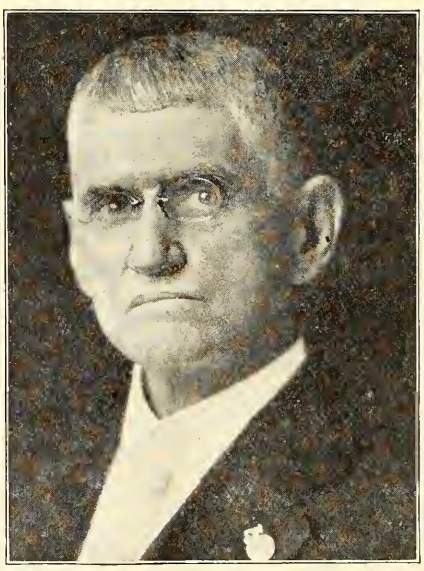
Several of the leading denominations have been carrying serious deficits in their missionary treasuries. A year ago the Baptist home and foreign mission boards and their publication society found themselves confronted with debts which aggregated $279,000. A committee was chosen to wipe out the debt with Rev. Charles L. White as chairman. With the aid of $100,000, of Rockfeller's money, the entire indebtedness was wiped out in 1914.

Advertising Missions to Tourists.

The Interdenominational Committee representing the foreign mission boards of the various denominations of North America have issued a very attractive booklet which is to be a Baedeker for the tourists who visit South America. The booklet shows where the mission work is being done and is written up in interesting style and has over forty very attractive illustrations. A year ago a similar booklet was issued for Asia. The purpose of this enterprise is to remove the excuse of tourists who travel abroad and return saying they saw no mission work and that missions is an inconsiderable force in foreign lands. The booklet further directs the tourist where to find religious worship in the English language throughout South America, so that the tourist himself may not lack religious inspiration while he is away from home. There are chapters on "Criticizing Missions," "Financing Missions," and "Latin America," among others. The booklet is for free distribution to travelers in Latin America, and may be had of the various denominational boards.

Dr. H. M. Hamill Passes.

Dr. H. M. Hamill, chaplain general of the United Confederate Veterans and president of the International Sunday-



Dr. H. M. Hamill, Veteran Soldier and Sunday-school Leader, Whose Death is Reported.

school Association, is dead at Tate Springs, Tenn., according to a report from there. Dr. Hamill was one of the outstanding figures at the International Sunday-school convention in this city last summer, being elected at that time to the presidency of the association. For several decades Dr. Hamill has been a leader in Sunday-school promotion, being an active exponent of the teacher-training idea. He was sixty-five years of age at the time of his death.

Message from German Churchmen.

The Protestant Christians of Germany have sent another long letter to Christians abroad signed by the same men as the previous communication was. Among the names attached are those of Rudolf Eucken, the philosopher, and Adolf Harnack, the historian and theologian. These Christians represent Germany as being in danger from Russia and subject to a system of espionage from England. They declare their militarism to be no worse than England's "navyism." They charge England with having brought savage hordes to fight against Christians, dissolving the historic solidarity of the culture nations of the west. They charge that Belgium herself broke the neutrality on which her political existence was dependent and forfeited all rights accruing to her therefrom. These churchmen assert that Bernhardi's book is little known in Germany, and that similar books have been written by English writers. Speaking of the government, they say: "No one has taught us more emphatically that even the government exists under divine authority and must justify its power by the pursuance of moral purposes, than has Heinrich von Treitschke; no one has condemned more than he the wanton breach of treaty or unscrupulous carrying on of war. The present war would never have arisen had England's politics been carried on in the spirit of Treitschke. In spite of the reply received from the forty-two gentlemen, we do not abandon the confident hope that a day will come when the English Christians will make earnest efforts that their government no longer follow the path which has led to this war." The hope for peace is expressed in the following words: "In the hardships of this war, we recognize the just judgment of the holy God upon the Christian people and we will not close our hearts to His sacred voice. Let it be our earnest prayer that the day may be granted in which a purified and renewed Christianity may again live in honorable peace, the wounds of the war healed, and that we may be allowed by humble service to overcome the scandals and wrongs now being practised against that duty placed by God upon us all, toward non-Christian humanity. He can and will, if we allow this chastisement to bring us to repentance, employ the same to further the coming of His kingdom."

Dr. Cadman at Sunday Evening Club.

Dr. S. Parkes Cadman was the speaker on January 24 at the Sunday Evening Club of Chicago, which meets in Orchestra Hall. He spoke on the subject, "The Bequest of Christ." "The great bequest of Christ to men," said Dr. Cadman, "is peace. 'My peace I give unto you,' he said. This is not the peace of sloth nor inertia, but that peace which finds lodgment in the soul center of a man though storms rage without. It is that peace within which the flame of an external hell cannot consume. Let there be no mistake. This peace does not manifest itself in inaction, nor in self-complacency. There is no greater bane to the church than the member who occupies his pew with the same serenity he would find in his lot in the cemetery. That sort of a man mistakes a state of coma for a state of peace. Let him consider the early disciples of Christ. Only one of them died in his bed. The others were cast to the beast and to the flame yet they died praising God."

Episcopal Church Where Pilgrims Landed.

A beautiful new edifice was recently dedicated for Christ church at Plymouth, Mass. The Lord Bishop of Winchester, England, was present and made an address. The structure is Gothic with an open timber roof. There was a crowded church for the midnight eucharist on Christmas Eve.

Baptists a Numerous Body.

The popular impression of the numerical strength of the various religious bodies is often very erroneous. Among the denominations of America that have made most significant growth in the past hundred years are the Baptists. This body of Christians are also strongly represented in many other sections of the world. There are 6,846,286 Baptists in the world parish of that great denomination, according to the latest figures. They worship in 62,053 churches, and under the leadership of 41,698 ordained ministers. North America contains 5,989,863 of the throng, and 53,941 churches. Europe has 5,200 churches and 616,763 members; Asia has 2,291 churches with 180,541 members; Africa has 103 churches with 17,121 members; South America has 189 churches with 12,307 members; Australasia has 329 churches with 29,691 members.

A Preacher's Preacher.

The efforts of Dr. Charles E. Jefferson of the Broadway Tabernacle, New York City, in behalf of peace, are no less notable than the fine work he is constantly doing in behalf of his fellow ministers. His works should be in every minister's library. Every volume he has published seems to be the best. At any rate, it is difficult to say which is the best. His volume of sermons entitled "Doctrine and Deed" will rejoice the heart of the lover of good practical expositions. These are sermons that reveal the power of the preacher. They seem to inspire. But any of his volumes will more than repay the purchaser.

Universalist Ministers Meet.

The ministers of the Middle West of the Universalist denomination met in the St. Paul's Church of Chicago, January 5 and 6. No names of speakers were published in advance, but only themes, and visiting ministers were expected to come prepared to discuss these. Among the subjects considered were Evangelism, Aim of the Ministry, Work with Young People, Useful Aspects of New Thought, Keeping One's Self Enthusiastic. The time limit on the speakers was fixed after the ministers came together.

Unitarian Ministers Object to Revivalist.

The ministerial association of Worcester, Mass., sent a communication to each of the denominational groups of the city inquiring the attitudes of the ministers toward the project of having Rev. "Billy" Sunday come to town. Among the replies received was one from the Unitarian ministers: "The Worcester Association, made up of the Unitarian ministers of this city and county of Worcester, in answer to the request of the Ministerial Association of Worcester as to the advisability of inviting Rev. William A. Sunday to conduct a religious campaign in the city, would express its emphatic and unanimous disapprobation of such a plan. Mr. Sunday's ideas of religion are so crude, irrational and revolting to the thoughtful, and his treatment of sacred things is so irreverent and profane, his methods so lacking in dignity and sobriety, his speech so vulgar and intemperate, that in our deliberate opinion his coming to Worcester would be an insult to our common intelligence, and a calamity to the cause of a spiritual religion."

Cumberland Presbyterian Statistics.

There has been considerable interest in the question of Cumberland Presbyterian statistics. It was claimed by some that more than a hundred thousand people were not willing to go into the merger of that denomination with the northern Presbyterians. According to recently published statistics there were 58,943 of the unaffiliated Cumberland Presbyterians in 1912 and 52,823 in 1914. Of the latter number, nearly twenty thousand are in the state of Tennessee. This would indicate that the unwillingness to unite is chiefly in the state in which the movement was born.

British Soldiers Read the Bible.

There is a remarkable revival of Bible reading among the British soldiers where they are quartered in their winter camps in England. Ten thousand men on Salisbury plain have joined the Pocket Testament League and have agreed to carry a testament with them and to read a chapter each day. This movement began through the labors of Charles M. Alexander in connection with the Y. M. C. A. Specially bound testaments with a waterproof cover, wighing only two and a quarter ounces, were presented to each soldier who wished to join.

W. E. Biederwolf In Successful Revival.

Rev. W. E. Biederwolf is in the midst of a series of evangelistic services at Alton, Ill. Over four hundred came forward on the first gospel invitation.

Colonel Roosevelt Speaks for Churches.

The New York Federation of churches is very active this winter in relieving unemployed of the city and caring for those in want and destitution. They recently arranged to have Colonel Roosevelt deliver a lecture on South America in the Metropolitan opera house. The audience attending this lecture quite filled the theater.

Preachers at the University of Chicago.

The university preachers for the month of January at the University of Chicago are eminent men. Bishop James J. McConnell, of Denver, Colo., who was former president of DePauw University, was the preacher on Jan. 10 and 17. Dr. S. Parks Cadman, of Brooklyn, spoke on Jan. 24, and on Jan. 31, Dr. Nehemiah Boynton, of Brooklyn, will be the speaker.

Dan Batey's Mission Makes Report.

One of the characters among Chicago mission workers is Dan Batey, who conducts a mission at 710 Wells street on the north side. Mr. Batey was once a construction engineer but had fallen to the rank of the "down and outs." He was converted in the Bible Rescue Mission on West Madison street and soon after opened a mission on the north side. In ten months his mission has had a total attendance of 59,702; there have been 927 "hopeful conversions"; persons fed free were 55,320; free lodgings furnished were 49,585; men who received clothing from the mission were 7,296. His report presents the testimonies of a number of men who were among the outcasts and have been reclaimed for useful living and for religion.

Dr. Eliot Attributes War to Churches.

Dr. Charles W. Eliot, president emeritus of Harvard University, spoke at Philadelphia recently and said the ineffectiveness of religion in stopping the present war was due to the churches and not to essential Christianity. Dr. Eliot charges this condition to the authoritative feature of religion as exploited and insisted upon by the churches. Their own government is autocratic, they compel certain fixed beliefs and certain determined interpretations of the scriptures. These include the continued worship of the warlike Jehovah, the God of battles, Lord of hosts, successful invader and glorious conquerer showing no mercy to His enemies. From the story of the fall of man to the supreme human sacrifice, the teachings of church doctrine have made the church the supporter of autocracy, kings, military discipline and militancy. The hymns are militant. They tell of war, of combat, and the Christian life is pictured as a conflict from the oldest to that most popular of evanglistic war songs "Onward Christian Soldiers," with its musical setting which has all the swing and ardor of a real battle song.

Religious Education Forces Meet.

The twelfth annual convention of the Religious Education Association will be held at Buffalo, N. Y., March 3-7, 1915. The general theme of the convention will be "The Rights of the Child." Among the well-known speakers at this coming convention will be Bishop Charles D. Williams, Bishop Francis J. McConnell, Dr. Henry F. Cope, Dr. Walter Rauschenbusch, Rabbi Abram Simon, Rev. Charles Stelzle, Prof. Graham Taylor, Dr. George A. Coe, Dr. William B. Forbush, Dr. Charles F. Thwing and Dr. S. Z. Batten. There will be an important exhibit setting forth advanced methods in religious education. The organization thus states its purposes: "The three-fold purpose of the Religious Education Association is: to inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the idea of religious education, and the sense of its need and value."

Country Church Institutes.

The Home Missions Council, an interdenominational organization of recent origin for co-ordinating the home mission work of the country, will hold Country Church Institutes in various parts of N. York, Penn., and Ohio during January and February. The speakers will be national secretaries of Home Missions and men who know the conditions at first hand. Rev. Ward Platt, D. D., Rev. L. C. Barnes, D. D., and Mr. J. E. McAfee will attend all these institutes.

Religious Work at Exposition.

The exposition at San Francisco will open Feb. 20 and close Dec. 4. The Federal Council, of the Churches of Christ in America have appointed a committee of a hundred to attend to the religious phases of the exposition. It is proposed to raise a hundred thousand dollars and 20,000 churches are being asked to give five dollars each in order to provide the funds.

Federation Recommends Studies of Peace.

The Commission on Christian Education of the Federal Council of Churches of Christ in America are recommending to all the churches that they use the Josiah Strong lessons called "The Gospel of the Kingdom" which at the present time are offering studies in war and peace.

The Visitor

THIS is the time of year when the the churches are casting up accounts, tabulating the work done during the preceding twelve months, weighing gains and losses and prayerfully taking up the task again for another season. In the years of his own pastoral responsibilities the Visitor used to magnify the annual meeting in his own mind as an event of unique opportunity and purpose. The church liked to give an entire evening to it, beginning with a congregational dinner and followed by the reports and speeches. This custom seems to be in general use among the churches, if one may judge from the inspiring reports appearing in the Table Talk pages of The Christian Century.

It was the Visitor's good fortune to attend the annual meeting of Central Church, Detroit, on Monday evening, Jan. 11. I had been in that city on the Sunday previous, speaking for the pastor, Rev. C. J. Tanner, in the morning and at the Y. M. C. A. in the afternoon. A fine congregation filled the church. Tokens of progress and hope were in plain evidence both in the service of worship and in the Sunday school. This was reassuring to the Visitor who had heard much about Pastor Tanner's policy of organizing new churches in the residential districts of Detroit at the expense of the mother church down town.

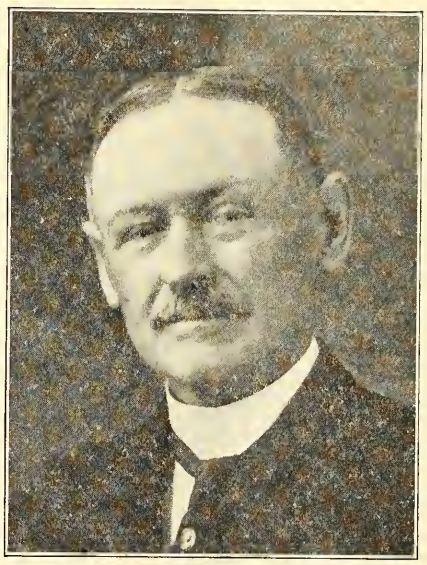
A DOWN TOWN CHURCH.

Until very recently Central Church was the only congregation of Disciples in the city, excepting the Plum street congregation of our non-coöperating brethren. Mr. Tanner's people came from the four corners of the city, some of them more than ten miles, to attend the services. The neighborhood round about Central Church was rapidly being changed from a substantial residential section to one of a more ephemeral character. The church never felt the need of holding on to all its members, as it did a half dozen years ago. But in the face of this Mr. Tanner took the lead in a policy of city mission work that has resulted in the giving up of three sets of his members to form the nuclei of as many congregations in the newer residence districts.

Notwithstanding such congregational unselfishness—or perhaps partly on account of it—the mother church has been more than holding its own in a changing neighborhood and under all the difficulties inhering in a typical "down town" situation. The congregations are uniformly large in the morning, though the problem of the evening service is keenly felt. The Sunday school is vigorous. The Visitor attended the men's class taught by Mr. Wellington Logan, Executive Secretary of the Y. M. C. A., who is a member of Central and an active participant in all its good work. His message to the gallery full of men that morning was vital and urgent and convincing. There also I met again Rev. F. W. Norton, former pastor of Butler College Church in Indianapolis, and before that, I believe, a pastor and leader of our work in the state of New York. Mr. Norton has been working at other tasks than the ministry since going to Detroit, until his health should be recovered. This goal has now been fully attained, if one can judge of appearances, and it is to be hoped that we shall see this capable pastor at his proper life work soon again.

A NOTABLE RECORD.

The Visitor did not get to hear the entire program of the annual meeting on Monday evening but what I did hear interested me greatly. A short history of the work of the Disciples in Detroit was being read by Miss Caroline E. Campbell, an accomplished communicant of this congregation, as I entered the assembly. I was much impressed by both the facts recited and the interesting, "homey" way in which they were told. Every congregation needs to feel the impact of its own past upon its present task. We need the inspiration of the invisible church, the sense of being surrounded with a great cloud of witnesses who have themselves wrought and entered into their reward, but who watch eagerly all our successes and failures and share them with us.



Rev. C. J. Tanner.

At the close of Miss Campbell's reading the congregation voted to have the story printed and put into the home of each present and future member of the church. The full dignity of the church's task does not appear when one takes merely a cross-section of its local and present activities. Only when one sees it in the perspective of years do the sublimity and idealism of its work stand out. To give to a new convert a copy of the Word of God, the divine story of the Church universal, and a copy of a humanly told story of the particular local church—what could be more appropriate?

FAMOUS MEN AS PASTORS.

The Visitor was much interested in the great names connected with Detroit Disciple history. There was Isaac Errett who in 1863 was called from Ionia, Mich., as pastor and who served this church until he removed to Cincinnati to become editor of the Christian Standard. There was Alvin I. Hobbs, the Visitor's first theological teacher, in whose burial service at Des Moines, Ia., twenty years ago, I participated. There was W. T. Moore who, the record tells us, was successful in bringing about a union of the two churches then existing in the city, a union which broke again soon after Dr. Moore's wise and strong hand was withdrawn by his resignation. The line of cleavage between the conservative and the progressive groups in the church could not, apparently, be obliterated and the present Plum street church was organized on a basis of non-coöperation in organized missionary work and opposition to the use of the organ in public worship. This congregation, one of the few such still remaining in the North, is yet substantial and vigorous and possesses as fine a church edifice, perhaps, as any of the non-coöperating congregations in the country.

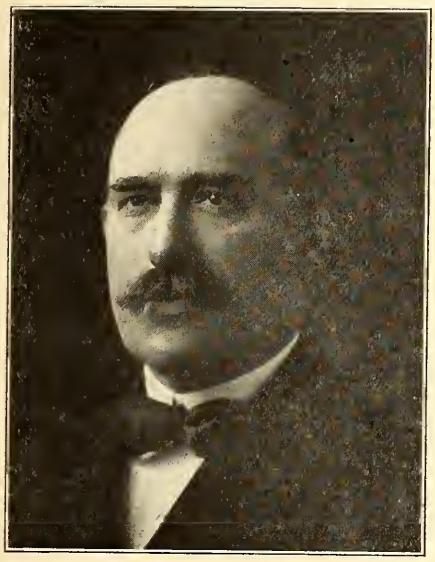
The inability of the two groups to work together in the same city is a sad irony on the plea for Christian unity which both of them make.

The recollection lingers in the minds of many members of Central Church of the visit paid by Gen. James A. Garfield, who was later President of the United States. Gen. Garfield preached a sermon and it is clearly recalled that he preached from the text, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."

A VERSATILE AND UNSELFISH LAYMAN.

Throughout the record of this church the names of the Grays and the Campbells and the Linns and the Hawleys are continually recurring, names still represented in the membership by the second and third generations. One man in whose gracious home the Visitor was entertained at dinner seems to symbolize for his own younger generation the loyalty of those who belong to the older day. This is Mr. Phillip H. Gray. His father, Mr. John S. Gray, was an active and burden-bearing leader in the Detroit church in the brief period of its union and afterward in the Plum street church up to the time of his death a few years since. His mother and brothers are still devoted supporters at Plum street. With the tenderest feeling in his heart toward the Plum street congregation in which he was reared, Mr. Phillip Gray some ten or a dozen years ago united with Central Church where he has rendered a many-sided service to the cause of Christ. He is a man whose religious personality the Visitor's pencil would dearly love to sketch on this page, but that must be deferred for another occasion, either when I can get his consent or when I do not commit the indiscretion of telling him in advance my wish and then having to promise under drastic penalty not to carry it out! It must suffice now simply to set down the fact that this man carries the ideals of Christian service into all the departments of his life. He is the president of Detroit's great Y. M. C. A., a participant in every community enterprise of public progress, the chairman of the finance committee of Central Church, a teacher in the Sunday school, the tenor singer and choirmaster of the quartette choir, and his relation to his pastor was indicated by the fact that when I was about to enter the pastor's study he took out his own ring of keys and let me in!

Of the pastor himself, I will quote the sincere word spoken by Miss Campbell at the close of her historical sketch: "He has put the church on a firm business basis, impressing upon us most earnestly that churches must be as prompt and systematic in meeting their bills as business firms or private individuals should be. He has emphasized missionary activities until our churches in Detroit gave more per capita for missions than any other denomination in the city. He has brought honor on our church in his election to the presidency of the Pastors' Union of the city. And best of all he is the fearless advocate of every good cause whether it be that of temperance, equal suffrage or civic righteousness. Besides all this, he is the sane adviser, the sympathetic friend, the considerate shepherd of his flock. In all of his work he is most ably supported by Mrs. Tanner. He grows, as all should do, with the years; and his influence is as a shining light that shineth more and more unto the perfect day." C. C. M.



Mr. Phillip H. Gray.

POWERLESS PROFESSION.

A Book Review.

By R. P. Shepherd.

What is the matter with us?

Why are such vast tracts of each human life such dreary and unfruitful wastes? Why do home life, church life, community life, seem to drop so often into barren thinking and a desert-like conscience? What is the cause of such frightful religious indifference?

We pray no more as families in the home. We go to church, the preacher prays for us. We go to Sunday-school and the superintendent or teacher prays for us. We go to prayer-meeting and find it, usually, a talk meeting, and too often even that is second-hand talk, clippings from papers or verse references from the Bible, no spontaneity, no individuality and refreshing breath of spiritual vitality. What is the root cause of this practical prayerlessness? Is the time yet come to check the influences which tend increasingly to make personal and group Christianity an unpraying religion?

If there is any one theme which is inseparable from Christian meditation and practise it surely is that of finding the proper place of prayer in conduct and profession. The cause of most of our spiritual disorders will be found to be lack of attention to the highest exercise of the soul in communion with the invisible God. All profession of faith or practice of works is powerless except the whole life be rooted in personal contact with the only God.

We, all of us, have need of guidance to pray, to pray intelligently, acceptably, fruitfully. No one can be a guide to us unless he knows. He must know God as he is revealed in Jesus Christ. He must know, by careful study, the place of prayer in the One perfect life. He must know, by sharp experience, the place of prayer in the life which is being led on to perfection. He must know, by quick and wide sympathy, the place of prayer in the life of his fellow travelers.

Those who have had the personal spiritual guidance of James M. Campbell, or have enjoyed the even higher privilege of close personal companionship with him, his congregations and friends, will find in his latest book,* The Place of Prayer in the Christian Religion, some of the ripest and best fruit of his life. His unusual familiarity with the Scriptures makes it possible for him to weave into rich fabric every reference to prayer which is found in the New Testament. His experiences with life, with men and with God make it possible for him to put his guidance into familiar and living terms.

The work deserves to be studied by groups in every home and church group in the land, for it, more than any other modern message, is calculated to transform powerless profession into world-conquering passion empowered by true prayer. Each of the nineteen chapters is a spiritual stimulus and tonic. The 303 pages are so many incentives to new life in God with him.

*The Place of Prayer in the Christian Religion. James M. Campbell. 303 P. 8 mo. Methodist Book Concern. $1.00.

The Light of the World

(Concluded from page 9.)

beauty flowing from the Christ? Stephen's face must be like a ruby smitten by the sun, or, as the old song suggests, there must be more than a garden in his face; something of the ultimate beauty, born of the very life of God, must have passed into his countenance.

Ruskin called Dante the central man of all the world; and Carlyle held that "Dante is world-great, not because he is world-wide, but because he is world-deep." But there are those who think that Dante's world-greatness is due neither to his world-wideness nor to his world-deepness, but to his heaven-highness. A kind of supernatural loftiness, a strain of celestial sublimity, characterizes this man who gave voice to ten dumb centuries. But do you not think that the august man has grown tremendously during his 600 years' absence from the earth? Who shall say what grander dimensions are his, with his nearer, clearer vision of that Love which moves "the sun in heaven and all the stars?"

CHRIST IN THE EARTH LIFE OF MAN.

A further consideration is the encouragement which Christ's fathomless Saviorhood gives to men and women now on the earth, right here in the thick of things, when the planet seems staggering under its weight of woe and sin and injustice. Emerson once said that the man never lived who could feed us ever. And he is grandly right—no mere man can be the Bread of Life to the souls of men. Some of these ages, those belated thinkers, professing to be advanced, will wake up to the fact that they are some centuries behind the times. We are only truly up with the times as we are livingly in with the eternities.

No—a thousand times no—no mere man can feed us; but God manifest in the flesh; God strengthening our weakness; God stooping to our lowliness and lifting us to the high still places in Christ—such a God verily feeds all who will have His food. Imparting to blind mortal eyes the loveliness that is immortal, He makes life suddenly sweet by opening it to His Unsearchable riches. In His presence hunger and thirst vanish utterly away, save as they make the soul more capacious for His food and drink. Giving to men a distinct heavenliness of temper, He makes them assuredly aware that, however dark the night, the shadow-draped hills but conceal a brighter dawn. "I am the light of the world"—the light of all worlds; the light that never goes out, but burns glowingly on and on, until heaven's light and earth's darkness shall kiss each other in the white radiance of eternity.

What a glorious commentary on this passage is Mrs. Alice Meynell's poem, "Christ in the Universe," than which Albert Cock, in the British Review, said a greater poem had not been written in the last hundred years:

With the ambiguous earth
His dealings have been told us; these abide;
The signal to a maid, the human birth,
The lesson, and the Young Man crucified.

But not a star of all
The unimaginable stars has heard
How He administered this terrestrial ball;
Our race have kept their Lord's entrusted word.

Of those earth-visiting feet
None knows the secret, cherished, perilous—
The terrible, shamefast, frightened, whispered, sweet
Heart-shattering secret of His way with us.

No planet knows that this
Our wayside planet, carrying land and wave,
Love and life multiplied, and pain and bliss,
Bears as chief treasure one forsaken grave.

Nor in our little day,
May His devices with the heavens be guessed.
His pilgrimage to thread the Milky Way,
Or His bestowals there be manifest.

But in the eternities
Doubtless we shall compare together, hear
A million alien gospels, in what guise
He walked the Pleiades, the Lyre, the Bear.

Oh, be prepared, my soul,
To read the inconceivable, to scan
The million forms of God those stars enroll,
When in our turn we show to them—a man.

Every man under British arms on land or at sea had a plum pudding for Christmas Day dinner. Forty thousand dollars' worth of plum puddings were sent to the men at the front in the war in Europe.

The Sunday School

SAMUEL CALLED TO BE A PROPHET.

INTERNATIONAL UNIFORM LESSON FOR FEBRUARY 14.

1 Sam. 3:1-13, 19, 20. Memory Verses, 8, 9. Golden Text.—Speak, Jehovah, for thy servant heareth. I Sam. 3:9.

American Standard Bible.

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And the child Samuel ministered unto Jehovah before Eli. And the word of Jehovah was precious in those days; there was no frequent vision. (2) And it came to pass at that time, when Eli was laid down in his place (now his eyes had begun to wax dim, so that he could not see), (3) and the lamp of God was not yet gone out, and Samuel was laid down to sleep, in the temple of Jehovah, where the ark of God was; (4) that Jehovah called Samuel: and he said, Here am I. (5) And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. (6) And Jehovah called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou calledst me. And he answered, I called not, my son; lie down again. (7) Now Samuel did not yet know Jehovah, neither was the word of Jehovah yet revealed unto him. (8) And Jehovah called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou calledst me. And Eli perceived that Jehovah had called the child. (9) Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Jehovah; for thy servant heareth. So Samuel went and lay down in his place.

(10) And Jehovah came, and stood, and called as at other times, Samuel, Samuel. Then Samuel said, Speak; for thy servant heareth. (11) And Jehovah said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. (12) In that day I will perform against Eli all that I have spoken concerning his house, from the beginning even unto the end. (13) For I have told him that I will judge his house for ever, for the iniquity which he knew because his sons did bring a curse upon themselves, and he restrained them not.

(19) And Samuel grew, and Jehovah was with him, and did let none of his words fall to the ground. (20) And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of Jehovah.

Verse by Verse.

BY ASA MCDANIEL.

1. **The child Samuel.** Samuel means "Ask of God." Read the first two chapters of Samuel. He is the hero of the story and not the author of the book.—**Ministered unto Jehovah.** Minister means servant. It was the duty of Samuel to help Eli in the service of the sanctuary. His duties, however, were varied, one of which was to open the doors of the temple. v. 15.—**The word of Jehovah was precious in those days.** Precious, in the original, means rare. The priests and the people had departed from Jehovah, hence they received no message.—**Frequent visions.** Hebrew, widely spread. RVm. The prophets were rare in Israel's life at this time.

2. **It came to pass in that time.** It was during the period of this scarcity of revelation.—**Eli was laid down in his place.** He slept near the sanctuary, and had retired for the night.

3. **The lamp of God was not yet gone out.** The sacred lamp was lighted at sunset and kept burning all night. Ex. 27:20, 21; Lev. 24:1-4.—**In the temple of Jehovah.** The Hebrew word translated "temple" means dwelling place and is so translated when referring to rulers.—**Where the ark of God was.** Samuel slept in the apartment in which the Ark stood, and near that of Eli.

4. **Jehovah called Samuel.** Samuel awoke to the consciousness of his holy task as a prophet of God.—**Here am I.** A common form of Hebrew answer when one's name is called. Compare Gen. 22:1, 11; Isa. 6:8.

5. **He ran to Eli.** Samuel thought the call came from Eli. Note his alacrity to obey the aged priest. He is bidden to return to his place.

6. **Jehovah called yet again.** Jehovah called again with the same result as before. Samuel's readiness to obey should teach us the same virtue.

7. **Samuel did not yet know Jehovah, and the word of Jehovah had not yet been revealed to him.** The remark is added to explain how it was that he did not recognize the voice of Jehovah.

8. **Eli perceived that Jehovah had called the child.** The third call convinced Eli that Jehovah was calling Samuel, and the aged priest gave him instructions accordingly.

9. **Speak Jehovah; for thy servant heareth.** When God calls this is the most fitting response to make. He calls all, but we are not always willing to heed the call.

10. **Jehovah came, and stood.** The voice became to Samuel the vision and when the call came again, Samuel replied as he had been instructed to do by Eli.

11. **I will do a thing in Israel.** The impending defeat of Israel by the Philistines described in the fourth chapter.—**The ears * * * shall tingle.** An expression describing the effects upon the people when they receive the news of calamity.

12. **In that day.** The time when the house of Eli will be completely overthrown.—**I will perform * * * concerning his house.** See I Sam. 2:27-36.—**Beginning even unto the end.** Proverbial way of saying I will do it thoroughly.

13. **Judge his house.** Punish his house.—**The iniquity which he knew.** Eli was not ignorant of his son's wickedness, and had he honored his office he would not have allowed them to remain in office. The interests of his family could not have outweighed the claims of God.

19. **Samuel grew and Jehovah was with him.** A very common Old Testament expression. See Gen. 21:22; 28:15; 39:2; Ex. 3:12; Josh. 1:5; Judges 6:16; I Sam. 16:18. Compare also Luke 2:52.—**Did let none of his words fall to the ground.** That is, he confirmed them so that they were not useless.

20. **Dan even to Beersheba.** The phrase denotes the total extent of Israel. Dan was at the extreme north and Beersheba at the extreme south.—**A prophet of Jehovah.** One who speaks for Jehovah. A moral leader of his people.

Dedicating a Child

The Lesson in Today's Life.

BY JOHN R. EWERS.

What would you do for your child? I was in a home the other evening when a little boy was dying. Nurses moved softly about. The doctor was exhausting the last resource of his profession. The leading specialist in the city had come and gone, leaving no word of hope, but saying rather bluntly, "In two hours your child will be dead." "You have done all that you could," I said, brokenly, to the father. It was a moment when something must be said and there was so little of comfort that one could say. "Yes," he replied, "but I would slave all of my life for that little fellow if I could only keep him with me." He spoke the truth. There is nothing we would not do for our children. We would spend money like chaff. We would toil cheerfully by the year nor account it aught but joy. But are we willing that our children should develop to their utmost? Are we willing that God shall have his way with them? Have we ever courageously given them entirely to God to use as missionaries, as preachers or to use in any way he pleases to upbuild His kingdom?

Rev. John R. Ewers.

HANNAH AND SAMUEL.

Here is a mother who wanted a son. God gave Samuel to her. She gave Samuel to God. It is a beautiful story. And when she gave him to God she assured his eternal greatness. Samuel dedicated to money-making or cattle-raising would have been a mere nobody. He would have perished with all the other Sams. It is our relation to God that immortalizes us. She took her boy to the church and he grew up in it. The richer our experience the deeper our conviction that the most powerful influence in the world is the home. Church and school have a desperate time overcoming the influence of a poor home. Here is a lesson for the women's class. What are the mothers doing to train their children religiously and to lead them into the church? It is a very timely question. Thousands of children are damned in their homes. They have no chance. There is no honesty, modesty, industry, truth or virtue in their homes—how can they amount to anything? Foolish mothers seem bent upon ruining their children in the upper classes. Foolish fathers seem determined to do everything possible to make their sons worthless!

SAMUEL HEARS GOD.

It is wonderful, the way in which God calls the children! A mother talked with me yesterday about her nine-year-old little girl who wanted to become a Christian. Here was Samuel about ten or twelve living in a temple and he heard God calling him. Can you hear that childish voice answering three times in the silent night, "Here I am, Lord?" He was ready. He had been made ready. He was in the right place. He was in the right mood. He heard. He answered. The Almighty God spoke to that little lad and the lad heard and answered. Samuel always heard. When he was old he wrote in a book that sage advice about teaching children the word of God: "When you walk in the way, when you sit in your house, when evening shadows gather, when the morning light breaks, teach, teach, teach your children the word of God." Thus did the old man honor his mother. When he was old he did not depart from the straight paths.

A HARD DUTY.

The very first duty laid upon the shoulders of the lad was enough to stagger a mature man. He had to go and tell Eli, his master, his teacher, that punishment awaited him. "But not a word fell to the ground." Something of that sturdy, thorough-going-ness communicated to him by his mother made it possible for him to do his duty without compromise.

PRACTICAL ANGLE.

Fathers and mothers should lead their children to the house of God. When Sunday morning comes the father is to say, "Come" not "Go." There is no sight much more encouraging than to see the streets filled with parents leading their boys and girls to Sunday-school. The man goes to the Men's class, the woman goes to the Women's class, while the children go to their classes. Then all meet for worship.

The Mid-Week Service

By Silas Jones.

TOPIC FOR FEBRUARY 10.

The Strength of Jesus. Mark 1:1-28.

A man's strength depends upon the number and intensity of his desires and their organization. He who has a few intense desires is strong but he who has many intense desires is stronger. Both may be weakened by conflicting desires. To have many or few feeble desires is to be weak. The strong man knows what he wants and he knows that he wants it. He will stake his reputation and his life on the effort to get what he thinks he ought to have. His word has power.

The Appeal of Jesus.

It is a favorite occupation of weak persons to criticise their town, their church, the institution that gives them employment and a living, and their friends. The strong man has a better occupation. He makes an appeal to the backward town, the discouraged church, and the careless friend. He sees the possibilities in all and he knows how to make vivid to others what is vivid to him. Gregory of Neo-Caesarea found in his native town only seventeen Christians on his return to it after Origen had led him into the light. He so transformed the place by his labors that men called him "Thaumaturgus" (wonder-worker). The strength of Jesus is shown in his appeal to all sorts and conditions of men.

Treatment of Evil Men.

R. E. Speer quotes a lawyer as saying to a graduating class: "When a man has proved himself a thorough-paced scoundrel, treat him like one, affront him, oppose him, risk something, risk all, to break down his influence, to terminate his career; do this and you will feel a happiness inside you that is royal and you will be one among a thousand." If we have not the strength to oppose scoundrels, we are too weak to be of much use in this world. In religious organizations, in political parties, in social circles the scoundrel makes his appearance and he will have his way if he can. If he does not, it will be because good men will not stand aside for him. But there is danger for the man who specializes on rascals. He becomes harsh, narrow, intolerant, selfish, and often he loses the ability to distinguish between right and wrong. The way of Jesus is better. He came to save men, even the worst of them. His opposition to the bad in men was subordinated to his purpose that men should know how good they might be.

Meeting Temptation.

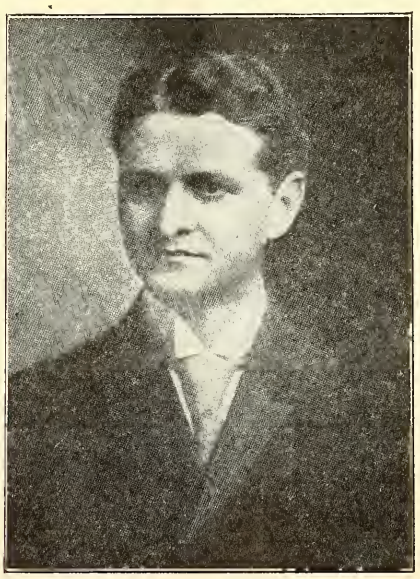
"The other philosophers," writes Seneca, "deal with us gently and coaxingly, just as our accustomed family physicians usually do with our bodies, treating them not by the best and shortest method, but by that which we allow them to employ; whereas the Stoics adopt a manly course, and do not care about its appearing attractive to those who are entering upon it, but that it should as quickly as possible take us out of the world, and lead us to that lofty eminence which is so far beyond the scope of any missile that it is above the reach of Fortune herself." Jesus does not put the emphasis where the Stoic does, but he does call for men to be heroic in meeting temptation. He set the example. The cry of the multitude and the subtle diplomacy of the ruler never deceived him and never led him astray. To please or to displease was not the first consideration. There was a duty to perform and the whole life was dedicated to the performance. The strong man scorns the easy task. Difficulty invites him. Danger, when it is along the path of duty, stimulates him. The task of Jesus was supremely great. He rejoiced to do it and to call men to follow him into difficulty and danger connected with so great a work.

Luke 4:16-31; 6:1-5; 11:37-54; Matt. 9: 10-17; 15: 1-9; 16:21-28; 21:12-13; 22:15-22; Mark 12:41-45.

Disciples Table Talk

Franklin Circle, Cleveland, for Social Service.

Franklin Circle Church, Cleveland, O., where W. F. Rothenburger is in his seventh year of ministry added to their second annual every-member canvass a budget of $30,000 for a modern Bible School and Community House and for the repairing of their pipe organ. A committee on plans spent two months studying other plants, and on Sunday morning, December 27, presented to the congregation the result of their labors with the use of a stereopticon. The plans were enthusiastically adopted and the official board authorized to proceed with the structure as soon as a certain amount could be secured in good pledges. After the morning service on Sunday, January 10, the seventy men who had been selected to make the canvass were guests of the church at the Young Men's Christian Association where the teams received final instructions and assignments. One of the most effective features of the preparation was a demonstration on "How to do it" by three of the committeemen. Mr. A. R. Teachout had already presented the church with a lot adjoining the present building and the men started out with assurance and enthusiasm. The office wore the appearance of an election center from 6 till 8 o'clock in the evening where reports were received. On the following Wednesday evening the prayer meeting was turned into an experience meeting by the men who did the canvassing, and the final reports showed a surprising result. The required amount to begin the building had been overreached, the missionary budget which included the support of the station of sixteen native workers at Nantungchow, China, was so nearly reached that the final reports are expected to cover the balance, and the current expense budget will be provided for. The new plant will be joined to the present building with four adequate entrances on two floors, and besides providing modern equipment for a thoroughly graded and departmentalized school it will include a gymnasium, bowling alleys, shower baths, offices, a friendship room, game rooms, club rooms, kitchen, moving picture apparatus, baptistery, assembly room and custodian's quarters. The work of building will be begun at an early date.



Rev. W. F. Rothenburger, of Franklin Circle Church, Cleveland, Whose Congregation Will Build a Modern Sunday-school and Community House.

Successful Pastor at Houston, Tex.

W. S. Lockhart has been at Houston, Tex., for four and a half years. In that time the Central church has had 800 additions, the church has been made a Living Link in the Foreign, Home, State and C. W. B. M. boards besides being a regular contributor to the local charity and to other missionary interests.

Matron of Orphans' Home Resigns.

Miss Addie Bell, who was matron of the Christian Orphans' Home of Louisville during the past year, has resigned. The board of directors are facing a difficult task in finding some one to fill this place. They wish a widow and mother between the ages of thirty-five and fifty.

Dr. and Mrs. Dye Go to the Philippines.

Since the way was not open for Dr. and Mrs. Royal J. Dye to return to the African field where they came to be so well-known to Disciples, they will be sent out by the Foreign society to the Philippines where they will be stationed at Aparri. In case Mrs. Dye can stand the climate, this will present another opportunity for the talents of these devoted workers.

Leslie W. Morgan at the City Temple.

Leslie W. Morgan, pastor of one of the churches in London, was invited to conduct a mid-day prayer meeting at the City Temple on Dec. 16. This church is the one presided over by R. J. Campbell of "The New Theology" fame. These mid-day meetings are arranged by the National Free Church Council, and while they are not largely attended they have proven of great help to those who could attend.

Disciple Soldier Killed in War.

The Christian Monthly, the medium of communication of the English churches, has been publishing the names of all the Disciple soldiers in the British service at this time in the great world war. Word has been received that Corporal A. R. Banton of Hornsey church was killed in action in the battle of the Aisne on Sept. 15.

Success at Beaver Falls, Pa.

First church at Beaver Falls, Pa., progressed during 1914. The total receipts for the year were $5,031.75 and the disbursements, $4,770.20. There were 163 accessions to the membership which is now 506. The pastor, C. M. Smail, made 1,320 calls. The total attendance for the year at the Sunday-school was 11,234. The church has established a mission.

Church in a Hard Field.

First Church, Birmingham, Ala., is not only a down-town church with all the usual down-town problems, but its membership is widely scattered over the fifty square miles of the Greater Birmingham District. To minister to this membership the second service of the day is held at five o'clock; and in order to reach those who will not attend the regular services of the day, a third preaching service has been held at a down-town theater at eight o'clock. The best features of the year's work in 1914 have been its larger social service and its increased missionary interest. There were 51 additions. The missionary offerings were $1,809.00.

Annual Report from Long Beach, Cal.

First church, at Long Beach, Cal., of which James N. Crutcher is pastor, has issued its annual report. During the past year the church raised $6,448.07 on its budget fund and $2,026.24 for its missionary fund. All of the auxiliary societies presented interesting and illuminating reports.

New Pastorate Brings Progress.

Last September, South Lawrence church of Wichita, Kans., called G. J. Chapman to their field. Since that time 35 have been added to the membership of the church at the regular services and the pastor will hold some special evangelistic services shortly. The fiscal year has just closed with all obligations met in full and a thousand dollars in the building fund. The membership of the church is 455 and the Sunday-school attendance continues around the three hundred mark.

Prosperity at Anderson, Ind.

On Wednesday evening, Jan. 13, Central Church of Anderson, Ind., held their annual meeting. The report shows all bills paid and money in every department of the church. During the year they raised for all purposes $9,253.96. Out of this amount they gave $2,600 to missions and benevolences. They have three living-links in India. Mrs. Springer who went out from this church at her own charges wishes the local church to have the credit for the amount of her salary. This added to the $2,600 given gives them $3,300 for missions and benevolenees. They have had 140 added to the church at the regular services and the spiritual tone of the church is higher than at any time during the present pastorate. J. Boyd Jones is now in the fifth year of his pastorate. The last year has been by far the best since he came. They had A. C. Smither of St. Louis to give the chief address. The Bible school averaged 701 for the year and they have the goal at 800 for this year. Eighty of the people who united with the church came from the Bible school last year.

Church Has Great Growth.

The year 1914 was a most prosperous one for the Valparaiso. Ind., Church. At the annual meeting, held Dec. 30, reports from all departments of the church indicated steady substantial growth. There were 351 additions to the membership during the year and the offerings amounted to $8,000. The audiences are large. The church conducts, each Sunday, five Sunday-schools, four in the country with officers and teachers supplied by the Valparaiso Church. Four young men are preparing for the ministry. Two of these are already doing effective work. Pres. H. B. Brown has sufficiently recovered so as to be able to attend both services on Sunday. Claude E. Hill is in his sixth year with this church which is united and happy in its work. Pres. Miner Lee Bates of Hiram and Dr. R. H. Crossfield of Transylvania were present and made addresses at the annual meeting.

Union Avenue, St. Louis, Reduces Debt.

The annual meeting of the Union Avenue church of St. Louis, Mo., was held recently and a large audience listened to interesting and significant reports. The total receipts last year of the church were reported to be $24,554.66. The building debt was reduced during the year by $3,400, the debt now standing at $88,000. B. A. Abbott, in his annual report, said he had made 530 pastoral visits, a part of the 3,825 visits made by the church organization during the year. He said he was anxious for his congregation, now numbering 774 resident members, to add to its singing repertoire. He urged the use of the telephone as an adjunct in calling, saying that one of the Sunday-school classes during the year had made 400 calls over the telephone for the good of the church.

Judge Lobingier Presides Over Saturday Club.

Judge C. S. Lobingier, formerly of Chicago, and a member of Hyde Park Church, now judge of the U. S. Court for China, and stationed at Shanghai, was chairman of the Saturday Club at a recent important meeting held on November 21. In his introductory remarks, Judge Lobingier said: "We are fortunate in having with us today a group of speakers representing various phases of the New Era in the Far East and especially in China. One of them is prepared to outline relative to China's part the great enterprise which the New Year will see materialize on the other side of the ocean. Another will tell us of one of the old industries of China and how it flourishes under the new regime. These topics relate to the material side of the new Far Eastern movement, a very important side when properly supplemented but quite insufficient in itself without the moral and spiritual phase which alone makes possible the highest civilization. The third who, by a fortunate coincidence, happens to be in our midst on this occasion, bears a message regarding this latter phase and it is peculiarly fitting that Mr. Sherwood Eddy, Asiatic secretary for the International Y. M. C. A., should be the bearer of that message, for during nearly twenty years he has been associated with the Far East and with the work of John R. Mott, who, it is well known, was at one time President Wilson's choice as American Minister to China.

Dr. Garvin May Leave William Woods.

It is reported by a Fulton newspaper that Dr. Joseph L. Garvin, president of William Woods College, at Fulton, told the Board of Managers at the November meeting that he would not ask for re-election as president of the school for the next scholastic year, 1915-16. It will be remembered that Mr. Garvin resigned the pastorate of one of our churches in Seattle, Wash., to accept the presidency of William Woods College. His work as pastor of the largest congregation of the Christian Church in Seattle was so successful and constructive in its nature, that he was unanimously chosen by the board to head William Woods. During his incumbency as president the entire college has been refurnished, hardwood floors laid throughout the building, complete equipment of Knabe pianos provided for the conservatory and numerous other improvements made to the physical property of the college. In addition to this William Woods has been fully accredited as a junior college by the University of Missouri. W. E. Jameson, president of the College Board, is reported as speaking of Dr. Garvin in the following complimentary terms: "Speaking for myself and other members of the Board, I can say that Dr. Garvin leaves William Woods College with the warmest regard of every member and the severing of his relation with the college is voluntary on his part. Dr. Garvin has energy and dynamic power far above the average man. As to his administrative and executive powers the present condition and standing of the school speak better than I could voice it." It is rumored that Dr. Garvin will continue in educational work, probably in some university or as head of a large co-educational institution.

Dr. J. L. Garvin, who it is rumored will resign the presidency of William Woods College.

Church Prints Pastor's Sermons.

Linwood Boulevard church, Kansas City, of which Burris A. Jenkins is pastor, has arranged to print their pastor's sermons in leaflet form which are sold for five cents each. Dr. D D. Campbell, 727 Skukert Bldg., Kansas City, is chairman of the committee that has in charge the work of extending their pastor's ministry. The following sermons have already been printed, "Inspiration," "The Creation," "The Atonement," "The Future Life," "The Incarnation," "The Church on Trial," "All that is Within Me," "Never Man so Spake," and "He that Shall Come."

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Seattle, Wash., First; Dr. I. N. McCash, evangelist; continuing.

Paris, Ill., H. H. Peters, pastor; Herbert Yeuell, evangelist; 32 accessions; continuing.

Terre Haute, Ind., Dean Street; B. H. Bruner, pastor and evangelist; continuing.

Independenee, Mo., O. E. Hamilton, evangelist; continuing.

Selah, Wash., B. H. Lingfelter, pastor; W. F. Turner, evangelist; continuing.

Marysville, Mo., W. H. Pinkerton, evangelist; continuing.

Arkansas City, Kans., J. V. Coombs, evangelist; continuing.

Monmouth, Ill., J. J. Harris, evangelist; 7 accessions; continuing.

Berkeley, Cal., South; Thomas A. Boyer, evangelist; closed.

Wichita, Kans., West Side; J. J. Carter, evangelist; continuing.

Chandlerville, Ill., B. A. Aylesworth, evangelist; continuing.

Ravenwood, Mo., Lloyd Ellis, pastor and evangelist; 20 accessions; closed.

Manilla, Ind., E. F. Daugherty, evangelist; continuing.

Rock Falls, Ill., L. C. Moore, evangelist; continuing.

Charleston, Ill., Jas. M. Rudy, evangelist; continuing.

Greater Hawbuck, Ill., R. N. Lawyless, evangelist; continuing.

Kansas City, Mo., Burris A. Jenkins, pastor and evangelist; 20 accessions; continuing.

Flora, Ill., Frank A. Sword, evangelist; beginning Jan. 31.

Columbia, S. C., John B. Dickson, evangelist; continuing.

Lawrence, Kans., Minges Evangelistic Company; 200 accessions; continuing.

Hutchinson, Kans., E. E. Violett, evangelist; continuing.

Portsmouth, O., Crayton S. Brooks, evangelist; continuing.

Winameg, O., C. L. Organ, evangelist; continuing.

Dundee, Ind., Wm. Cunningham, evangelist; continuing.

Missouri Valley, Ia., J. T. Houser, pastor; closed.

Milbury, O., C. J. Sharp, evangelist; continuing.

Houston, Tex., Houston Heights; Claude E. Hill, evangelist; 30 accessions; continuing.

Manhattan, Kans., S. B. Moore, evangelist; continuing.

Circleville, Kans., Duncan McFarlane, evangelist; continuing.

Fairfield, Ill., U. S. Johnson, evangelist; continuing.

Nora Springs, Ia., Loren Inman, evangelist; continuing.

Salem, Ill., J. F. Rosborough, evangelist; continuing.

Clyde, Kans., H. J. Meyer, pastor and evangelist; continuing.

Albion, Ill., T. J. Clark, pastor; W. E. Harlow, evangelist; Frank McDonald, singer; 44, of these 36 by confession of faith; continuing.

CALLS.

W. B. Phillips, from Grayville, Ill., to Wheatland, Wyo.

C. H. Gilmore, from Prescott, Ark., to Kaufman, Tex.

J. N. Darnell, from Gallatin, Mo., to Fayette.

Frank L. Van Voorhis, from Janesville, Wis., to Billings, Mont.

L. B. Coggins, to Webb City, Mo.

Jas. N. Thomas, to Ottawa, Kans.

H. H. Wagner, from Muskegon, Mich., to Star City, Ind.

Major K. Griffith, from West Frankfort, Ill., to Tuscola.

B. H. Linville, from Ogden, to St. Joseph, Ill.

O. S. Reed, from Canon City, Col., to Manzanola.

Charles Schoonover, from San Angelo, to Amarillo, Tex.

E. M. Richmond, to Armstrong, Mo.

RESIGNATIONS.

R. J. King, Rossville, Ill.

Menzo B. Ainsworth, Georgetown, Ky.

V. G. Hostetter, Shenandoah, O.

J. Newton Cloe, Abingdon, Ill.

T. J. White, Fremont, O.

Report From Terre Haute, Ind.

First Church at Terre Haute, Ind., has had a busy year in that city where the government is prosecuting the local politicians. The church has received $16,707.01 in cash during the year of which $1,893.92 went into the campaign of the Fife Evangelistic Company. The church had 485 additions during the year and now has an estimated membership of 1651. About seven hundred dollars was put into missionary work.

The Best Things the Pastor Said.

The Loyal Daughters' Class at Central Church, Buffalo, N. Y., where B. S. Ferrall is pastor, had a social evening recently and there were talks by three members of the class on "The Best Pulpit Utterances of the Past Month." The pastor made an address on "The Things that Count."

A Much Used Baptistry.

First Church of Vincennes, Ind., where E. F. Daugherty is pastor, has a much used baptistry. The Presbyterians of McKinley Avenue Church used it recently as did the North Vincennes Methodist Church. And then First Church is using it all the time anyway, so many are being inducted into the church at Vincennes. First Church has called Mrs. Adah Torrey Henderson of St. Louis to be pastoral helper.

Pastor Refuses Salary Increase.

First Church of Frankfort, Ky., on a recent evening at a business meeting adopted a budget which provided for a raise of salary for the pastor, Roger T. Nooe. The pastor thanked the congregation for the action taken but declined to avail himself of the increase offered.

W. R. Burton Victim of Amnesia.

W. R. Burton, whose mysterious disappearance from Fairmont, Minn., has been noted, was picked up unconscious in New York City, at Fifth Avenue and 42nd Street, Sunday afternoon, January 10, 1915. Regaining consciousness at the hospital after an operation, he was restored from a case of amnesia. He disappeared from Fairmont, December 15, 1914, and in the interim had enlisted in the navy at Key West, Fla., as a musician. He was assigned to the training ship "Maine," came to New York aboard the "Ozark." He is at the Navy Hospital regaining his health and strength. Steps are being taken to secure his release from the service in the navy.

Annual Report of Brooklyn Church.

Sterling Place Church of Brooklyn, N. Y., of which M. M. Ammunson is pastor, issues a very interesting annual report. The pastor made 26 special addresses, addressed 34 Y. M. C. A. shop meetings and made 618 calls. There were 38 additions to the church and the total receipts for the year were $6,799.46. In five years of the present pastorate, there have been 152 additions, a ten thousand dollar mortgage wiped out, improvements on the building of $2,500 and a total amount raised for the budget and missions of $42,000.

"Everybody-at-Church" Sunday.

Central Church of Richmond, Ind., reports having an "Everybody-at-Church" Sunday on January 17, at which there was an attendance of 915. This was a hundred more than any church in the city had, it is reported. W. R. Motley is the pastor.

Sister of Governor Drake Dies.

Paid tributes by the governor of Iowa, by the trustees, faculty and students of Drake University and by a host of friends, funeral services for Mrs. Henrietta T. Carpenter were held at the University Place Church of Christ recently. The remains were interred in Woodland Cemetery by the side of her husband, George T. Carpenter, the first chancellor of Drake University. Many of the former students and teachers of Drake University were present in honor of the woman who established the first home in what is known at this time as University Place and from which home the present university had its growth. Following the prayer by Prof. A. M. Haggard, Governor George W. Clarke paid the tribute of a man, who, as a boy, had spent a year in the Carpenter home and had known Mrs. Carpenter in the most intimate associations. Governor Clarke declared that he believed Mrs. Carpenter one of the most noble women, not only because she was kind to him but because she was kind to everyone and that no higher tribute could be paid than to say that a person is good and kind. He told of her influence on his own life and how, when his son left for school, he had the privilege of sending him to the Carpenter home, knowing as he did that "a boy could not go far wrong who came in daily touch with a woman like Mrs. Carpenter." In the absence of President Hill M. Bell in Chicago, Prof. C. O. Denny of the Drake faculty, read resolutions of respect from the trustees and faculty of Drake and spoke of the place Mrs. Carpenter had in the life of the school. Dr. Medbury spoke the closing words of appreciation, speaking especially of the place the deceased had in the life of the University Church and some of the philanthropies she had been instrumental in starting in the city of Des Moines, notably the Children's Home at Twenty-first and High Streets. Mrs. Carpenter was a sister of Governor Drake.

Religious Education Conference at Drake.

A religious education conference will be held at Drake University February 1-4, 1915. Those present will be the professors of religious education among the Disciples of Christ, the officers and departmental superintendents of the National Bible-school Department of the A. C. M. S. and the members of the National Field Workers' Association. Among the speakers for the conference will be Walter S. Athearn, C. E. Underwood, W. C. Bower, H. Newton Miller, Miss Grace Jones, J. P. Rowlison, W. E. Frazee, Robert M. Hopkins, Myron C. Settle, Walter M. White, C. W. Dean and Garry L. Cook. There will be a debate on the subject, "Resolved, That the Sunday morning unified program should be generally adopted." Frank James of Atlanta, Ga., affirms, and L. C. Oberlies, of Lincoln, Neb., denies. There will be an address giving a summary of the courses now offered in Disciple colleges on religious education and another paper will deal with the question whether different colleges should specialize upon different phases of the work or whether each college should undertake to cover the whole field.

In and Around Chicago

Irving Park Church, where W. G. Winn ministers, has already enclosed the addition to their building where the primary department of the Sunday-school will have quarters. This improvement is to cost a thousand dollars. The gymnasium of the building is to be changed into quarters suited for another type of social activity and the building will be kept open all day for various kinds of social life in the community.

Asa McDaniel, who has been the efficient minister at Harvey for several years, has resigned to take effect on May first. During his pastorate he has studied part of the time at the University of Chicago and he has steadily grown in his intellectual life, and at the same time has kept close to the realities in his parish relationships. He has not yet accepted a call to any church.

Secretary Grant K. Lewis, who will speak at the Quarterly Assembly of Chicago Disciples.

Among the new students for the winter quarter at the Disciples Divinity House is a son of Professor Pearson of Hiram College. During this quarter, the Disciples of the university have an assembly in Haskell Building on Thursday evening.

The auxiliaries of the C. W. B. M. of Memorial Church and Hyde Park Church, held a joint meeting at Memorial Church on a recent afternoon, with very profitable fellowship.

Announcements are out for the new book of sermons by E. S. Ames, which are being published by Houghton, Mifflin and Company. These sermons were delivered at Harvard University while Dr. Ames was university preacher there on two different years. They present in sermon form the results of the investigations in religion that were given the public in part in "The Psychology of Religious Experience." The title of the new volume of sermons is "The Higher Individualism." There is already considerable advance demand for the book. Eight sermons are printed in a volume listed at a dollar and ten cents net.

W. G. Baker, pastor at Batavia, read a paper before the Ministerial Association on January 25 on "The Institutional Church."

C. C. Morrison was invited by the Sunday-school union of the Disciple churches of Cleveland to address these workers on Thursday evening, January 28.

H. L. Willett is scheduled to speak before the great Y. M. C. A. religious meeting at Detroit on the afternoon of January 31. This is the largest association in the world. In the morning of that day he is the preacher at Westminster Presbyterian Church.

Grant K. Lewis, secretary of the American Christian Missionary Society, has been added to the list of the speakers that will appear on the program at the Quarterly Assembly of the Chicago Disciples held under the auspices of the Chicago Christian Missionary Society. The meeting is at the First M. E. Church, in the loop, at the corner of Washington and Clark Streets. The other speakers are Basil S. Keusseff, Dr. P. L. Prentis and O. F. Jordan. The program is a symposium on the theme "Better Quarters for the Russian Mission." The churches will be asked to make pledges to the work of the society at this meeting.

Stephen J. Corey and W. C. Bower, who have recently returned from a round-the-world missionary tour, in which they have made detailed study of missionary problems, will speak before the Chicago ministers at the City Club, 315 Plymouth Court, from ten to twelve on Monday, February 8. Mr. Corey will preach at Evanston on Sunday morning, February 7, and at Irving Park Church on the evening of that day. On the evening of February 8, the students and instructors of the Disciples Divinity House will give a dinner to Mr. Corey and hear more of his travels and experiences.

Evanston Church is interested in church attendance. The ushers' report of last year is used for a standard and each month this year, the effort will be made to excel last year's attendance record at morning service. During January the gain was thirty per cent. No special devices are used except the announcement of this interest in the calendar of the church.

Evanston church ladies are arranging for the third annual Lincoln dinner which this year will be held on the evening of February 11. There will be toasts on Lincoln around the dinner table.

Progress at Oskaloosa, Ia.
The annual meeting was held recently in Oskaloosa, Ia., church where Chas. S. Earley is pastor. The pastor's report was first in order, showing that during his ministry at this place, 130 sermons had been preached; board and committee meetings attended, 76; calls made, 575; letters and cards sent out, 1,025. There have been 149 additions to the membership of the church. Eight thousand dollars was raised for all purposes, of which $800 was given to missions. The church is reported to be in a most harmonious condition and plans are being made for a very aggressive campaign in the new year.

Fife Brothers Union Meeting Quits.
The Fife Brothers' Evangelistic company were to have held a union meeting in North Yakima, Wash., but after the plans had been completed the enterprise was abandoned for lack of interest on the part of several of the leading churches. Dr. I. N. McCash of Spokane University, has been engaged to lead an evangelistic effort at First church in February.

Canton, Ill., Church Goes Forward.
The church at Canton, Ill., was organized in 1890 with 42 charter members. It has 630 members at the present time. The church has an attendance campaign ahead in which they will undertake to secure a morning audience of 75 per cent of the church membership. The statistical facts of the year are encouraging. The report of the church clerk showed a net gain in membership of 35. The treasurer's report showed receipts in the general and missionary funds of $1,891.44. The trustees reported having received $167.21. In the Bible school there was an average attendance of 213, and receipts of $327.45.

Pastor's Wife Killed in Auto Accident.
Mrs. Zulla Center, wife of the pastor at Atlanta, Kans., was killed in an auto accident en route to Winfield recently. The car was speeding down hill and went into the ditch pinning the unfortunate victim under the car. The other occupants of the car were seriously injured but none of them fatally. Mr. Center had not gone with the party on account of another engagement. The frightful accident has cast a great gloom upon the church at Atlanta.

Grant K. Lewis at Home Mission Meeting.
The Home Missions Council is a very significant organization of recent years in which the great leaders of home mission work of the various denominations come together for counsel. Grant K. Lewis, secretary of the American Christian Missionary Society, was in New York City the second week in attendance at the annual meeting.

Good Report at Indianapolis Church.
Downey avenue church at Indianapolis made a good record last year. There were 104 new members received into the church and the money received during the year was $9,809.05. Twenty thousand dollars was received for a new building. The pastor is C. H. Winders.

Indiana State Service Efficient.
The state board of Indiana has five district evangelistis traveling about in automobiles given the society by an Indiana layman, and these men have a good report for 1914. They organized 5 new churches, reestablished 7 old churches, held 67 different series of evangelistic meetings and during the year added 1,054 to the church membership of the state. These district evangelists are: B. F. Martin, Guy I. Hoover, T. J. Legg, Melnotte Miller and Fred R. Davies. C. W. Cauble is state secretary and he conducts an office for the routine business of the churches and directs the activities in the state. He reported the total raised last year for Indiana missions to be $15,493.71. Garry L. Cook is also maintained for the Sunday-school work of the state. He visited 91 churches during the year, and made 289 addresses.

Pastor Gets Subject from Sunday-school
Wm. Dunn Ryan at Central church, Youngstown, O., asked the young men's class in the Sunday-school to propound him sixteen questions which were answered at a recent Sunday evening service The following Sunday evening there was a sermon on "Questions Young Women are Asking."

Unique Methods at Richmond, Ind.
The prayer-meeting will be taken care of by special groups at Richmond, Ind., in Central church where W. R. Motley ministers. One month a Sunday-school class becomes responsible; another month the C. W. B. M. and Aid Society assume charge; during May the official board will conduct the prayer-meeting. The city of 30,000 population is divided into eight districts by the church and two deacons serve in each district to look after the church members of each district. This church claims to have the largest average attendance in church and Sunday-school of any congregation in the county. The motto of the church is "Talk Pray, Work, Pay."

A. L. Ward Takes to the Road.
A. L. Ward has been appointed by the Foreign Christian Missionary Society to lecture through Indiana with a stereopticon illustrating the work of the foreign society. He has a number of very interesting pictures and a good lecture.

School of Methods at St. Paul.
A school of methods was held at St. Paul, Minn., Jan. 11-15, under the auspices of the Bible-school department of the American Christian Missionary Society. Last year thirty such schools were held which enrolled over 4,700 pupils and represented 700 schools.

Minister Has Dangerous Illness.
J. O. Shelburne is critically ill at his home in Lancaster, Tex. The physician diagnoses his trouble as diabetes. He was formerly pastor of Central church at Dallas.

Massachusetts Church Has a Good Report.
Main Street church at Haverhill, Mass., had its annual meeting recently at which the annual reports were presented in connection with a dinner of the congregation. Covers were laid for a hundred and the dinner was served to members only and without cost to them. More new members were admitted into the church during 1914 than ever before in its history, the offerings and collections for home and foreign field were almost double those of 1913. The current weekly offerings were also in better proportion than heretofore. The Ladies' Aid Society reported a gain of $75 more than the largest amount which had previously been recorded in the annals of the church, and from the Sunday-school and other departments came similiarly worded communications.

Church Establishes a Reading Room.
Seventh church, Indianapolis, of which Clay Trusty is pastor, has established a reading room with the best periodicals on file for the use of the people of the church. The church has a branch of the public library.

Baby Show at the Church.
The Farmers' Institute met at Oskaloosa, Ia., recently and part of the sessions was in the Disciples church. Among the events in this edifice was the baby show in connection with the institute. Forty-six advance entries were made and the babies were judged not for their looks alone but for the skill shown by their mothers in rearing them.

Interesting Service at Canton, O.
The Uniformed Rank of the Knights of Pythias attended the church at Canton, O., on the morning of Jan. 10 and listened to a sermon by P. H. Welshimer. Six people were received into the fellowship of the church that morning.

Odd Fellows Attend Revival.
The Odd Fellows' Lodge at Girard, O., are appreciative of the effort of the local pastor, B. F. Leach, and on a recent evening they assembled at the lodge hall and went to the revival services at the church in a body.

War and Premillenarianism.
T. W. Bellingham spoke in his church at Benton Harbor, Mich., recently on "The Present War and Scriptural Prophecy." Among other things he said, "Therefore, if we find at the end of the present war the diplomats agree to a changed appearance to the map of Europe and we see ten kingdoms, mostly within the boundaries of which I have spoken, then we will know by the fulfilment of prophecy, the dispensation is drawing to its close." The sermon was based on the book of Daniel and was an interpretation much like that of the Adventists.

Presbyterian Preaches and Disciple Sings.
There are union meetings in the churches of Winamac, Ind., this month, and the Presbyterian preacher, Rev. Mr. Andrews, of the Presbyterian church, is doing the preaching while G. P. Crawford of the Disciples' church leads the singing.

School of Instruction.
The county organization of church recently held a school of instruction at Woodbine, Ia., in which George H. Nichol of Nevada, Don W. Crewdson of Missouri Valley, and M. O. Sansbury of Logan, delivered lectures. There were morning, afternoon and evening sessions.

News from the Foreign Society

The receipts for December amounted to $11,183, a gain over the corresponding month last year of $2,822. There was also a gain of 19 contributing churches. And there was a gain of $1,473.12 in the annuity gifts, and a gain of $1,608.95 in personal offerings.

The commission to the mission fields submitted a report to the executive committee that required two days to present. It was illuminating and inspiring. Secretary Stephen J. Corey spoke at Norwood, O., church, Sunday night, January 10, to a very large crowd for even that church which is quite used to a large attendance. His address was devoted to a delineation of the situation in the Far East.

B. L. Kershner, under date of December 7, says: "The progress of our work in the islands is scarcely less than startling, to one who coolly considers the facts of the case. There were 62 baptisms in the Tagalog district alone during the month of November. The number of copies of the Tagalog paper put in circulation this month will reach 12,000. School and medical work are in proportion."

E. A. Johnston, Congo, Africa, speaking of the ability of the natives to sing, says: "One is always touched when the teachers march up to the back path singing 'Bringing in the Sheaves.' If that song is not improved upon it is at least unusually well preserved both in words, and sentiment, and singableness in this language."

O. F. Bareus, Shanghai, China, reports eleven baptisms at a recent service.

R. A. Doan remained in China at the urgent request of the missionaries to help in some important evangelistic work.

Mrs. M. B. Madden reports seven baptisms at Osaka, Japan—four in the Osaka church and three in the new church at Tamadi. At both places there are earnest inquirers. The night school, opened only in October, has nearly fifty students and more have promised to enter at the end of the term.

Herbert Smith, of Lotumbe, Africa, reports the country quiet. The war has affected the missionaries but little. The state officers are doing their duty and things seem to be moving smoothly. Mail is being received regularly. The friends of the missionaries should not stop writing to the Congo.

E. P. Gish writes from Nanking, China, that the language school is fine and the new missionaries enjoy the study immensely. They have a very much more profound respect for the pioneers who went out and tackled the language without any one to help them in any way.

L. O. Bricker Discusses Divorce.

There were 750 divorce cases last year in the county where L. O. Bricker, of Atlanta, Ga., lives. This fact was the occasion of a sermon. "I expect to direct attention to the Georgia laws of marriage and divorce," said Dr. Bricker, "and I shall have no hesitaney in calling Georgia's laws on this vital matter the most slipshod and archaic and thoroughly inadequate of any state in the union. My principal plea will be to the people—for divorce, under any circumstances of law, is attributable in almost every instance to some wrong in married life. I will plead for more care in marriage; more thought and prudence. And I will plead for more honesty and patience and forbearance in married life—that, after all, is the true remedy for the so-called divorce evil."

Aeropolis Club at Columbia Meets.

The Aeropolis Club of Columbia University is composed of the teachers and students of that institution and Union Theological Seminary. At a recent meeting, Guy Inman spoke on the opportunities for religious work in the Spanish speaking countries of America. The club has an enrollment of forty. Prof. R. R. Hill is the president and is called the George Washington of the club. George B. Stewart is the Thomas Jefferson of the fellowship and it is said that they are looking for some one to be the Theodore Roosevelt.

Two Hundred and Fifty Read the Bible.

Uhrichsville, Ohio, church has enlisted 250 of its people in Bible reading recently. The weekly parish paper lays out the reading each week and indicates what use is to be made of the various scriptures.

State University Men Preach.

Gospel teams have gone out from the state university in Kentucky to churches of various denominations to hold evangelistic services. These men have been trained in the university Y. M. C. A. Marcus C. Redwine, a member of this team, supported by his fellow workers, spoke at Falmouth, Ky., church on a recent evening on "How to Deal with Temptation."

Twenty-three Years in Lexington, Ky.

On the first Sunday in the year, Mark Collis began his twenty-fourth year with the Broadway church of Lexington, Ky. At the morning service he reviewed the experiences of that period and the growth of the church. Mr. Collis came from Australia nearly forty years ago. This congregation has built another church, now maintains still another and supports a teacher on the foreign field. The aim for the near future is to double the Sunday-school and the auxiliary societies.

Advance of Norwood Church, Cincinnati.

Norwood church of Cincinnati made good growth last year under the leadership of C. R. Stauffer. The receipts showed a total of $12,221 of which $1,487 went to missions. The pastor married seventeen couples and conducted twenty-three funerals. There were 181 accessions, ninety-eight being inducted into the church by baptism. The net membership gain was 151 for the year.

President Todd Buys Parsonage.

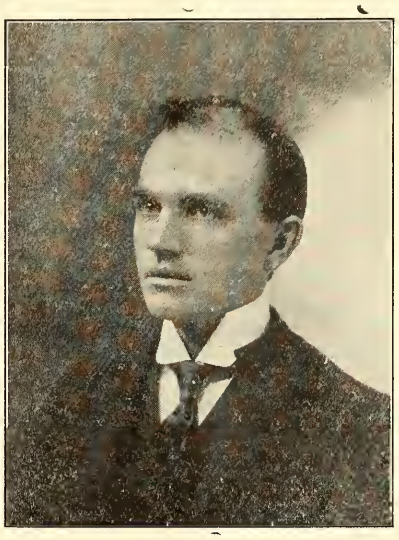
E. M. Todd, president of Canton College, at Canton, Mo., was formerly pastor of the church and the Ladies' Aid Society built a parsonage for his use. The president did not like to move out of the very pleasant quarters in which he was comfortably installed so he negotiated the purchase of the property from the church.

A Second Anniversary.

Central Church of Richmond, Ind., of which W. R. Motley is pastor, celebrated its second anniversary Sunday, January 10, 1915. There were 502 in Sunday-school, 502 in church service and one of the largest audiences in the history of the church at the evening hour. During the day an offering of $500 was made and 32 came forward to take membership with the church, 9 by statement and 23 making the good confession. During the year 325 were added to the church, 400 to the Sunday-school and $5,000 was raised for all purposes. At present the church membership is 562 and the Sunday-school enrollment is 600.

Cincinnati Has Good Year.

Claire L. Waite in summing up 1914 for the Disciples churches of Cincinnati gave a very encouraging report. "The Disciples churches in Greater Cincinnati number 24 congregations. During 1914 they erected three new church buildings, and made larger gains in membership than for several years. They gained one new congregation, Oakley Church, A. M. Harvuot, minister. Its rapidly growing membership of 120 own their own



Rev. Claire L. Waite, of Central Church, Cincinnati, who Sends an Encouraging Report of the Cincinnati Churches.

lot and chapel. Norwood Church, under the efficient leadership of C. R. Stauffer, has paid $35,000 into the first section of their new building, and gained 179 members during the year. The Bible-school enrollment of 1,200 is the largest among the Greater Cincinnati Christian Bible Schools. Madison Avenue Church, Covington, celebrated the tenth year of the successful pastorate of Joseph W. Hagin. Henry H. Webb brought new life to the First Church, Covington. H. H. Moore, of Carrollton, Ky., has begun his pastorate with the Richmond Street Church with commendable enthusiasm. Columbia Church, under the energetic leadership of E. C. Booso, has had the best year in its history, 100 new members having been added to the roll. Progress has been made by Evanston, Walnut Hills, Central and most of the other congregations."

C. W. B. M. Has Country Meeting.

The C. W. B. M. at Greeley, Colo., held their January meeting at a beautiful country home of one of the members. They arranged to observe C. W. B. M. Day soon by having Mrs. Flint of Denver address them. Mrs. Flint is putting ten thousand dollars a year into missionary work.

Small Church With Large Gains.

East church of Toledo, Ohio, is one of the smaller churches of the city but there were forty-three additions the past year which is one fourth of the membership. There was a Bible-school annex built during the year. The money raised for all purposes was over $2,200. G. C. Neil is pastor.

Successful Pastor Resigns.

The church at Carthage, Ill., was successful last year and reports the money raised as $4,350 of which $900 went to the missionary causes. There have been seven added to the church the past two Sundays. The pastor A. L. Cole has resigned on account of his health.

Kansas City Church Revives Members.

A telegram from the secretary of Linwood Boulevard Church, Kansas City, states that fourteen accessions to the congregation were made in the first Sunday's services of the laymen's revival just beginning. Dr. B. A. Jenkins, pastor, is preaching. This is ample evidence that this is not a revival of the usual sort. An especial effort is being made to revive the church members.

Great Church Grows in Twenty Years.

Central church of Youngstown, Ohio, was reminded by its bulletin on the morning of January 3, that just twenty years had elapsed since the organization of their church. They began with 103 members and at the present time they report 1,023 members and on the last Sunday of the old year, there were 547 in the Sunday-school. This church now supports two missionaries on the foreign field, W. H. Erskine in Japan and S. G. Rothermel in India, the latter under the C. W. B. M. The church is making plans for a more aggressive work in the new year under the leadership of its pastor, Wm. Dunn Ryan.

Minister Disappears.

W. R. Burton, who has been the minister at Fairmont, Minn., has left home and no one knows his whereabouts. It is thought by some that he was suffering from some nervous ailment. Officials of the local church are communicating with his relatives in an effort to find him. His wife and little son have left for Boise, Idaho, where they will live with relatives.

Loses His Wallet.

Campbell Jobes of Bethany, W. Va., lost a wallet containing $548 in checks and thirty-nine dollars in bills while on a journey recently. Mr. Jobes is a retired minister and a trusteee of Bethany College and was en route from Washington, Pa., to Wheeling, W. Va. Efforts to locate the wallet have been unavailing and it is not known whether the loss was due to the light fingered gentry or not.

Governor Names Dr. Powell.

Governor McCreary, of Kentucky, has appointed Dr. E. L. Powell as chairman of the Kentucky Committee of Mercy. Dr. Powell has already called his committee together and they are planning an aggressive campaign. The Kentucky Committee of Mercy is a part of a national organization of the same name which has as its aim the coordination of the various activities that already are engaged in sending help to the women and children made destitute by the European war. Some thirty-five or forty people constitute the Kentucky Committee. The National Committee is headed by Senator Elihu Root, of New York, and the organization has the indorsement, it is said, of President Wilson. The Kentucky Committee intends looking over the ground and forming some plan of action.

More than a Thousand New Members.

A total of 1,265 persons have been received into full membership in the twelve churches of Des Moines since the close of the Sunday revival. According to the Christian Call, the weekly issued by University church, the following accessions have been received: Central, 373; University, 276; Capitol Hill, 150; Grant Park, 130; Park Avenue, 75; Highland Park, 58; Chesterfield, 66; Clifton Heights, 15; Ninth and Shaw, 27; Valley Junction, 13; Mondamin, 38; Grandview, 44.

Facts About North Yakima Church.

The annual meeting of First church, North Yakima, Wash., was held on the evening of Jan. 7, 1915. There was a total of $9,977.48 raised for all purposes and $762.77 was raised for missions. The church debt was reduced by $800 and it is expected that it will all be paid within the next two years. There were 102 additions to the church and a loss of membership of 114. There is a total membership of 1,082 with 765 living within the city limits. W. F. Turner is pastor.

Reports from Spokane, Wash.

Central church of Spokane, Wash., where J. E. Davis is pastor, publishes reports showing that this church received 156 new members during 1914 and that the resident membership is now 889. The money received in the budget fund was $4,797.89; for missions, $958.78 and for the building fund $2,535.79. The officers were ordained with special responsive service on Jan. 3.

Son of Alexander Procter Dies.

Rowland T. Procter, county surveyor at Independence, Mo., died recently following three years of illness. He was a son of Alexander Procter, who was for fifty years pastor of the Independence Church. L. J. Marshall, of Kansas City, officiated at the funeral services. Mr. Procter left a married daughter, but no sons.

Farmers Have Banquet in Church.

More than a hundred farmers have been holding a meeting in Greeley, Colo., discussing farming and insurance, the latter being of the mutual sort. They had a banquet in the Disciples Church which was served by the ladies of the church.

Drake Glee Club on the Road.

The glee club of Drake University of Des Moines, has been in demand this winter. They gave an entertainment at Colfax, Ia., recently. The solo work of Roy Campbell, Tolbert MacRae and Ralph Cook was specially complimented.

Pastor Closes Successful Pastorate.

L. I. Mercer is closing a successful pastorate at Lancaster, O. He had an attack of typhoid fever a while ago and has not recovered his health properly since. He has been at Lancaster for two years and the church has increased from 100 members to 304.

Aged Minister Dies.

W. A. Meloan died at Elsbury, Mo., the day after Christmas. He was more than seventy years of age and was a civil war veteran. He had been prevented from getting his diploma from the State University of Missouri by the school closing for the civil war. He joined the union army and reached the rank of lieutenant. In days gone by Mr. Meloan was a valued preacher of the Illinois churches, and held a pastorate at Rushville, Ill.

Missing Pastor is Found.

W. R. Burton of Fairmont, Minn., who was recently reported as missing, has been found and he is now in a sanitarium in Iowa, under the care of his brother who conducts the institution. The work of planning and building a new church, perfecting the gymnasium, and countless other tasks has broken down his health and subjected him to too great a mental strain.

Basket Dinner on New Year's Day.

The church at Van Wert, Ia., had a basket dinner on New Year's Day and at this function they received the reports of the past year. The total money received during the year was $15,597.64, part of which was raised for the building fund. The average attendance in the Bible-school was 125.

Successful Year at Wichita.

The report of the Central church for 1914 is one of the best in the history of that congregation. The pastor, Walter Scott Priest, delivered sermons and addresses to the number of 111. There were 190 persons received into the church, of whom 76 were on profession of faith. In all departments the sum of $10,606.67 was raised, of which $2,915.26 were paid for missions. In addition to this one family in the church gives $600 to keep the steamer "Oregon" in commission on the Congo river, Africa; three other families are paying on their subscription of $5,000 each to Phillips University at Enid, Okla., so that about $6,515.26 went for missions, benevolences and education. The church gave more for others than it did for itself. The pastor officiated at 64 weddings and conducted 46 funeral services, only seven of the persons buried being members of the Central church. The congregation is perfectly united and harmonious and the pastor is three months in the sixth year of his service with the congregation.

Convention in Southwestern Texas.

The southwestern district of Texas met in San Antonio in Central church the first week in January. Percy Cross, an evangelist, spoke on "Opportunity." C. M. Barnes, of Fowlerton, spoke on "Fellowship." He is district secretary and he presented an interesting report on the conditions in his part of the state. Hugh McLellan, pastor of the church that was host to the convention, advised the delegates to hear "The Messiah" while in the city.

Pastor Goes on Lecture Platform.

Claud F. Witty, former pastor at Plum Street church in Detroit, who resigned recently with rumors afloat that he was criticised by his church for his connection last year with Louis Patmont, has gone on the lecture platform. He will speak in local option contests in Minnesota this coming year.

The Waterloo, Ia., Report.

One hundred and one names have been added to the roll at Waterloo, Ia., church during 1914, while death and removals from the city have removed eleven names, leaving a net gain of 90 for the year. There are now 388 names on the roll, of which 334 are resident members. During the past 21 months the roll shows a net gain of 132 names. The treasurer's report showed that $2,627.46 was raised for the current expenses and paying off debt on the building. All current bills were reported paid and a balance of $17.74 on hand. The various auxiliary societies of the church raised $1,041.17, of which $235.03 was given to missions. The total amount raised by church and all societies was $3,668.63.

Young People on 'Possum Hunt.

A novel form of social was devised for the young men of First church, Coffeyville, Kans. They went 'possum hunting and were not able to find this elusive animal. Many hours were spent in hunting the interurban car, as the party got lost.

Pastor Returns to His Pulpit.

J. H. McWhirter has been ill in a hospital at Wichita, Kans., for three months but went back to his pulpit again in January at Anthony, Kans. He will preach only once a day for a time until his strength fully returns.

W. W. Dowling Recovers From Fall.

W. W. Dowling, veteran writer of Sunday-school literature, fell down stairs at his home recently and it was thought he was seriously injured. It turns out, however, that he was not hurt so much as was feared and he is about again. He has passed his seventy-fifth birthday.

Gives Financial Record of the Members.

The church at Texarkana, Tex., has issued a membership directory of a very unusual sort this winter. It not only contains the names and addresses of the members but after each name is the amount given to the church and to missions during the past year. The report has stood in lieu of much financial exhortation this winter. There are 320 members and they gave on their budget last year $3,380.52. The offerings to missions were $541.42.

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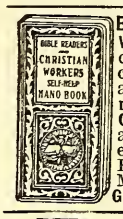

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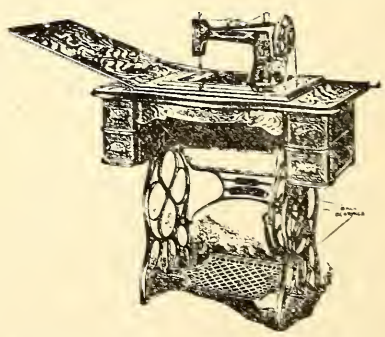

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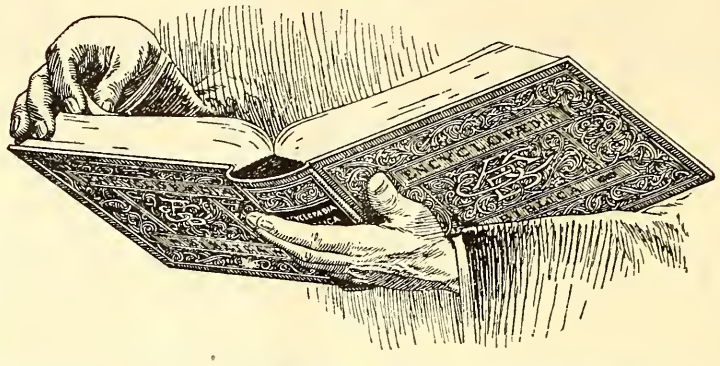

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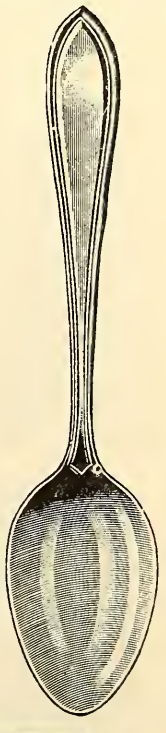

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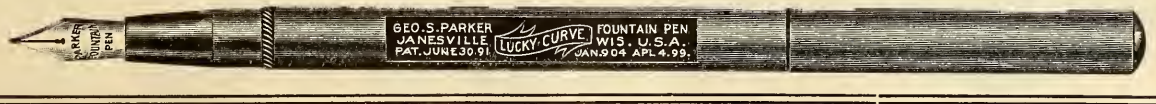

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THE CHRISTIAN CENTURY

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The Supremacy of Christ and the Spiritual Life

OF PROFOUND SIGNIFICANCE TO THE DISCIPLES OF CHRIST IN THEIR TASK OF CONSTRUCTING AN INNER WORLD OF SPIRITUAL LIFE IS THEIR HISTORIC PROPOSE TO MAKE CHRIST THEIR SUPREME AUTHORITY, HIS MIND THEIR SUPREME REVELATION, AND HIS WILL THEIR SUPREME LAW.

From the beginning the Disciples have set the supremacy of Christ in the forefront of the ideals they hoped to realize.

Their thinking ran in about this logical order:

1. The denominational order of things in Christendom is sinful. Christ's Church should be one.

2. The way to unity is to go back to the apostolic Church and restore the unity that their prevailed.

3. The principle of unity in the apostolic Church was personal attachment to Jesus Christ and allegiance to him. He was all and in all. It was his spirit that quickened their hearts; it was his words they treasured as revelations from God; it was in his person that the Father was unveiled; his unfinished work became their program, and the hope of seeing him again comforted and inspired them in times of distress and in the hour of death.

But such relationship to Jesus is, obviously, a spiritual relationship. It lifts the whole problem of unity into the sphere of the moral and spiritual, for it is in this sphere and only in this sphere that Jesus assumed authority. Not only did he not claim authority in any other sphere, but the apostolic Church at no time appealed to his authority to define its action in any other sphere. Guided by his spirit the primitive disciples developed their own thought-life and their own organization.

Time and again their discussions and contentions would have been easily composed if they could have appealed to some authoritative instruction of their Lord. But we do not find them doing so.

Their Master had not fastened upon them a particular theology—he was in bigger business than that. He had not drawn up for them the plans and specifications for organizing the Church—his mission was to create in his disciples a Life that could be trusted to work out its own forms of organization.

* * *

It is by the clear apprehension of the moral nature of Christ's authority that we Disciples of Christ should be enabled both to avoid the errors of our past and to discover a depth and seriousness of meaning in our familiar ideal which few if any of our teachers have interpreted to us, and of which, certainly, our own souls have not been vividly aware.

The outstanding error of our Disciples history consists in this, that we have rushed into an institutional application of our principles without first establishing them in our inner spiritual life. This, as we have seen, is true of our ideal of Christian unity and of our ideal of restoring primitive Christianity—both of them spiritual principles primarily, whose outward realization and value depend upon their being first taken as structural principles of a personal inner life of the soul.

The same error has befallen us in our application of this principle of Christ's supreme authority. We have utilized it to give dynamic to our arguments for certain externals of religion—the polity of the Church, the administration of the Lord's Supper and the mode of baptism. But all these, and all such, are matters upon which we have not the slightest record that the authority of Christ registered itself. On the contrary, from the record, taken as a whole, it would seem to be clear that it was our Lord's divine purpose to leave all such considerations to the free, unconstrained outworking of the Christian experience guided by the Holy Spirit.

It was clearly his purpose that the disciples to whom he had imparted his life-secret should constitute a social fellowship, an organic body, a Church. But he gave no legislation for the conduct of such a Church.

It was clearly his will, as expressed in his parting Commission, that his Church should impart his life-secret to all mankind and baptize, that is, induct into the fellowship of their body, all who accepted their teaching. He commanded baptism, but he did not interest himself in the particular physical mode by which this baptism should be administered.

And as to the Lord's Supper, he showed his disciples how they might, if they were prompted with love for him, keep tryst with his spirit by eating bread and drinking wine in memory of him whenever they were gathered together. A beautiful and almost unique feature of the Lord's Supper is that it rests not upon the foundation of a command of Jesus, but upon a singularly delicate suggestion of his, to which the Church has responded, of her own initiative, with a rite increasing in meaning and beauty and helpfulness as the day of her Lord's appearing draws nigh.

It needs to be reaffirmed constantly, and with boldness, and in clean-cut, unambiguous words, that the realm in which Christ manifests his authority is not the theological or scientific realm, nor the ecclesiastical or institutional realm, but the realm of the moral and spiritual life.

In the realm of the moral and spiritual life he is supreme.

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Where conscience conflicts with his will, his revelation, there is unrest of soul until his will is accepted, and when his will is accepted conscience and all the inner life are transformed.

* * *

Have the Disciples of Christ ever adequately realized that in pleading for the supremacy of Christ in Christendom they were dealing with a principle that struck so deep into personal life? That in committing themselves peculiarly to his sole authority they could not meet their Lord without shame unless they brought with them a spiritual and ethical character superior to those other Christians who, by hypothesis, do not make Christ supreme?

It is a glorious plea, this ideal of Christ's supremacy.

But it is an immeasurably solemn responsibility for those who proclaim it!

Do we Disciples make Christ supreme in our lives and in our fellowship in any sense in which Methodists, Presbyterians and others do not? Have we discovered and put into practice a spiritual law of his which others have disregarded?

Do the Disciples take the moral insights of Jesus more seriously than does the rest of Christendom? Do we represent a more spiritual principle than others? Are we described by the world as the Friends are described, as Tolstoi is described, as many leaders of modern social ideals are described—as those who are with distinctive purposefulness endeavoring to put into practice the laws by which Christ lived?

Is there any peculiar affinity between the Disciples' movement and, say, Miss Jane Addams? She is striving to obey Christ, to live up to his laws of personal and social well-being. She takes Christ's ethics radically. Does she, do we, feel any parallelism of purpose?

As a people have we had an authoritative solving word to say in the conflict of labor and capital?

Has our century of loyalty to his authority developed within us such a character that we are looked to in the present world-crisis for a commanding word of peace?

These questions are not asked with intent to bring reproach upon us, but to suggest the way that lies open to us, whatever our past failure, if we are in earnest to make Christ supreme in our lives and in the world.

This ideal of ours is a profound spiritual ideal. It has to do with theological doctrine and ecclesiastical order only in a secondary sense, if at all. But it applies directly to our inner life, the sphere of character and insight and motive and satisfaction of soul.

The world is impatient with the bickering of those who claim Christ's authority for this and that device of Church organization and ritual.

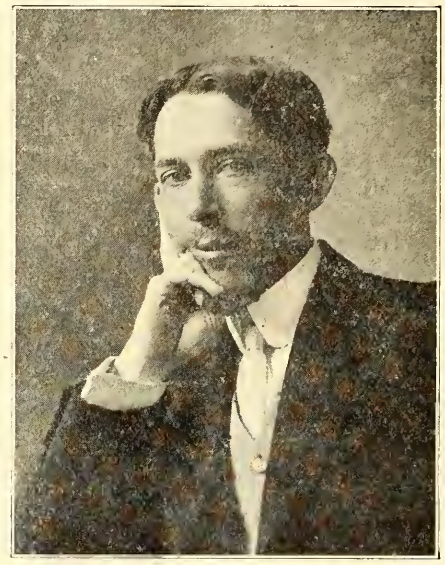
But the triumph of Christ waits until he shall find a people to realize the Disciples' historic ideal of making him supreme in their lives.

Mission Scouting in South America

BY S. G. INMAN.

In the statement concerning "The Commission on Latin America" of the Disciples of Christ, published on The Woman's Page a few weeks ago, mention was made of the South American trip of S. G. Inman. Mr. Inman kept a careful diary of his long journey which will probably be published in book form at an early date. In the meantime, this brief account will be of interest, especially to the members and friends of the Christian Woman's Board of Missions.

SAILING from New York the latter part of February, 1914, under the spell of the wonderful St. Louis meeting of the Men and Millions Movement, I had two weeks in the little island of Porto Rico, one of the most fertile and thickly populated places on the globe. Here one finds Uncle Sam in the laboratory, working out the Colonial problem. While one who has lived with the Latins a long time rather feels like quoting to our uncle the caution of Kipling about the man who tried "to hustle the East," as he sees how the government is pouring out its resources to teach the people English, and speed them on their road to development; yet he certainly cannot but be astounded at the progress of the island since 1898, and feel all kinds of thrills of patriotism when he sees the great work of our public schools, sanitary commissions, and agricultural experts.



Mr. S. G. Inman

THE WORK AT PORTO RICO.

Our own body of workers in Porto Rico are carrying their part of this program of progress in a most admirable way. I never saw a group who were more anxious to give themselves entirely to this work. While I was there, they went over the program of activities in a most careful and scientific way, inviting the experience of experts from the outside, to see if these activities, especially that of our orphanages, could be made to serve better in the rapidly changing environment. It is a great thing to see our workers taking from the government, the public schools, other missionaries, and wherever they could find it, help for making everything expended count for the most.

One can not help noticing the wonderful change as he goes from American Porto Rico to English Jamaica. In the one, white duck is the prevalent dress, for its comfort; in the other the clothes are black, for that is dignified. In Porto Rico they were going through a brief period of "hard times" but every one was optimistic. In Jamaica the "hard times" was chronic and no one expected much better for the future. I was much surprised to hear many of the leading citizens, not Americans, but English or of English extraction, speak of how desirable would be annexation to the United States, the newer country, and the one that takes all their exports.

IN JAMAICA.

Our work in Jamaica, while small, stands well among the people. Our church in the city of Kingston is on a prominent street, and well attended by a good class of people. Our chapels in the country districts are splendid buildings, which say to the community in no uncertain tones that we are there as a permanent force for righteousness. Our missionaries told me that our native men are superior in education to those of any other church there. The work among ignorant, superstitious negroes is exceedingly difficult, and the industrial school, which they have been calling for, and other equipment which will aid the people in solving their awful economic problems, should be promptly furnished.

From Jamaica, I went over to see what James Bryce calls "the most wonderful liberty man ever took with Nature." Much has been written about the canal, but nothing ever will be written that can give one an adequate idea of this greatest of the world's achievements. You must see it, to get its message. An American comes away from it a living, breathing Fourth of July. There is only one thing that saddens, and that is to think that after we have done such wonderful material things for the zone and for the whole little Republic of Panama, from killing her mosquitoes to organizing her a strong financial system, yet we have done practically nothing for the spiritual life of the Spanish speaking population, nearly half a million people. In Panama City there is one Methodist church where services and a little school are held in Spanish, with two American ordained missionaries and one Spaniard. These workers hold services also in a rented building in Colon—a work just begun. And this is all, for the whole Spanish speaking population of the republic, including the part controlled by the United States. When one thinks of the constant procession of the world's people that will be going through here, he remains appalled at this neglect of the Christian Church.

TOWARD THE SOUTHERN CROSS.

As the good ship "Huasco" turned her nose toward the Southern Cross, and we found ourselves out in the great Pacific, it seemed as if we were bidding goodbye to all that was dear, and striking out for an unknown land. But in the city of Lima, standing on the main plaza, watching the exciting groups discussing the latest turn in the revolution, and beholding on one side the great cathedral in which the bones of Pizarro rest, and on the other the portico from which San Martin declared the death of Spanish rule in America—here we were as much at home, as in good old Mexico itself. And to add still more to the home feeling, there was the good old southern hospitality dispensed me by our United States minister, the Hon. Benton McMillen (alumnus of Transylvania, ex-Governor of Tennessee and loyal Disciple) and his charming wife and daughter. The missionaries of the South American Evangelical Union and the Methodist Episcopal Church, the two bodies working in Peru were most cordial, not only in assisting me in my study of conditions, but urging us to come to this great needy field, and help them cover the two-thirds of this great nation that has not yet heard the simple gospel. No country I have visited has seemed to be so lacking in leadership, in every department of life, political, educational, spiritual, as Peru, and the more one studies the question, the more hopeless it seems, without we give them the one and only thing powerful enough to remake a people like this—the gospel of Christ.

MISSION WORK IN CHILE.

The contrast in getting into Chile is very great. Here one finds a hardy people, determination in their faces, and purpose in their movement. They are proud indeed of their war record (which certainly is a good one) of their army and navy, of their growing dominance of the Pacific, and their political stability. The peon or "roto" as he is called here, has little of the brow-beaten, hopeless expression so common among the lower classes in Mexico, nor are the church doors and railway stations crowded with beggars. Yet Chile has her political and economic problems, and while I was there the rumblings of a "bread war" were heard. The Roman Church, while losing power as a spiritual force, is gaining daily as a political force. It is of course the State Church and receives about one million dollars, Chilian, annually from the government for its support.

The Presbyterians and Methodists have strong work in Chile, and yet outside the big cities, Santiago, Valparaiso, Concepcion, etc., the field has hardly been touched. Caste is very strong, and as missionary work began with the lower classes, it has not been able to get a hold of the more educated, yet the "Instituto Ingles," where I was entertained in Santiago, has its patronage from the very best families of Chile. While it is a Presbyterian school, it is practically self-supporting, and though requiring all the pupils to take Bible study and attend the devotional hour, it does not press the pupils to become church members. The school is a moralizing force in a wide circle that extends into Bolivia, from where a large number of its young men come.

A RARE EXPERIENCE.

A trip over the Trans-Andean railroad from the Pacific to the Atlantic is one of those rare experiences which leaves a lifetime impression. For a whole day one is up above the clouds climbing around the sides of peaks from four to eight thousand feet higher than Mount Blanc. The snow and glacier covered peaks of Tipungato and Aconcagua (24,000 ft.) are the sublimest sights one sees

outside of the Himalayas.

It takes twenty-four hours on a fast express to go across Argentina, from the foot of the Andes to Buenos Aires. It is much like going through the prairies of Kansas, with wheat fields and wind mills everywhere. In Chile I had been principally interested in people; here I found everything tended to direct my attention to things.

Buenos Aires is to South America what New York is to North America. In spite of all I had read and heard of its immenseness, and many marvelous features, I was astounded to find such a city as has been built here by a new country out of distinctly Latin elements. It immediately inspires one with more confidence in the future of Latin America.

THE GREAT NEED THE MORAL NEED.

But as this ends the fifth half of my journey, I will end this letter here, only adding that everywhere on the trip, as I have addressed all kinds of audiences, union meetings of the missionaries, educational institutions, etc., in Spanish and English as well as in private talks, and have told the story of the Men and Millions Movement of the Disciples of Christ, and of our intention to do more of our part toward the development of these great countries, my reception has been most hearty. In interviews with representative men of the educational, political and literary world, in all these countries, the impression is ever increased that the greatest need is the moral need, and that efforts made to this end, with social service used as the point of contact, will receive in this Latin world a hundredfold, and in the world to come life eternal. Let our great brotherhood measure up to these wonderful opportunities!

The Changing Order

A Letter From the Commission of the Foreign Society.

BY STEPHEN J. COREY.

THE other day, we were walking through the streets of Chuchow with Dr. Osgood and Mr. Dannenberg, our missionaries there. They took us to the great Confucian temple, which for centuries has been the chief center of reverence and worship in the city. The place covers a large area and is a very interesting succession of outer courts, inner courts and shrines. We were struck with the apparent condition of decay, which characterized the whole place. The temple was deserted and, on feast days (the missionaries tell us), few people came.

On crossing the large inner court, just before the Holy of Holies, we noticed some very familiar looking chalk lines on the ground. On asking Dr. Osgood the meaning of them, he stated that he had been laying out a tennis court here for the use of the officials of the city, and that they had suggested this as the best place. The wall of the outer temple court formed one backstop, and the sacred shrine of Confucius the other. Here the chief officials of the city and the leading men of the town exercised their bodies in modern tennis, in the cool of the day.

AT THE SHRINE OF CONFUCIUS.

We went into the temple, or shrine, to Confucius, and saw the sacred tablet to his memory, before which incense had burned for centuries. On the tablet were inscribed the words, "The Great Holy One, The Supreme Teacher, Confucius." The shrine was dirty, the walls in decay, and the various memorials to the great sage covered with cobwebs. After we had observed this shrine, we went further into another court, at the end of which was a large hall, where in olden days the teachers lectured on the divine merits of Confucius. This is now in disuse, and, for a number of years, there have been no Confucian lecturers here. We noticed that the walls of this hall were covered with great placards, on which Chinese characters were inscribed, and on two of the sides were many colored Sunday-school picture scrolls, with Chinese printing at the bottom. Our missionaries informed us that in this hall was held our Chinese Christian Convention of last year. The banners on the wall were gospel mottoes and Christian hymns in Chinese. In this hall, which has echoed with the teachings of Confucius for centuries, and where thousands of people have been taught to worship him, our Christian convention held its sessions for days; and all of this at the invitation of the leading Chinese of the city.

Secretary S. J. Corey

EDUCATION VERSUS IDOLATRY.

The other day, we were journeying inland, in a thickly populated district, to study conditions among the people and look out possibilities for new work. One houseboat stopped at a little village along the bank of the canal and we walked through the streets of this quaint place, our missionary speaking to the people of Christianity and distributing picture tracts to those who came to listen. We wandered through the village and out through the country, between the fields of rice and beans. In the distance we saw a temple and decided to visit it and study its peculiarities. In reaching the sacred building we found that it was a Buddhist temple of some pretensions, which had been standing for some hundreds of years. We entered the place and found our way around the huge outer court, which had been erected to keep out the evil spirits. On crossing the inner court and approaching the central part of the temple, which in these places is ordinarily given over to the large shrine of Buddha and his gilded image, we found that strange changes had taken place. This large central room had been converted into a modern schoolhouse with cement floor and comfortable desks and large American windows had been placed in the sides. Within was a country school of forty boys, with a Chinese teacher giving them instructions in geography and other branches of modern learning. Here was a schoolroom of alert, bright-faced Chinese children, with their little piles of modern schoolbooks on each desk.

IDOLS MAKE WAY FOR SCHOOLS.

Our missionary asked the teacher about the idols which had formerly occupied this room. He smiled and took us to a little alcove at the side. Here we found the huge image of Buddha sitting on a low platform and huddled all about it in a crowded group the various idols of the temple. They had been crowded into this minor place, in the temple once erected for their sole benefit, in order that the modern school might have room in the building. We learned that all over this province, a similar thing had been done with the Buddhist temples.

A few days after our experience in the country temple, we were visiting the institutions of a great Chinese Confucianist who is trying to help his country. His name is Chang Chien, and he is a leader in President Shi Kai's cabinet. His home is in Nantungchow, where we have a mission, and it is of his work in this city of which I speak.

CHINA SEEKING HELP.

We were taken first to a girls' normal school, constructed with the money of this rich man, who owns great cotton mills in this center. We found he had taken one of the leading Buddhist temples of the city and entirely transformed its once sacred buildings in order to make this training school for women teachers for China. He had spent $20,000 in remodeling the old buildings and erecting new ones in this great temple compound. Here he has 250 young Chinese women, who are being trained in school methods, from the kindergarten up to the high school. His purpose is to train in this institution the leaders for the new modern schools throughout his province. He is calling on the mission schools to furnish him instructors and teachers to carry out this plan.

In another part of the city, he has constructed a similar normal school for young men, and it accommodates 480 teachers whom he is training for their task.

A CHINESE ORPHANAGE.

Five miles from the city, he has built a great orphanage, which has over 500 orphans in it, and he has asked our mission to put one of our missionaries in charge, while he pays the expenses. He has said that we might teach Christianity in the school, but we are helpless to take advantage of his offer because of our lack of workers.

In another part of the city, he has built a large hospital and has urged that our mission doctor direct it. At present we have no doctor for our own hospital in this great city because of our lack of money. We have a young physician under appointment for this place, who has just come to China, but he must study the language a year before he can do the work in our institution.

In this whole district the field is wide open; there are 6,000,000 people and at present we only have three missionaries to carry on the work. A strong educational man, who understands pedagogy and the modern school system, could direct the educational development of this whole section. This public-spirited man of great wealth and high ideals longs for us to help him, for his struggle is a difficult one. And this field is but typical of other great districts in China.

WHAT IT MEANS

What does it mean that the temple of Confucius in Chuchow is practically abandoned; that the inner court is turned into a tennis ground and that our mission convention was held in the sacred Confucian lecture-hall? It does not mean that the people of Chuchow are all turning to Christianity, for they are not; it does not mean that their lives are any better than they were before, for they are not; but it does mean that the moorings of the past are broken; that the sacredness of their aged institutions has, for the time at least, largely passed away; it does mean that the people are drifting, that they are unattached, that they know not whither they are going, and with the doubt which has arisen in their minds concerning their own religions, they are fast moving toward a position of doubt in everything.

AN OPEN DOOR.

What does it mean that the gods of the Buddhist temples have been displaced with modern schoolrooms and that the idols have been huddled in a corner to give place to the teaching of physiology and geography? It does not mean that the ignorance and superstition of the Chinese people have been overturned in a night; it does not mean that the teachings of Christ have gripped their hearts; but it does mean that they are open, as never before, for the truth; that the church of Jesus Christ has the greatest responsibility of its history resting upon it. China is wide open; the barriers are broken down; the people are eager to learn; the church can take possession, if she will. If, in this hour of transition, we do not accept our responsibility and send these people sufficient teachers and preachers, ere long the door will be closed again, the more ignorant will return with renewed zeal to their idols and superstition; the more learned, with their moorings broken, will drift into atheism, as have the great multitude of educated in Japan.

AMERICA'S OPPORTUNITY.

This great sickening war in Europe is affecting even China. The chief topic of conversation out here is this war among Christian nations. America, with its peaceful intentions and fair dealing with the East, stands out as the ideal of the Chinese. They intertwine their new republican flag with ours; they say we are on the other side of the Pacific—sister nations; they look to us for teaching, for direction, for inspiration. We have a tremendous advantage, in this time of discord and bloodshed. They listen with eagerness to what America has to teach them; our missionaries are in high favor; the hour has struck for the American church to take swift advantage of this opening of the Orient. What we do in the next ten years will mean more than the work of the succeeding one hundred years. China looks to America; America has the gospel; this is the psychological moment and God calls us to the task with tremendous emphasis.

How "The Congo" Came to be Written

Perhaps the most remarkable poem written by an American last year was the one entitled "The Congo," by Vachel Lindsay. Reviews of this work have already been printed in The Christian Century. The following excerpt from a letter written by Mr. Lindsay to a friend will afford the reader an enlightening glimpse into a modern poet's workshop. It will be of especial interest to Disciples because of the presence of Dr. Burnham and R. Ray Eldred in the background of the story.

WELL, I was in the national-theme mood, and on a Sunday in October Rev. F. W. Burnham was preaching here in Springfield in my old home church. He spoke, in passing, but with deep emotion, of the departure from this world of his old schoolmate, R. Ray Eldred, a former fellow student in Eureka College, Illinois. Eldred had died while a missionary in Africa—one of the heroes of our denomination. It may not be to the point, but Eldred's children were a little later adopted by Dr. H. T. Morrison and his wife, members of our congregation.

As it happens, I believe in missions. My sister and brother-in-law are medical missionaries in China.

THE DROWNING OF ELDRED.

It was the second sermon in which Burnham had mentioned Eldred. This time he particularized, spoke of the death by drowning of the missionary while attempting to swim a branch of the Congo, weakened by fever and hardship and overconfident of his power to breast the tide.

"Congo, Congo, Congo, Congo, Congo. Congo," I said to myself. The word began to haunt. It echoed with the war drums and cannibal yells of Africa. It seemed the perfection of tone color.

I had a new poem! I thought it over, walking home. It was all sketched, including the principal refrains, before one in the afternoon, and time for Sunday dinner. It took me two months at least to write it, and another month to learn to recite it.

But that Sunday morning it was outlined in substance as you read it today. In addition, before night I had a list of colors for my palette—gobs of yellow, red and black paint. Here is my color list:

I had browsed through Stanley's "Darkest Africa" when a boy. There was stamped on the back, if you remember, a great black solid silhouette of Africa, with one gleaming river crawling through, the Congo that Stanley had explored. I wanted to give that silhouette. And I wanted to give the word Congo such a setting that it would convey the same weird thrill I had felt over Stanley's discovery of the Pigmies and of the Mountains of the Moon. Both the race and the mountains had been thought legendary before his time.

I had seen the dances of the Dahomey Amazons at the Chicago fair when I was a boy. I wanted to reiterate the word Congo, and get some Dahomey into it. Among my notes were songs used by Williams and Walker before Walker died. Do you remember "In my castle on the River Nile I'm going to live in elegant style, baboon butler to guard the door, diamond carpet on the floor?" Then there was a song "My Zulu Babe," where Williams as the buck and Walker as the lady used to appear in black tights and brief ostrich-feathered skirts and go prancing in and out of the stage jungle in a mock wooing. They magically conveyed the voodoo power of Africa. The whole white audience turned into jungle savages and yelled with a sort of gorilla delight.

"MUMBO JUMBO WILL HOO-DOO YOU."

It was the Africa of the romantic negro's imagination, a scrap of black grand opera, if not the actual Africa. Did I put all these things into my poem? No. But some of these things helped, with their implications, whispers, echoes. I hoped to imply Joseph Conrad's fatalistic atmosphere in his story "Heart of Darkness." I reached for the spiritual African fever he shows us there, that is sure death to the soul. In my devices and settings for such phrases as "Mumbo Jumbo will hoodoo you," I often had him consciously in mind.

Way back in 1908 I had attempted several magazine articles, just after the Springfield anti-Negro riots. Those riots shook my young soul then as much as the war in Europe has done. It was my first revelation of the savagery of the white man. On the word of one white liar, who afterwards confessed, a whole Negro street was burned and many black people killed, and there were two brutal lynchings of innocent Negroes in three days, the second while the town was full of state militia. My magazine articles about this were very properly rejected. But I wanted to do better in

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FROM "THE CONGO."

"Then along that river, a thousand miles
The vine-snared trees fell down in files.
Pioneer angels cleared the way
For a Congo paradise, for babes at play,
For sacred capitals, for temples clean.
Gone were the skull-faced witch-men lean.
There, where the wild ghost-gods had wailed
A million boats of the angels sailed
With oars of silver, and prows of blue
And silken pennants that the sun shone through.
'Twas a land transfigured, 'twas a new creation.
Oh, a singing wind swept the negro nation
And on through the backwoods clearing flew:—
'Mumbo-Jumbo is dead in the jungle.
Never again will he hoo-doo you.
Never again will he hoo-doo you.'"

rhyme. I wanted to bear such testimony as I could as to what was learned in that dreadful time and vindicate those studies.

What might be called the intellectual outline of the poem: The Basic Savagery of the Negro, His High Spirits and Minstrelsy and the Hope of His Religion, is the result of the long interviews in preparing those articles. Just after the riots I had talked with our two colored lawyers interminably, and I had asked a list of questions of a select group of ten colored preachers, and compiled results. And I had interviewed endless "prominent citizens" among the whites. Their answers to the same questions were in startling contrast to the first compilation.

A SPRINGFIELD LECTURE.

The next winter one of my lectures for the Springfield Y. M. C. A. was "The Negro: his contribution to our citizenship; sorrow-songs, minstrelsy, vaudeville, folklore and oratory."

One of the studies I made at that time has recently appeared in the Negro magazine, the Crisis, in the issue of November, 1914. It is called "The Golden-faced People." Then I had in my list some of the things "Uncle Tom's Cabin" meant, and the emancipation proclamation. I had in mind the affair of Coatesville, Pa., and the other burnings alive of Negroes, some of them guilty Negroes, many of them innocent. I put in my list the songs of Stephen Collins Foster. I put in the list my memories of "The Souls of Black Folk," that beautiful tragic book by the black leader W. E. B. Du Bois. I might add, for the other side of the picture, that I had seen on Eleventh avenue, New York, north from Fifty-ninth street, many saloons where the Negroes seemed eight feet high and the degraded white men who waited upon them about four feet high, and they all drank liquor not served from the bar, but from barrels piled high against the wall in gloomy grandeur. Going through a score of these barrel-houses in one evening, on behalf of a certain religious institution, I accumulated a jungle impression that remains with me yet, and shall remain for many a day to come.

JOSEPH CONRAD'S INFLUENCE.

Perhaps no one thing influenced me more than the story I have before mentioned, Joseph Conrad's "Heart of Darkness." I wanted to reiterate the word Congo, and the several refrains in a way that would echo stories like that. I wanted to suggest the terror, the reeking swamp fever, the forest splendor, the black-lacquered loveliness, and above all, the eternal fatality of Africa that Conrad has written down with so sure a hand.

I do not mean to say, now that I have done, that I recorded all these things in rhyme. But every time I rewrote the "Congo," I reached down toward them.

Not a Fable and Not in Slang

BY EDGAR DeWITT JONES

HE WAS just twenty-five years old when he was graduated from the seminary and accorded with special honors the degree of "Bachelor of Theology." He was brilliant of mind, golden of speech, good of heart, and fair to look upon.

In law he would have graced and adorned the profession and as a corporation attorney he could have bartered his talents for gold in a steady stream.

In politics he might have been congressman, governor or United States senator, who knows?

In medicine or surgery he might have become a physician or surgeon of renown, with fees as famous as his skill.

In commerce his gifts might have commissioned him a captain of industry with a private yacht and a summer home among the Thousand Islands and a winter residence in Florida.

* * *

As it was he gave his all, which was a lot, to the church and the cure of souls. He took a charge at $1,200 per annum and made good. In four years he transformed that church from a fourth rate organization to the first and best in town.

Then he went to a church in a city at $3,000 a year with an expense budget three times the size of the village living.

He married, not wealthily but wisely and well, and four children came to crown his home. He was what is known as a popular preacher, everybody liked him, many loved him. His parish was as princely as his heart and that was royally wide. He served all classes and answered all calls for the very love of God and man.

He was so busy, this good man was, looking after other people's business, that he had no time to look after his own and alas! no one else was looking out for him or his family.

There were millionaires in this minister's congregation but in proportion to possessions he was the most generous giver of them all.

His salary came to $5,000, but excepting a modest insurance policy he saved no money for the good reason that there was none to save. He lived in comfort and midst refinement, yet as close to starvation as the average day laborer of the lowliest walk.

Then suddenly when scarcely forty-five, like lightning from a cloudless sky, he was stricken low, helpless and invalided for life.

* * *

His church, shocked, at first bore with him lying low upon their bounty, then called a special meeting of the officers to consider his case. The members of the board rode to the meeting in their touring cars, passed a resolution of sympathy, voted him $250, and called his successor.

There were some sad hearts in that city because of the quenching of the light of this bright particular star. Yet there were also those who once praised his golden speech and helped to wear his constitution to a ragged edge, who said, "How improvident he was," and one even made bold to quote most unctuously I Timothy 5:8: "But if any provideth not for his own and specially for those of his own house he hath denied the faith and is worse than an infidel."

The family, with the helpless invalid, moved to a side street and into a smaller house. The oldest son and daughter were taken from the university in the midst of their college careers in order to assume the task of family support and right royally they met the emergency. Since their return from college however these two young persons have not seemed particularly interested in church work. One critic observing this sagely remarked that it was usually so with ministers' children.

* * *

On warm and pleasant days the uncomplaining wife wheels her wreck of brilliance and power along the shaded streets and wide avenues where the limousines and electrics pass in steady and splendid procession. Not infrequently she stops and rests herself on the great square where stands in Gothic goodness the structure to which her husband gave his all. And sometimes she gazes in curious silence upon the electric sign over the entrance to the auditorium where in letters that shine white by day and flare forth with yellowish brilliancy by night, are the words: "CHURCH OF CHRIST."

A Prayer for the Church

O GOD, we pray for thy Church, which is set today amid the perplexities of a changing order, and face to face with a great new task. When we compare her with other human institutions we rejoice, for there is none like her. But when we judge her by the mind of her Master we bow in pity and contrition. * * * Baptize her afresh in the life-giving Spirit of Jesus. Grant her a new birth though it be with the travail of repentance and humiliation. Bestow upon her a readier responsiveness to duty, a swifter compassion with suffering, and an utter loyalty to the will of God. Help her to proclaim boldly the coming of the kingdom and the doom of all who resist it. Fill her with the prophet's scorn of tyranny and with a Christ-like tenderness for the heavy-laden. * * * Give her faith to espouse the cause of the people, and in their hands that grope after freedom and light to recognize the bleeding hands of the Christ. Bid her cease from seeking her own life lest she lose it. Make her valiant to give up her life to humanity, that like her crucified Lord she may mount by the path of the cross to a higher glory.

WALTER RAUSCHENBUSCH.

THE CHRISTIAN CENTURY

EDITORIAL

THE SPIRIT OF UNITY.

WITH growing emphasis the ideals of Christian unity are being stressed. Not alone in speech upon the theme, but in the actual facing of religious conditions under a divided Church, and in the effort to remedy those conditions is the assurance given.

One of the commonplaces of the present time is the gathering of the men of different churches in general brotherhood or community meetings for the discussion of civic, ethical and religious problems connected with the welfare of the community, as well as for social enoyment.

Every such meeting makes upon its participants the impression that a closer fellowship among all Christian men would be of enormous advantage in promoting the work of the Kingdom of God. It is not difficult to convince people that by united action the men of a community can drive out the saloon, clean out the Augean stables of municipal corruption, suppress the traffic in virtue, and safeguard youth and inexperience. Not less evident is it that the more impressive ideals of Christianity, the elevation of the home, the promotion of religious education, and the enrichment of the spiritual life would even more definitely profit from unity.

When men stop to consider the uneconomical conditions under which church work is carried on, with the necessary overlapping and duplication involved in the rival activities of churches, they cannot fail to see the error and pathos of the situation. After years of simultaneous effort on the part of competing congregations in a town, it is too often true that here has been little if any progress made in the realization of the ideals cherished by our Lord. If these churches were united and their number reduced to the actual needs of the community, there would be a great lessening of friction, a far greater impress upon the community, and enough money saved from waste to build gradually but surely a noble edifice, the equal of any cathedral, for the common use of the Church of God and as a monument to the religious life of the place.

JEWISH RELIEF WORK IN PALESTINE.

THE Jewish interests in the Holy Land are very numerous. There are the old groups of Jews, mostly gathered in places like Jerusalem, Hebron, Nablus and Tiberias, and representing the refugee Spanish Jews of the middle ages and the later Russian Jews escaped from the pale. These are the regular pensioners of Jewish funds.

Then there are the newer industrial colonies, Zionist or otherwise, scattered over the country and located in good farming sections. Still further there are Jews who have gone to Palestine, especially Jerusalem, to engage in business, and who are coming rapidly to own the best of the real estate in the larger places.

This Jewish population comprises only a small section of the total people of Palestine, but it represents the most resourceful class in Europe and America. It was natural, therefore, that when reports of destitution in Palestine reached the ears of Jews in England and America immediate efforts should be made for the relief of their oriental brethren. Racial pride would dictate such action. In many instances actual family connection with residents of Palestine deepened the interests. Furthermore there is the desire of wealthy Jews to have a share in great philanthropies, both for the satisfaction it affords them personally and for the credit it reflects upon their race.

The relief now being sent out to the poor people in Palestine has been promoted to a considerable extent by the Jews of Europe and the United States. The American minister to Turkey, Mr. Morgenthau, is a Jew. Public-spirited men like Mr. Strauss and Mr. Rosenwald have contributed generously to the cause.

The best feature of this Jewish relief work is the fact that it is not restricted to the Jews who are suffering in Palestine. It is to be expended likewise for Christians and Mohammedans. And that there is dire and bitter need of help among all classes in Palestine and Syria cannot be doubted by the most superficial observer of the facts.

A MESSAGE TO JAPAN.

PRESS dispatches chronicle the arrival in Japan of Prof. Shailer Mathews and Rev. Sidney L. Gulick, the first the president of the Federal Council of Churches in America, the second a missionary who has spent many years in Japan, and who during the past two years has been giving lectures in America in promotion of the right of friendship between the two peoples.

The reports indicate the very enthusiastic reception accorded the two visitors, and the beginning of an impressive program of addresses and conferences to be held in all parts of Japan during the next six weeks. A considerable body of Christian workers went down from Tokio to Yokohama to welcome them on their arrival, and a good deal of enthusiasm seems to have been aroused by the event.

Influential Japanese newspapers are commenting on the visit of these two American gentlemen, and are expressing great satisfaction that they are to give their message throughout the empire. Japan has always been eager to cultivate cordial relations with the United States. Those relations are certain to prove of value to both peoples. Perhaps the Japanese understand us better than we understand them. Far greater numbers of Japanese have visited this country and are now in residence here in educational and other sorts of work than we have been able to equal by American visitors or residents in the Orient.

It is fortunate therefore, that we can send from time to time men of wisdom to observe and interpret to us the attitude of Japan on the great questions of the hour, as well as to carry to our Japanese neighbors the message of good will and international co-operation which will cement these ties of friendship.

A BISHOP AT LAST—AND TWO OF HIM!

OUR attention has been called by the editor of our "Here and There" department to an item in the World's Almanac under the heading "United Christian Conference of the Disciples of Christ." It reads as follows:

> This is a new department of the denomination commonly known as the Christian Church, or Disciples of Christ, otherwise called "Campbellites." This "Church of Christ" is, in the United States, divided into about three parties: the "Antis," or Reaction party, about 150,000 in numerical strength; the "conservatives," or Conventional sort, 800,000 strong, and the "Progressives," or Conference kind, the latter, about 50,000 in numbers, having organized a national office in Portland, Ore., when, in 1911, the American Convention met at that place in national convention and a bishop was elected with headquarters in Portland, Ore. Soon after this the new department was incorporated in the name of the "United Christian Conference of the Disciples of Christ," and the Rt. Rev. St. D. Martin was selected as their bishop. The Christian Century a weekly organ published at Chicago, is recognized as their journalistic leader. They also have eastern headquarters at Newark, N. J., and a bishop at that point who supervises the affairs of the eastern states, the Rt. Rev. J. D. Meade.

In ironical comment on the matter Mr. Barnes says:

"At last the long-expected Bishop has arrived, and as if to make our ruin to run over with humiliation, we have two, an Eastern and Western. Though both are unknown to us they are probably working under assumed names, as those naturally would who came in to spy out our liberty. We wish the Rt. Reverend gentlemen an auspicious career as they proceed to pilot the Old Ship through perilous waters. In the meantime we should like to ask by whose authority were they elected, what are their duties, and to whom do they look for support?

"I hope the brethren who are so fond of bishops will see to it that ours are bountifully provided for.

"But I hereby serve notice on the brethren that there are many of us who do not propose to put a yoke on our necks which neither we nor our fathers were able to bear. Others may do as the please; our course is clear.

"For some time we have viewed with alarm the growth of the ecclesiastical spirit among us, and now that it has produced a brace of bishops, the brethren who chided us for being overfearful will approve the wisdom of our course. We had such

faith in the good sense of our brethren that we supposed it would assert itself in time to avert this disaster. It is late, but not too late, to undo what has been done, and to take such action as will insure the final ceremonies over every species of ecclesiasticism. We must rid ourselves of those brethren whose interest in the Restoration rises and falls with the rise and fall of the loaves and fishes.

"Once more has vaulting ambition o'erleaped itself. One bishop might have been tolerated in contemptuous silence. But the presence of two bishops is an irritant which will disturb the peace of the entire brotherhood. Only the quiet retirement of these bishops who came without being sent for, can prevent a struggle the end of which we should shudder to contemplate."

The whole thing is, of course, a mystery to The Christian Century. We have written to the "World," to find out how its Almanac editor could have been victimized by so palpable a hoax as this. Pending a reply we will gladly welcome from our Oregon readers, or readers anywhere, any information as to the identity of the alleged "bishops" and the origin of their alleged "conference."

SUCCESS MAY BE ILLUSION.

IN MUCH of the present day Sunday-school success there is danger of loss to the morning preaching service. The record is at hand where a school of eight hundred is followed by a discouragingly small congregation, and the minister is made to feel that the heart has been taken out of his ministry. From many quarters complaints come that men's classes file out at the conclusion of the school, and are seen no more that day.

If these conditions prevail to any large extent we are simply robbing Peter to pay Paul, and defeating the purpose for which the church and Sunday-school exist. If the merchant builds up his shoe trade only to see his grocery department verging on bankruptcy, what profit is there in that? A new crusade must be begun that will rivet the Sunday-school and all its enthusiasm to every depart of the church.

The department of the church that is an end in itself must always be productive of dangers. All the agencies of the church are parts of the church. No department liveth to itself.

LOUIS R. PATMONT.

A GOOD deal of publicity has been given to the affairs of Mr. Patmont during the past few months. He has been for some years actively connected with efforts against the saloon and the Roman Catholic church. Several months since it was reported that he had been abducted, and that after weeks of confinement his hiding place was discovered by brethren, and he was released.

For the most part the story was taken seriously by the press and considerable effort was made to use it in exposure of the alleged plots of liquor men and others supposed to be affected by Mr. Patmont's public work. Presently, however, a second disappearance made it more difficult to give full credence to the reports first published, and since that time it would appear that Mr. Patmont has formed the unhappy habit of being abducted, or of disappearing at frequent intervals.

To add to the difficulties of the situation, marital disagreements have arisen, and charges have been made by both husband and wife, resulting in a separation.

The friends who have been closest to Mr. Patmont profess to believe that he is the victim of violence and traduction. The press in general is not so charitable in its interpretation of the facts. It seems probable that Mr. Patmont is not altogether responsible for his actions and that the greatest kindness that can be rendered him will be an avoidance of all publicity in regard to his affairs. It is, to say the least, unfortunate that he should have been exploited as a representative of the anti-saloon, or anti-Catholic interest. It is apparent that the facts regarding his condition and history have not fully been made public, nor is there the slightest reason why they should be.

In the one or two references we have previously made to the Patmont case our attitude has been one of sympathy and trustfulness. We believed that every favorable presumption should be allowed. But in justice to the interests of the churches it seems only right that Mr. Patmont should not be encouraged in any public work.

ATTENDING TO BUSINESS.

SAYS Rev. John R. Ewers, of Pittsburgh:

> This morning I have sent in my resignation from the "Social Service Union of Pittsburgh," a movement which I helped to found, to which I have given much time and energy, and which I believe to be a very valuable institution. Then why resign? There can be no doubt about the need of social service. But for 1915 I have made one resolution: to give all of my energy to preaching and to the Sunday school. This would not be a wise resolution for every minister to make. It is wise for me. Why? Because I faced the danger of becoming "fussy"—the danger of using all of my time in telephoning, pounding the typewriter, running about here and there, reading only current literature, in short, the danger of doing everything and nothing. What I need is a year of discipline, a year of best books, real sermons and definitely directed energies. I wonder whether I have touched the weak spot in any other minister's work.

Indeed you have touched the weak spot of many a minister's work, Mr. Ewers. There is so much for the preacher to do, good things, urgent things, Christian things, that he is constantly in danger of dissipating his activities.

The finding of a just balance between ministerial selfishness and isolation on one hand, and unfruitful scatteration of energies over many interests on the other hand, is a delicate problem requiring conscience, experiment and intuition.

Mr. Ewers' standard of values as indicated by his emphasis on his pulpit task and his Sunday school shows that he is on the way to a happy solution of his problem if he has not already achieved it.

CHINA'S NEW NATIONAL ANTHEM.

MR. CHANG CHIEN, Minister of Agriculture and Commerce in the cabinet of China, and Yuan Shih-Kai's right-hand man, has written a new national anthem for republican China. The music is said to have an appropriate Oriental flavor. A free translation has been published in the South China Morning Post:

"Her majestic mountains and superb landscapes
Witness the greatness of China.
Chosen home of the oldest civilization.
The emperors have effaced themselves and restored the throne to the people.
To the people belongs the supreme power.
Long have Confucius and Mencius taught this;
In the time of Yao and of Shun was it proclaimed.
The people comprise the five races, and the five races are indissoluble.
Thus united, China is invincible.
We must develop the wealth of the land, foster agriculture and industry,
Redress wrongs, and make our people happy.
Education and civilization are the great works of the day.
We must all be equal in fact as well as in name.
For did not Confucius and Mencius teach absolute social equality?"

DESTINY.

We are what we imagine, and our deeds
Are born of dreaming. Europe acts today
Epics that little children in their play
Conjured, and statesmen murmured in their creeds;
In barrack, court and school were sown those seeds,
Like Dragon's teeth, which ripen to affray
Their sowers. Dreams of slaughter rise to slay,
And fate itself is stuff that fancy breeds.
Mock, then, no more at dreaming, lest our own
Create for us a like reality!
Let not imagination's soil be sown
With armed men but justice, so that we
May for a world of tyranny atone
And dream from that depair—democracy.

PERCY MACKAYE.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Spanish Translation of New Testament.

A joint translation committee under the auspices of the American, the British and the Foreign Bible societies has been engaged for the past two years on a translation of the New Testament into the Spanish language, as the existing translation is not satisfactory. Up to the first of December, this committee had its headquarters at Puerto de Santa Maria, province of Cadiz, Spain. For the completion of its work the committee has removed its headquarters to Madrid, where it began work Dec. 15.

Brick Presbyterian Church Prospers.

At the Brick Presbyterian Church, Fifth avenue and Thirty-seventh street, New York, Sunday, Jan. 10, the pastor, the Rev. Dr. Wm. Pierson Merrill, announced that $36,000 had been added to the permanent endowment fund of the church in 1914. The total income last year was $136,000, a decrease of $8,000 from the previous year, due in part to the war, but $7,000 ahead of two years ago. The regular expenses are $49,000 a year, but part of this amount went to the support of the memorial buildings attached to the Christ Church. Affiliated with the Brick Church are Christ and Covenant Churches, to which are given each year toward their support about $26,000. Andrew Carnegie, while not a member, contributes $1,000 a year to the Brick Church expenses. This is the church of which Dr. Henry van Dyke, preacher, author and present minister to Holland, was formerly pastor.

Unitarians Call New Secretary.

The American Unitarian Association has called Rev. Louis C. Cornish from his pastorate in the First Unitarian church of Hingham, Mass., to become secretary-at-large of the association. Mr. Cornish has been pastor of the church in Hingham for the past fifteen years and is well known throughout the denomination as a successful administrator.

Against Change of Unitarian Name.

The Independent Congregational church (Unitarian) of Meadville, Pa., does not favor the change of the name of the denomination which has been proposed. The congregation in Meadville recently voted on the matter and the vote was unanimous against the proposed change. There has been some agitation in the denomination against the name Unitarian as carrying with it too much of the "odium theologicum."

Theological Seminary Renders Service.

The Southern Baptist Theological Seminary, which is located at Louisville, Ky., furnishes many of the leaders among the southern Baptists. It has trained 135 missionaries, and 4,350 preachers for the home field. The seminary is now fifty-four years old. It continues to be the leading theological school of the southern branch of the denomination.

Mexico Interests Buffalo.

Bishop Burt, of the Methodist Episcopal church, made three Sunday afternoon addresses in Buffalo recently on Mexico and Roman Catholicism. At the time of the second lecture, a Jesuit priest, Father Tierney, gave an address in Buffalo's largest music hall on "The Truth About Mexico." The music hall was engaged then for Bishop Burt and on the same platform with him spoke a Roman Catholic layman, who endorsed his speech. Bishop Burt opposed intervention and declared that the solution of the problem in Mexico was the open Bible, a living Christ, and Christian education. Five thousand people were present to hear the bishop.

Aged Theologian Marries.

Dr. A. H. Strong is the president emeritus of Rochester Theological Seminary. He is the author of a number of theological books and his systematic theology is standard among the conservatives of the Baptist denomination. He was married at Deland, Fla., on Jan. 1, to Mrs. Marguerite G. Jones.

Who Gives Most to Missions?

Friendly rivalry is found among the southern Baptists as to which congregation in the south gives the largest percentage to mission work. First Baptist church of Dallas reports their total receipts as $93,324, of which $15,889 went for local expenses and the rest for missions. First Baptist church of Shreveport, La., challenges this record with a report that their total collections were $58,000 for all purposes of which $8,000 went for local expenses. The Texas church gives eighty-three per cent to missions while the Louisana church gives eighty-seven per cent.

Episcopal Church Gains in New York.

The report of the Protestant Episcopal Church for the year just past shows that there are in the city of New York twenty-nine churches of that denomination of more than one thousand members each. The Episcopal diocese of New York increased five per cent in membership last year making 933,424 Episcopalians in that diocese with 35,000 more in Brooklyn and Queens. In the whole country there are now eight-five Episcopal parishes with memberships exceeding one thousand, and fifty-six others not far below the one thousand mark.

Baptist Ministers Become Episcopalians.

In the diocese of Kansas there are at the present time three former Baptist ministers studying to take the orders of the Episcopal church. Harley H. Marriott was ordained to the diaconate a few weeks ago. Louis T. Hardin is conducting a catechetical class at St. Paul's church in Marysville, and Malcolm Taylor is also doing catechetical work in a church at Iola. These men will continue their studies until they are ordained as priests.

Roman Catholic Becomes Episcopalian.

Rev. F. C. Capozzi, formerly an assistant at the Roman Catholic church of Our Lady of Good Counsel in Philadelphia, was formally made a member of the Protestant Episcopal church by Bishop Rhinelander in his private chapel on a recent Sunday. Mr. Capozzi has removed to Illinois and has taken charge of the Italian mission at Herrin, in the diocese of Springfield. His reasons for leaving the Roman communion were printed in a church paper some months ago.

Litany and Hymns for Social Service.

The Joint Commission on Social Service of the Protestant Episcopal church has in preparation a booklet in the interest of social service which will present the litany used in the last general convention of the denomination and also a selected list of social service hymns. These aids to devotion will be given wide circulation.

Dr. Broughton Has Another Call.

Dr. Len G. Broughton, who is ill in London, and whose call to Clarendon Street Baptist church of Boston has been noted, has received another call to First Baptist church of Knoxville, Tenn. The decision of Dr. Broughton has not been announced and he has not as yet offered his resignation to Christ church of London.

Show Need of More Missions.

The Home Missions council has investigated the western country somewhat and have come to the conclusion that the country is not everywhere overchurched. In one western state there are 133 towns of from 150 to 1,000 inhabitants without any Protestant worship, 100 of them being also without Roman Catholic care.

The Progress of Missionary Work.

The total income of the American foreign mission boards during the year 1914 was $17,168,611, according to statistics made public at the annual meeting of the foreign mission conference. These figures cover the work of all American organizations doing educational and philanthropic, as well as missionary work, outside the United States and Canada, except that work conducted under the auspices of certain other mission boards in Mexico, Cuba, Porto Rico, Hawaii and Alaska. For this work $509,510 was contributed during the year. Contributions fell slightly below the amount received in 1912, the banner year, and exceeded by more than $1,000,000 the contributions of 1913. In 1901, the first year for which statistics were available, the contributions totalled $6,228,173. Natives in foreign fields, the report asserts, contributed $4,243,967 to work conducted by American missionaries. There are 9,969 missionaries enrolled by the several organizations; 159,286 persons were baptized during the year—a gain of 37,475 over 1913. A gain of 510 churches is reported, bringing the number up to 9,946. There are 606 colleges, theological seminaries and training schools and 12,969 other schools with a total attendance of 547,730.

Vacant Pulpits in America.

There are in this country 49,167 more Protestant churches than there are Protestant ministers. Dr. Baketel says in his marvelously interesting Year Book, that in 1911 the Presbyterian church, North, had 2,167 vacant churches, out of a total of 10,051. One thousand of the 6,000 Congregational pulpits were vacant. Another denomination reported that 3,725 churches had only 1,887 pastors, that 596 ministers were not preaching, or were do-

ing so at their own expense. Another denomination has only 5,565 ministers to supply its 10,940 churches; it sustained a loss of 1,043 ministers in the five years from 1906 to 1911, 405 being lost in 1911 alone.

Southern Methodists Plan Cathedral.

The Methodist Episcopal church, South, is planning to erect a million dollar cathedral in Washington. They have selected a triangular plot of ground adjoining the public library, at Ninth and K streets. The Mount Vernon Methodist Episcopal church, South, has the adjoining corner and this church is sponsor for the movement to build the million dollar edifice.

Clergyman A Consul.

The New York papers are commenting on the admirable way in which the Rev. Otis A. Glazebrook, D.D., rector emeritus of St. John's Protestant Episcopal church, Elizabeth, is filling the post of United States consul to Jerusalem. The cables from London give him much credit for rescuing a party of British subjects from the hands of the Turks. The Rev. Dr. Glazebrook was appointed to his present post by President Wilson about one year ago. Since the great upheavel in Europe last summer, praises of the clergyman's diplomacy have been received from several sources.

Protestant Theology in Rome.

The Methodists conduct a theological school in Rome, Italy, called Reeder Theology School. Dr. Felice Cacciapuoti was recently installed as professor of Symbolic and Dogmatic Theology and Christian Sociology in this school. This school has prepared most of the Methodist ministers in Italy, and many of the ministers doing Italian work in the United States. Professor Cacciapuoti was born in southern Italy, educated in the Rome Collegio, and at the universities of Bologna and Lausanne.

Consolidation Plans Fail.

Two old historic churches of the Baptist faith in New York have for the past year tried an experiment at unification. These are the Calvary church and the Fifth Avenue church. The experiment was not regarded as a success and the people of the Fifth Avenue church have withdrawn and gone back to their old home. They have appointed a pulpit committee and will seek a pastor at once. Dr. Woelfkin is the pastor of the Calvary church. The Fifth Avenue church has among its regular attendants, John D. Rockfeller.

Scotch Professor Declines Call.

The chair that was vacated at Union Theological Seminary in New York by the death of Charles A. Briggs, has been offered to Dr. James Moffat, a well known Scotch expositor. It is said Dr. Moffat has decided to decline the call.

Episcopal Social Service Forum.

Grace Episcopal church of Chicago, where Rev. W. G. Waters, D.D., is rector, has been conducting a social service forum every Sunday with free speech for all who come. Recently at a Sunday service such well-known persons as George W. Perkins, John Walker, president of the Illinois Federation of Labor; Victor Orlander, the secretary, and John Fitzpatrick spoke. Mr. Orlander said "Christianity is the biggest and mightiest thing that ever came into the world." Socialism will be discussed at a January meeting.

Son of Noted Scholar Becomes Pastor.

Rev. Basil Douglas Hall, son of the late Dr. Chas. Cuthbert Hall, president of the Union Theological Seminary, settled recently as pastor of Hunt's Point Presbyterian church in New York. He was married about the same time to Miss Anna Loraine Washburn of Boston. The bride's grandfather was for many years president of Roberts College in Constantinople.

Y. W. C. A. Head Leaves Money.

The will of Miss Grace H. Dodge, the late president of the Y. W. C. A. of America, provides for a number of causes in which Miss Dodge was interested in her lifetime. To the national board of the Y. W. C. A. she left $500,000, and to the Y. W. C. A. of New York she left $200,000. The American college for girls in Constantinople receives $50,000. Various Presbyterian organizations are remembered liberally.

Remember Martyrdom of John Huss.

The five hundreth anniversary of the martyrdom of John Huss falls in the year 1915 and, in commoration of that event, McCormick Seminary, of Chicago, brought Dr. James I. Good to the city to deliver lectures on Jan. 21 and 22. The subjects were "The Historic Significance of Huss Among the Reformers and Pre-Reformers," and "The Hussites and Their Relation to the Presbyterian Family." The stereopticon was used to illustrate the theme.

Methodists Study Practice of Baptism.

Dr. C. B. Spencer, editor of the Central Christian Advocate, has been studying the extent to which the practice of immersion is becoming common among the Methodists of the middle west. He has a questionaire calling for postcard replies on three questions. These are, "How were you baptised?" "How many persons did you baptize the past year?" "How many of these were baptized by immersion?" The preachers of the denominations are asked to reply to these questions.

New Bishops Get Rings.

It is a custom of the Chicago clergy of the Protestant Episcopal denomination to provide a ring for each new bishop elected from their numbers. A luncheon was given by the clergy of the diocese at the University Club on Monday, Jan. 4, when Episcopal rings were given by them to Dr. Sumner, Bishop-elect of Oregon, and Dr Page, Missionary Bishop-elect of Spokane. There were present nearly seventy of the clergy of the diocese, besides Bishop Anderson, who acted as chairman; Bishop Toll, Bishop Arthur L. Williams, and the three clerical deputies to Dr. Sumner's consecration from the diocese of Oregon.

Ordination of a "Unitarian Priest."

Both Episcopal and Unitarian circles are much agitated in Boston over a recent occurrence in the Second Unitarian church. Dr. Samuel R. Maxwell was recently ordained and installed as the minister of this church. There were robed clergymen standing before an altar adorned with lighted candles, and vespers were sung by a vested choir. What with a vested choir, a candle-lighted altar, a high pulpit to the right of the chancel, a reading desk on the left, ministers robed as in the early days of the Episcopal Church in New England, a processional and a recessional, and with the ritual of the Book of Common Prayer, one might well imagine that he was in an Episcopal church. This is the parish that was once presided over by Ralph Waldo Emerson. An English priest of the Episcopal church assisted in the laying on of hands and the minister who prayed asked for grace that the candidate might "discharge the office and work of a priest in the church of God." It is difficult to learn which is the more scandalized, the Unitarians or the Episcopalians, over this ordination.

Chicago Furnishes Twenty-one Bishops.

A call to a Chicago parish is coming to be looked upon as an important step on the road to the episcopacy in the Protestant Episcopal denomination. Twenty-one bishops have been selected from men connected with the Chicago diocese and fourteen of these have been selected while they were connected with Chicago parishes. The latest candidate for episcopal honors is Rev. Herman Page, D. D., who was consecrated on January 28, He has been for fifteen years rector at St. Paul's Church, at East Fiftieth and Dorchester Avenues. When he came to Chicago his congregation was worshiping in a small frame building. They now have a stately stone structure representing an investment of $200,000. He was founder of the Chase Settlement House in the stockyards, and aided it until it became independent under its own board of directors. Dr. Page is 48 years old. He was born in Boston, graduated from the Boston Latin School in 1884, Harvard University in 1888, and Cambridge Divinity School in 1891. He has a son who graduated at Harvard in 1912 and who is now a student in Cambridge Divinity School. After consecration, Dr. Page was appointed to the missionary district of Spokane, which comprises that part of the state of Washington lying east of the Cascade Mountains. The district contains 409,000 souls. Dr. Page succeeds the Rt. Rev. Lemuel Henry Wells, who recently became 75 years of age, and who has resigned after twenty-one years of service.

Operation on Bishop Griswold.

Bishop Griswold of Kansas has undergone a severe operation at Salina, for nephrolithotomy, at the St. Barnabas Hospital. It is reported the operation was successful and he will recover.

Predicts Four More Dry States.

Rev. Charles Scanlon, secretary of the Board of Temperance of the Presbyterian denomination, spoke before the Sunday Evening Club that meets in the Third Presbyterian Church on the West Side in Chicago on January 24. Dr. Scanlon has been a delegate to three international conferences on the subject of drink. Dr. Scanlon predicted that South Carolina, Montana, Iowa and Arkansas were certain to go dry in a short time. "Alabama," he said, "will be a prohibition state July 1 and Idaho is pledged to go dry by the action of every one of the political parties in the state. If China can banish opium and Iceland can banish the liquor traffic, the United States can do as much."

Here and There

Religions Made in America.

We think particularly of Mormonism, Christian Science and Dowieism. All of them represent the "get there" spirit of the age. Dowieism, in the life time of its founder was a remarkably prosperous institution. Dr. Dowie and Joseph Smith were builders of cities. The three cults knew the value of money, and how to get hold of it. Dowieism was centered in its founder and never propagated itself to any extent. Few men in its ranks could be found to stand before the king, the great doctor. Mormonism and Christian Science are notorious proselyters. The latter sect is a raider of the evangelical churches. Mormonism draws its recruits from the ignorant and fanatical classes. Dowieism and Mormonism aimed at a Theocracy. Both are literalists in the interpretation of the Scriptures, combining features of the patriarchal dispensation and the priesthood of the Old Testament with the essential features of the New. Mormonism and Christian Science have revelations from heaven. Dr. Dowie did not need any. He was Elijah of the Old Testament, John the Baptist of the New, and the Thirteenth Apostle. Nothing but his extreme modesty prevented him from claiming to be the other twelve. To his credit be it said, he had a fairly just regard for the authority of the Scriptures. The three systems have had autocratic government, a Protestant papacy. As an interpreter of Scripture, Mrs. Eddy will ever be unapproached. Her intellect took a leap in the dark; she blew out the light of reason in the hope of creating more light; she denied the faith in order to create one of her own. Her method takes the heart out of the Bible; she can make it mean anything desired, once you allow her to apply her exegetical thumbscrew. The three systems have a large following.

All of them are faith healers and know how to appeal to the fears of the weak. Each denied the miracle-working power of the other. That all three teach absurdities is no reason why intelligent men and women may be found in their ranks. This is one of the unsolved problems of the centuries. In all there is a certain element of truth. All of them are concerned in a large measure with the things of time and sense. They have not yet impressed their sacrificial spirit upon the world. Their tents are pitched close to the blunt edge of self denial. "According to your funds be it unto you," so they seem to say.

* * *

Our Apostles of Toleration.

After reading much of the present day literature of the Disciples it is refreshing to go back to the Memoirs of Alexander Campbell or the Memoirs of Isaac Errett for a fresh bite of grass, as the Scotch say. Dr. Robert Richardson is the interpreter of Mr. Campbell's ministry, while Mr. James S. Lamar performed a similar office for Isaac Errett. (How natural to say Isaac Errett without any prefix.) Both biographers write of Christian union with the emphasis on "Christian." The theological bellumist receives scant consideration at the hands of either one.

Isaac Errett was the apostle of reconstruction. After Mr. Campbell's death the leaders among us were legion. Every man of prominence had a standard to which all were invited. Controversies were rife, issues were numerous. The success of one party or another was to determine whether or not the "fundamental principles of the restoration movement were to be subverted.' The Old Ship was in perilous waters whether ashore or afloat. No matter what happened the worst was sure to come. The days were dark and dreary. Against all the iconoclasts and reactionaries Isaac Errett set himself. We never think of him as one of "the old war horses," though he did a good deal of aggressive work. He broke down many follies which in late years have reappeared among us. He was a pacifist, a wise counsellor, and unfortunately left no one behind who could bend his bow.

James S. Lamar was an apostle of peace, but withal a man of great breadth. He was among the first to rebel against the iron-clad interpretation of ordinances. His "First Principles and Perfections" is a fine commentary on our teaching. He did as much as any man among us, when we think of the period in which he lived, to spiritualize our doctrinal statements. It is somewhat striking that these three men left us books of devotion: Dr. Richardson, "Communings in the Sanctuary"; Isaac Errett, "Evenings with the Bible" and "Letters to a Young Christian," while Mr. Lamar's book is devotional throughout, its latter section particularly so.

It has always been a perplexing problem why, when we were entering upon a period when spiritual interpretations were the natural order of our history, we should have allowed ourselves to be turned back to a controversial and provincial era from which we had been mercifully delivered by such men as those above referred to.

* * *

A Citadel for Bigotry.

"Every one who goeth forward and abideth not in the teaching of the Christ, hath not God. He who abideth in the teaching, he hath both the Father and the Son. If any one cometh to you, and bringeth not this doctrine, receive him not into your house, and bid him not 'good speed.' For he who biddeth him 'good speed' partakes in his evil deeds." 2 John 9-11.

Commenting on this passage of Scripture, Dean Farrar among other things says:

"But there is too much reason to fear that to the end of time the conceit of orthodoxism will claim inspired authority for its own conclusions, even when they are most anti-Christian, and will build up systems of exclusive hatred out of inferences purely unwarrantable. It is certain, too, that each sect is always tempted to be proudest of its most sectarian peculiarities; that each form of dissent, whether in or out of the body of the Established churches, most idolizes its own dissidence. The aim of religious opinionativeness always has been, and always will be, to regard its narrowest conclusions as matters of faith, and to exclude or excommunicate all those who reject or modify them. The sort of syllogisms used by these enemies of the love of Christ are much as follows:

"My opinions are founded on interpretation of Scripture. Scripture is infallible. My views of its meaning are infallible too. Your opinions and inferences differ from mine, therefore you must be in the wrong. All wrong opinions are capable of so many ramifications that any one who differs from me in minor points must be unsound in vital matters also. Therefore, all who differ from me and my clique are 'heretics.' All heresy is wicked. All heretics are necessarily wicked men. It is my religious duty to hate, caluminate and abuse you."

Those who have gone thus far in elevating hatred into a Christian virtue ought logically to go a little farther. They generally do so when they have the power. They do not openly say, "Let me venerate the examples of Arnold of Citeaux, and of Torquemada. Let us glorify the crusaders at Beziers. Let us revive the racks and thumbscrews of the Inquisition. Let us, with the Pope, strike medals of honor of the massacre of St. Bartholomew. Let us re-establish the Star Chamber, and entrust those ecclesiastics who hold our opinions with powers of torture." But, since they are robbed of these means of securing unanimity—since they can no longer even imprison "dissenting tinkers" like Bunyan, and "regicide Arians" like Milton—they are too apt to indulge in the party spirit which can employ slander though it is robbed of the thumbscrew, and revel in depreciation though it may no longer avail itself of the fagot and the rack." Early Days, P. 586. 587.

* * *

Secret of Unity.

First of all it is to have a cause large enough to invite the co-operation of Christendom, and then to make the cause so attractive by the devotion and sincerity that we bring to it that all who have the mind of Christ will want to unite. When a cause is worth while it never seeks to gain an advantage by belittling other good causes. Goodness like truth always carries the stamp of its merits where all can see. The man with a little cause who hopes to win by detracting from better causes is like the beggar who steals the king's ring in the belief that the ring makes the king.

* * *

Sitting in the Seat of the Infallible.

The wise never make the attempt. It is only those who assume that they have crossed the final frontiers of knowledge who assume to do so. Unfortunately for them, a few flatterers shout encouragement to do that which a really great man would consider an affront. The wisest men are always in the seats of the humble. They are content if allowed to be door-keepers in the temple of knowledge. A wise man never suspects himself of being wise; the great are always surprised by greatness. If a man were infallible he would cease to be the moment he made the discovery.

* * *

All Are Agreed.

That there would be more harmony among men concerning their interpretations of Scripture if there were fewer axes to grind.

* * *

The Main Difference.

Orthodoxy: "We are right and can't be wrong."

Heresy: ? ? ? ? ?

E. B. Barnes.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

The Wine Press

A Tale of War by Alfred Noyes.

IT was but a few years back, that William Watson thrilled the world with his "Sonnets on the Armeman Massacres"; and now, Alfred Noyes, another English poet, has written this terrible indictment of war. We are thankful that those whom God has called to the high vocation of song are using their gifts to show the "obscene seas of slaughter" with which Europe is now flooded, in all their shame.

The poem, which can be read in an hour, is as beautiful as it is terrible, both for form and content. It has both a prelude and an epilogue, and the prelude tells of the inconsistency of both sides invoking the blessing of God on their slaughter:

"Sandalphon, whose white wings to Heaven up-bear
The weight of human prayer,
who bore
From either host, thigh-deep in filth and shame,
One prayer, one and the same;

"With Thee, with Thee, Lord God of Sabaoth,
It rests to answer both.
Out of the obscene seas of slaughter, hear,
From East and West one prayer:
**'O God, deliver Thy people. Let Thy sword
Destroy our enemies, Lord.'"**

The opening of the story is a fine statement of how impossible it is for those afar to conceive of the horrors of war:

"A murdered man, ten miles away,
Will hardly shake your peace,
Like one red stain upon your hand;
And a tortured child in a distant land
Will never check one smile today,
Or bid one fiddle cease.
A censor sends our news.
It comes along a little wire
Sunk in a deep sea;
It thins in a club to a little smoke
Between one joke and another joke,
For a city in flames is less than the fire,
That comforts you and me."

And then he tells of those who set the atrocious machinery of war in motion, without thinking, or caring, for the multitudes they are dooming to death:

"Around a shining table sat
Five men in black tail-coats;
And blood to them was only a word,
And the point of a phrase their only sword,
And the cost of war—they reckoned it
In little disks of gold."

"And when they talked of war, they thought
Of sawdust, not of blood.....
Not of the crimson tempest
When the shattered city falls."

The story opens with Johann, the young woodcutter, standing outside his mountain hut, while Sonia, his wife, sings their baby to sleep:

"O little blue pigeon, sleep. Sleep Dodi mine,"
She murmured "Sleep, little rose, in your rosy bed,
The moon is rocking, rocking to rest in the pine."

"Sleep, little blue pigeon,
Sleep on my breast,
Sleep while the stars shine,
Sleep while the big pine
Rocks with the white moon,
Over your nest."

After the baby is asleep, he tells Sonia that on the morrow he must join his regiment and go to war. The story that follows is of the war waged by the Balkan States and Greece against the Turks.

The troop-train, that bore them to battle, "clanged like fate," and the soldiers talked as to the reasons of this bitter war, and said:

"That no man knows from first to last,
The reason why he finds himself
Up to his neck in blood."

But Johann's friend, Michael the poet, bursts into an impassioned eulogy of war, in as fine a strain as Tennyson's lyric of the Crimean charge:

"Comrades," he cried, "you know not
The splendor of your blades!
This war is not as other wars:
The night shrinks with all the stars,
And freedom rides before you
On the last of the Crusades."

The first battle scene paints the horrors of modern warfare, where "there was no sight, no sound of an enemy," but,

"Out of the quiet distance rushed
A thunder of shrieking air;"

And then, the long charge, "over the wide inhuman zones, against the cold machines":

"The tall young men, the tall young men,
That were so fain to die,
It was not theirs to question,
It was not theirs to reply.
They had broken their hearts on the cold machines,
And—they had not seen their foe;
And the reason of this butcher's work,
It was not theirs to know;
For these tall young men were children
Five short years ago....."

"Then all along the reeking hills,
And up the dark ravines,
The long row of young men
Leapt in the glory of life again,
To carry their warm and breathing breasts
Against the cold machines."

The victory was gained and though there were "blind pits" where Michael, the poet's eyes had been, yet he sang,

"Lift up the Cross! the cannon, the cannon are dumb,
The last Crusade rides into Byzantium."

But hardly had the echoes of the triumph over the Turks died down, before the word passed that Greece and the Balkan States had quarrelled, and when blind Michael asked why, the peasant who had brought the news replied:

"For a port to export prunes,
For Christ, my boy, and the Fatherland!"

The last bitter scene is between those,

"Whose hand was against their comrades' hand,
They clasped a month ago."

Here, they were defeated, and their retreat was "over the gulfs that had gorged their dead, and the rotting, shot-ripped plain." This charge of man against man was even more hideous than when they offered their warm and breathing breasts to the unseen, cold machines.

But the climax of this masterpiece of genius is when Johann returns home, and found

"The embers of his hut still burned;
And, in the deep blue gloom,
His bursting eyeballs yet could see
A white shape under the apple tree,
A naked body, dabbled with red,
Like a drift of apple-bloom.

"She lay like a broken sacrament
That the dogs have defiled.
'Sonia! Sonia! speak to me!'
He babbled like a child.

"The child, the child that lay on her knees
Devil nor man may name
The things that Europe must not print,
But only whisper and chuckle and hint,
Lest the soul of Europe rise in thunder
And swords melt in the flame.

"She bore the stigmata of sins
That devil nor man may tell;
For O, good taste, good taste, good taste.
Constrains and serves us well;
And the censored truth that dies on earth
Is the crown of the lords of hell."

And above, on the apple tree, hung his friend, Michael,

"The blind man, with his arms stretched wide,
And a nail through his hand on either side,
A nail thru' the naked palms of his feet
And a crown of thorns on his hair."

Johann, in despair at these agonies, falls on his naked blade, "And the blind man that was crucified,
Spake softly to the dead:

"Conquered, we shall conquer!
They have not hurt the soul.
For there is another Captain,
Whose legions round us roll
Battling against the wastes of Death
Till all be healed and whole."

"Till the dead Cross breaks in blossom;
Till the God we sacrificed,
With that same love He gave us,
Stretch out his arms to save us,
Yea, till God save his People
And heal the wounds of Christ."

I. W. H.

ABOUT WOMEN.

"The servant problem" doubtless has been solved in the will of Mrs. John W. Sisson, who died May 1, at Rockaway Park, New York. The testator left the income of a trust fund of $5,500 to Kate Hymus, for years employed in the Sisson home. A codicil provided that to get the income Miss Hymus must remain in the employ of the family. Mrs. Sisson's estate was valued at $42,000.

Miss Mary J. Fitz, aged eighteen years old, who recently became postmistress at Venice, O., is said to be the youngest postmistress in the country.

The Countess of Warwick, whose financial affairs have been in poor shape for some time, started in the business as a garden designer and will undertake the work of laying out gardens. She is an enthusiastic gardener, established a training college for women gardeners at Studley, Eng., some time ago. She has now chosen a staff from these students, with which she will run her new business. No men will be employed. In addition to her other activities, the countess is conducting the woman's page for the Daily Sketch.

"Women can express their opinions on the platform, by petition, on the street corners, in the newspapers, and in all obtrusive ways on an equal with man, but not by the unobtrusive way of the ballot. It is as though one might talk over the telephone or shout his opinion from the street corners but must not write it in a letter."—Samuel M. Crothers.

The Sunday School

THE DEATH OF ELI AND HIS SONS.

INTERNATIONAL UNIFORM LESSON FOR FEBRUARY 21.

1 Sam. 4:1-13, 18. Memory Verses, 10,11.
Golden Text: Be ye doers of the Word, and not hearers only, deluding your own selves. James 1:22.
American Standard Bible.
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Now Israel went out against the Philistines to battle, and encamped beside Eben-ezer: and the Philistines encamped in Aphek. (2) And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines; and they slew of the army in the field about four thousand men. (3) And when the people were come into the camp, the elders of Israel said, Wherefore hath Jehovah smitten us today before the Philistines? Let us fetch the ark of the covenant of Jehovah out of Shiloh unto us, that it may come among us, and save us out of the hand of our enemies. (4) So the people sent to Shiloh; and they brought from thence the ark of the covenant of Jehovah of hosts, who sitteth above the cherubim: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

(5) And when the ark of the covenant of Jehovah came into the camp, all Israel shouted with a great shout, so that the earth rang again. (6) And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of Jehovah was come into the camp. (7) And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore. (8) Woe unto us! who shall deliver us out of the hand of these mighty gods? these are the gods that smote the Egyptians with all manner of plagues in the wilderness. (9) Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight. (10) And the Philistines fought and Israel was smitten, and they fled every man to his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. (11) And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

(12) And there ran a man of Benjamin out of the army, and came to Shiloh the same day, with his clothes rent, and with earth upon his head. (13) And when he came, lo, Eli was sitting upon his seat by the wayside watching; for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out.

(18) And it came to pass, when he made mention of the ark of God, that Eli fell from off his seat backward by the side of the gate; and his neck brake, and he died; for he was an old man, and heavy. And he had judged Israel forty years.

Verse by Verse.

BY ASA MCDANIEL.

1. **Philistines.** The Philistines occupied the plains along the Mediterranean Sea. They were a warlike people. They were also a thrifty agricultural and commercial people. The people are first mentioned in Gen. 10:14 and their oppression was not checked until the time of David.—**Ebenezer.** The Hebrew means "Stone of help."

2. **Joined in battle.** When the engagement began.—**Israel was smitten.** Lost the battle, put to rout. Israel was defeated.

3. **Wherefore hath Jehovah smitten us.** They felt that the defeat could not be because their God was less powerful than the deities of the enemy.—**The ark of the covenant.** The ark was the symbol of God's presence. It contained the pot of manna, Aaron's rod, and the tables of the law. Ex. 25:10ff.—**That it may save us.** The men of Israel supposed that God would not permit it to be taken from them, hence with it victory would come to them. Read Josh. 3, 4; Num. 10:35; and 2 Sam. 11:11.—**Shiloh.** The religious center of the nation for many years.

4. **Who sitteth above the cherubim.** This does not imply that there were real figures upon the ark; but refers to the glory of Jehovah. See 1 K. 8:6. Cherubim is the name of certain symbolical figures frequently mentioned in Scripture.

5. **Shouted with a great shout.** The context would not lead us to suppose that the exultation was due to Israel's reverence for God and his laws; but rather to their strong expectation that victory would at once return to them. cf. Josh. 6:5, 20.

6. **What meaneth the noise of this great shout.** Israel had been humiliated by defeat, and why should they be so exultant?—**Hebrews.** The name by which Israel was known to foreigners. The name means "beyond."

8. **These mighty gods.** The Philistines were polytheists and supposed that the Israelites, also, served many gods.—**Plagues.** Hebrew word means "smiting."

9. **Quit yourselves like men.** Become men now if you never were men before.—**Be not servants.** In case you are defeated by the Israelites you will become their servants. "Observe how vividly the successive emotions of the Philistines are painted: astonishment, when they heard the triumphant shout of the vanquished army; dismay, when they learned its cause; many resolutions, when they had recovered from the first panic." Cam Bib.

10. **Israel was smitten.** They trusted in the ark and not in the God of the ark, and were defeated; as every one will be who takes the symbol for the substance and the letter for the spirit.—**Fled every man into his tent.** The thought is that every one who could, fled for safety to his own home. The army was utterly routed.

11. **Ark of God was taken.** The punishment threatened in the first chapter is being fulfilled, and Israel's enemy is the agent of God in the matter.

12. **There ran a Benjamite from the ranks.** Rabbinical tradition makes him to have been Saul, who had rescued the tables of the law from the hands of Goliath. Int. Crit. Co.—**Clothes rent and earth on his head.** These are expressions indicating grief. See 2 Sam 1:2; 15:32.

13. **His heart trembled for the ark of God.** Eli was sitting at the gate leading to the sanctuary, at which he was accustomed to sit, see 1:9. He was anxious for the ark of the covenant. The messenger apparently came first to the town and then to Eli.

18. **He made mention of the ark of God.** Eli seems to have borne the news of Israel's defeat and the death of his sons, but when he heard the fate of the ark, it overcame him and death was the result. He made his mistakes like all men, but his heart was right toward God.

The Symbol that Failed to Save

The Lesson in Today's Life.

BY JOHN R. EWERS.

Today we have the story of bad sons coming from a good home. The easiest way to meet this situation is to lay all of the blame upon Eli, particularly since nothing is known of Mrs. Eli. But our sword may cut both ways! Judas went bad under Christ! What have you to say to that? Why, you blame Judas and rightly. Then have a care in your treatment of the ancient judge. Someone has said that Eli could collect damages from many commentators.

Rev. John R. Ewers.

BAD SONS.

What pastor cannot recall many incidents where boys and girls from excellent families have gone wrong? As a rule it may be said that good homes and good environment produce good people, but there are notable and even frequent exceptions. Some of the most saintly parents have children who bring down their gray hairs in sorrow to the grave. Why not lay some of the blame, where it belongs, upon the children themselves? It will not do to say that Eli was a dear old fellow, who "meant well feebly," a nice, soft, indulgent father who spared the rod and spoiled his boys. Hophni and Phinehas were keen, capable men. They knew right from wrong. They sinned with wide opened eyes. There are plenty of sons like them. Every man should make one prayer every morning, "O God, help me not to become a degenerate." We had brave and worthy parents. Before them we had strong and true grandparents. Be worthy. Keep up the stock. Let no weakness of yours lower the standard of your family. Such family pride is wholesome. A lot of cigarette smoking, cocktail drinking, dancing high-flyers should muse over these last statements. I exonerate good old Eli. I crush the blame down upon the heads of those degenerate sons.

THE ARK.

Strength lies in genuine, solid integrity. There is a great word "INTEGRITY." "Let integrity and uprightness preserve me." Well, they will. Integrity means inner reality, adjustment, harmony, solidity. Hophni and Phinehas wore the robes and buttoned their collars in front but... When the battle rages and Israel is being worsted some bright and superficial sinner happens to remember the great symbol. There is a mad rush for the ark. They carry it into the ranks and a mighty shout goes up, for the symbol symbolizes a great reality. How strange that they did not repent. How odd that it did not occur to them that the very ark meant God. But no, they trusted emptily in the symbol itself. There is no power in a symbol unless your heart is right. Baptism becomes an empty form, if not indeed a blasphemy, when divorced from a penitent and obedient heart. To carry a Bible in your pocket, without loving its contents, places the book on a par with a rabbit's foot. To count your beads or mumble your creed, when faith is dead and the heart is cold, is a waste of good time. There is no value in that prayer you stumble through when sleepily you kneel before your bed, unless you think of what you are saying and unless you pray believing in God and Christ.

VALUE OF SYMBOLS.

But when the heart is right, when one is doing his utmost, there is a wonderful value in symbols. I remember one evening being in the cathedral of Cologne. The sun was sinking and its last rays were pouring in through those rich windows of Munich glass. Workmen and workingwomen were entering and kneeling at the forms. A great impulse seized me to join them and I went over to one of the forms and kneeling, prayed with a marvelous intensity. I seemed to be close to God, I seemed to feel the bonds of humanity that bound me to those other unknown worshipers. The symbolism of the cathedral was helpful. But I had to rise to meet it. My heart had to glow, my soul to respond. The bread and the wine, the baptismal pool, have great value when we approach them in the right spirit and with intelligent minds subdued to obedience. Gothic architecture, sacred art, ritual—all may help us—but only when spirit meets with SPIRIT. The supreme thing is the open heart and the obedient spirit.

The Mid-Week Service

By Silas Jones.

TOPIC FOR FEBRUARY 17.

The Breadth of Jesus. Luke 9:49, 50; 10:25-37.

Breadth of sympathy and understanding is like love in that it does not vaunt itself. We have good reason to be suspicious of a man's culture when he tells us frankly that he is broad-minded. Social groups, churches and nations that specialize on breadth are apt to be exceedingly narrow. Greatness of this kind is like all greatness, unconscious of itself. We discover a man's breadth by the things in which he is interested and for which he works.

"All Sorts and Conditions of Men."

We exhibit the spirit of Jesus when we pray for all men. It is a narrowness foreign to Christianity to exclude from our benevolent interests the people of any race or class. The fostering of race prejudice is one of the anti-Christian practices of conventional disciples of Jesus. The Jew thought race loyalty demanded of him that he should hate the Samaritan. Not a few modern men who pride themselves on their science and social progress seem to think that they must destroy the prosperity of other nations in order to promote that of their own. We have absurd, provincial notions of race superiority. We imagine that because the Chinaman is different from us he is therefore inferior to us. Then there is class feeling. We ridicule the men who belong to a group to which we do not belong. Jesus bids us look for the common humanity in all men.

All the Needs of All.

Sectarianism is interested in all men but not in all their legitimate desires. It insists that men shall desire only certain things. One kind of sectarianism denies that men have a right to inquire freely into the ways of nature. It attempts to say beforehand what discoveries shall be made by historians and students of the natural and social sciences. Another kind of sectarianism would place undue restraint upon the play instincts of men. It would have men torture themselves. Its saints retire from the world to cultivate "spirituality." Of whatever sort it is, sectarianism is trying to convince men that it is better to live a partial life than a whole one. The spirit of true religion rejoices in the variety of good traits of character it can find. It does not expect all men to be of one type.

Counterfeit Breadth.

The blind leaders of Isaiah's day who called evil good and good evil, who put bitter for sweet and sweet for bitter, may have thought they were free from all unreasonable prejudices, that they were emancipated men. If they did not, men of their kind have since their day boasted of wide culture and liberality. Every crook whom you seek to expose warns you against prejudice and fanaticism. The medical quacks who rob their victims of money and health denounce as selfishness the indignation of courageous physicians who endeavor to protect the public against fraud. The world has in it a vast host of social and religious quacks who invite us to engage them to treat all social and spiritual diseases. They have sharp tongues which they are ready to use against any critic who points out the real nature of their business. It is not broad-mindedness that allows fools to tinker with the virtue and happiness of mankind without interference, it is lack of insight and of courage.

John 3:16; Rom. 5:8; Eph. 2:4-7; 2 Thess. 2:16-17; 1 John 4:11-13; Mark 2:15-17; Matt. 18:11-14; 11:3-6.

A New York City street beggar who was sent to jail for mendicancy was discovered to be the owner of a valuable apartment-house in which he lived in style.

Our Readers' Opinions

MR. BRYAN AND PROHIBITION.

Editor the Christian Century:

I have been interested in your presentation of Mr. Bryan's views on Prohibition, and in Mr. Taylor's defense of him. Perhaps there should be included in this discussion the record of Mr. Bryan's work in the Ohio campaign last October. If Mr. Taylor can explain this record so that it will reflect credit upon the Commoner he will be performing a real service.

Mr. Bryan came into the Buckeye state and made a number of speeches, urging the citizens to elect as governor the only candidate who refused to declare himself in favor of state prohibition, and whose record showed his close affiliation with the liquor interests. Continually, Mr. Bryan was urged to declare hmself on the burning issue, which was the proposed prohibition amendment to the state constitution, and he refused to say one word about it. Thus by his silence and by his advocacy of the booze candidate he threw his tremendous influence against us in our struggle for a dry state.

I should like very much to think that our Secretary of State is bigger than partisan politics and that his interest in righteousness is far above the touch of policy, but such incidents as the above keep persistently getting in my way.

Wm. D. Ryan.

Youngstown, Ohio, Jan. 26, 1915.

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LIGHT FROM "MEANING OF BAPTISM."

Editor The Christian Century:

I want to express my appreciation, and thank you for the profit afforded by reading your book "The Meaning of Baptism." Nothing read in recent years has been so illuminating. Fairfield's "Letters on Baptism," read twenty years ago, is the only thing comparable, as I now recall impressions. There are other arguments to my mind, but for many years the strongest against baptism as primarily and always immersion has been that which you pointedly emphasize, the mental and moral revulsion towards the physical act being the essential thing in baptism.

That the initiation rather than the cleansing idea should receive the emphasis in the New Testament baptizo is new to me, and while it appealed to me strongly, could not be followed conscientiously quite as far as you did. In your chapters on "Baptism and Conversion," and "The Symbolism of Baptism" it seems to me you leave no adequate place for that justifying and justification of which Paul so freely speaks.

I am quite sure if ever the Christian world unites upon immersion as the one mode of baptism, it will be upon some such plan as you suggest, not by the acceptance of the idea that the New Testament baptizo primarily and always means immerse.

Some of your arguments in "The Case of Immersion," become to my mind arguments against. For example on page 201 you say "The implication in the practice of plural modes is that the mode chosen by the candidate is held to be superior in virtue to the other." My foot note on that page indicates the trend: "Then the universal practice of immersion would imply that it is in fact and without question the superior mode, which is the very point that the non-immersionist cannot, in conscience, allow. He could accept and practice it as equal, but not as superior."

M. D. McClelland.

Jenkins, Ky.

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A LATER COMMUNICATION FROM A. W. TAYLOR.

Since writing you the earlier note the January issue of Bryan's Commoner has come to my desk. In it is a blazing condemnation of the liquor traffic's states rights protest. The Secretary of State says, "It only brings 'states rights' into ridicule to have the phrase made a mask for a disreputable business which is fighting to perpetuate the privilege of debauching a nation." Again he says, "Woe unto the man who pleads 'states rights' against national prohibition and then allies himself with the liquor interest in his state." Such mis-inferences as that the Century made led Mr. Bryan to make his position clear in two ringing editorials in this issue. He made no opposition to the Hobson resolution, but said he would vote for it; he said only that he believed the time was not ripe for national prohibition until a larger number of states had voted dry but he also said that when a majority of the people want national prohibition no plea as to local government would have any effect. A. W. T.

THE FEBRUARY CENTURY.

In education lies the hope of the world today—education in its broadest sense, education which will bring us all to larger realization and understanding of other races and peoples—this might be the keynote of the February Century, sounded by W. Morgan Shuster in his brilliant presentation of "Peace and Disarmament," some reflections of a neutral on war and education; by Edwin Davies Schoonmaker who makes some startling statements while he discusses the question "Has the Church Collapsed?" by Arthur Bullard who in his article on "National Defense" declares that military strength is not the only, or by any means the best form of protection; most strongly of all, perhaps, by Marion Craig Wentworth whose one-act play "War Brides" voices the passionate protest of the women of the world who are "strong and to keep the world going, to keep sacred the greatest things in life—love and home and work," yet they are kept "dumb, silent drudges."

"Promise to see to it that if we bear you the men for your nation, there shall be no more war. See to it that they shall not go forth to murder and be murdered. That is fair. We will do our part,—we always have. We bear and rear and agonize. Well, if we are fit for that, we are fit to have a voice in the fate of the men we bear. If we can bring forth the men for the nation, we can sit with you in your councils and shape the destiny of the nation, and say whether it is to war or peace we give the sons we bear."

Samuel P. Orth's analysis of "England: Imperial Opportunist," Adachi Kinnosuke's interpretation of "Kiao-Chau, and Its Meaning" from a Japanese point of view, and short stories by Caroline Duer, Marie Conway Oemler, Katherine Fullerton Gerould, P. G. Wodehouse, and William T. Nichols are other features to be noted in a number of live and stimulating interests.

A New Book.

Dare We Be Christians? By Walter Rauschenbusch. A comment, in the terms of the new social gospel, on Paul's great message in the 13th chapter of First Corinthians. The implications of Christianity carry very far in the direction of a new order of life based on love. Are we really serious in affirming it, or is it merely a theory to be given æsthetic and sentimental statement? The world waits only for the gospel of love to find actual expression in life. Dare Christians commit themselves to the experiment, or shall they continue to make the great refusal? The heart of the book is a striking paraphrase of Paul's message on love in the language of social Christianity. (Pilgrim Press. 35 cents, net.)

Disciples Table Talk

Men and Millions Meeting.

The Men and Millions meeting at Decatur, Ill., in January proved to be a very fine success. It is reported that a hundred and fifty leaders of Illinois churches were in attendance. This is about half the attendance of a state convention and is very creditable for a meeting in which numbers have not been emphasized.

Noted Minister Goes Home.

James O. Shelburne, for six years pastor of Central church, Dallas, Tex., whose illness was recently reported, died at his home at Lancaster, Tex., on Jan. 11. He was known among his brethren as a man of great evangelistic power. During his ministry, he had held evangelistic meetings in nearly all of the middle west states. He was born in Lee county, Virginia, and was forty-four years of age at the time of his death. He is survived by a widow, five sons and one daughter. The funeral was conducted by Frederick H. Kershner, president of Texas Christian University, and Harry D. Smith, pastor of Central church of Dallas.

Hiram House Head Founds Church.

F. G. Strickland, part of his life a minister of the "Christian denomination" but a graduate of Hiram college and founder of Hiram House in Cleveland, has founded a new church at Dayton, O., which will be known as "The Church of the Working People." The organization will take its ideals from the writings of Prof. Rauschenbusch and Rev. Bouck White. Though Mr. Strickland is a socialist, he declares that a belief in socialism will not be necessary to membership in the church which he has founded.

Minister Refuses Declaration on Beer Parties.

Charles C. Purdy, who is preaching for a Disciple church in Missouri, and who is also a member of the freshmen law class of the University of Missouri, recently found himself in an embarrassing situation. The class had a beer party at which he was not present and the president of the university exacted a promise the next day from the whole class "to cut beer parties." The minister refused to make the promise as it seemed to carry an implication that was objectionable. Fifteen members of the class had been arrested for a disturbance arising from a class meeting.

Raising Funds to Build.

Oak Cliff church of Dallas, Tex., has arranged for a revival with home leadership. One week of cottage prayer-meetings is to be followed by preaching which, it is hoped, will bring in many new members. Following this, an effort will be made to secure funds for a new building.

Concerned for the Unemployed.

Otto B. Irelan, pastor of the church at Santa Clara, Cal., took for his sermon subject "What Shall We Do With the Unemployed?" at a recent church service. The text was Gal. 6:2 and Gal. 6:5. He said in part: "I have been distressed often in passing through San Francisco in having men stop me on the street and ask me for a cup of coffee and a little something to eat. Are they impostors? Maybe so. But it is not only this winter, but any winter. If it is owing to unusual circumstances it would seem that unusual circumstances are quite usual at this time of year. Besides this is by no means the only indication of winter poverty in California. The 'Problem of the unemployed' is perennial. Street speakers sometimes announce it in connection with quite menacing sentiments. An acquaintance with many respectable and God-fearing homes will reveal the same. Statistics show that in our state temporary jobs are very much more numerous in the summer than the winter, and doubtless this is the real foundation of the trouble."

Pastor Opposes Boxing.

The mayor at Akron, O., has rendered decisions about boxing contests which have proven very obnoxious to the church element in his city. Leading the forces of reform in Akron, L. N. D. Wells, pastor of High Street church, was appointed by the ministers of the various denominations as chairman of a special committee to confer with attorneys as to the best way to stop the Welsh-Griffith fight which was scheduled for Feb. 1. The leading churches have sent the mayor resolutions which have been ignored and now is to come opposition to the sporting element of a more determined sort.

Dr. W. C. Bower, who will speak to Chicago Ministers at the City Club next Monday, telling of his tour of investigation of the Foreign Mission fields.

Every-Member Canvass Brings Revival.

The men of Linwood Boulevard church, Kansas City, were organized to conduct the Every-Member Canvass recently. After their work was most successfully done, they began looking about for other forms of church work and their organization was maintained. The result was the Laymen's Revival which is now going on in the church. A hundred of the men stand by the pastor, Burris A. Jenkins, in his work of preaching the gospel every night. The special meetings began on Jan. 17 and up to Jan. 29 there were already 120 accessions to the church. There is a volunteer chorus singing the old-time hymns such as "I Love to Tell the Story." With regard to the music the pastor said, "No schottishes, no polka, no cornet, or orchestra will be used, but only the good hymns that the people are accustomed to sing. There are no flaming advertisements as the church is anxious not to offend good taste in any way. Probably half of the additions are by confession of faith. A number of old yellow church letters have been turned in. People have been received from many denominations on account of the spirit of fellowship in the church. Some of the denominations represented in the additions are Presbyterian, Episcopalian, Methodist, Baptist, Lutheran, Seventh Day Adventist, and Christian Scientist. The disposition seems to be to cross denominational lines for convenience's sake, feeling that denominational differences are not vital to this day, and many of these people say they expect to remain loyal to their former tenets, and on future occasion in another community they may return to their former denominational fellowship. The meeting will probably go on for another week. On Jan. 31, the new Sunday-school building. Atkins' Memorial hall, a structure seating 1,500 people was dedicated. There are various classrooms with disappearing partitions. The building also provides for men's club rooms, a handsome organ, and all the modern appointments. All told, the building cost about $60,000.

In New York City there are twenty-nine Protestant Episcopal churches with more than a thousand members each.

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Portsouth, O., Jos. Fannin, evangelist; continuing.

Savannah, Mo., E. C. Snodgrass, evangelist; 12 accessions; continuing.

Petersburg, Ill., S. E. Fisher, pastor and evangelist; continuing.

Kansas City, Mo., Hyde Park; Jas. Small, pastor and evangelist; 30 accessions; continuing.

Marshalltown, Ia., C. R. L. Vawter, evangelist; 102 accessions; continuing.

Des Moines, Ia., Grant Park; J. W. Walters, evangelist; 137 accessions; closed.

Russell, Ia., J. W. Walters, evangelist; continuing.

Missouri Valley, Ia., J. T. Houser, evangelist; 12 accessions; continuing.

El Centro, Cal., W. G. Conley, pastor; Bruce Brown, evangelist; continuing.

Columbia, S. C., John B. Dickson, evangelist; continuing.

Monmouth, Ill., E. E. Harris, evangelist; 43 accessions; continuing.

Pleasant Plains, Ill., F. M. Morgan, evangelist; closed.

Cayuga, Ind., Price Cross, evangelist; Charles B. Clark, evangelist; continuing.

Rock Falls, Ill., L. C. Moore, evangelist; 20 accessions; closed.

Clarksville, Ia., L. C. Moore, evangelist; continuing.

Dallas, Tex., Oak Cliff; A. E. Elwell, evangelist; closed.

Kensington, Kans., W. L. Cline, evangelist; continuing.

Maysville, Mo., W. H. Pinkerton, evangelist; closed.

Central City, Ia.; L. Hoff, evangelist; 12 accessions; closed.

Uhrichsville, O., J. A. Canby, pastor and evangelist; 6 accessions; continuing.

CALLS.

F. M. Branic, from Colchester, Ill., to Sciota.

J. H. Wishenant, from Atkins, Ark., to Morrilton.

J. N. Darnell, from Gallatin, Mo., to Fayette.

J. E. Story, from Beecher City, Ill., to West Frankfort.

John W. Love, Burlington Junction, Mo., to St. Joseph, Wyatt Park.

W. D. Deweese, to Mt. Olivet, Paxton, Ill.

M. C. Neil, from Cincinnati, O., to Colfax, Ill.

C. B. Richards, to Fourth Street, Winston, N. C.

Myatt Montgomery, from Moreland, Ky., to Campbellsville.

C. M. Wales, from Woodson Chapel, St. Joseph, Mo., to Pickering.

Harold B. Duryea, to Brighton, Ia.

E. B. Woods, to Warsaw, Mo.

J. L. Shumate, to Lentner, Mo.

J. M. Darnell, to Fayette, Mo.

Edward D. Coller, to Montpelier, O.

W. H. Anderson, to Marshall, Mo.

A. J. Cook, to Mitchell, Ind.

V. W. Wallace, from Russellville, Ky., to Corsicana, Tex.

N. R. Davis, to Farmersville, Mo.

G. W. Adkins, from Weston, O., to Little River, Kans.

R. A. Thompson, from Plattsburg, Mo., to Salisbury.

J. C. Welsh, from Elgin, Tex., to Bryan.

RESIGNATIONS.

Menzo B. Ainsworth, Georgetown, Ky.

V. Hostetter, Savannah, O.

C. R. Piety, Stuart St., Springfield, Ill.

J. A. Denton, Stronghurst, Ill.

H. C. Littleton, Clarion, Ia.

Annual Meeting at Los Angeles, Cal.

The annual meeting of the First Christian Church, Los Angeles, Cal., was held on the evening of Jan. 8, and was attended by a large number of members. Those present sat down to a turkey dinner, served by the ladies of the church. Reports showed a total of $14,409.53 raised by all departments during the year, of which sum nearly $4,000 was for missions and benevolences. The minister, Russell F. Thrapp, reported one-hundred and twenty-nine members added at regular services. The treasurer reported a balance at the end of the year. This church stands eighth in the amount contributed to Foreign Missions by Disciple churches in America last year. Miss M. Lucile Decker is the efficient church secretary. The church is situated at the corner of Eleventh and Hope streets, in the very center of the city. It welcomes visitors to the city at the services during the exposition year. They will maintain an information booth as well.

Louis R. Patmont Accused of Crime.

Soon after leaving the offices of the religious publishing house in Cincinnati, where he was employed, Louis R. Patmont was arrested for arson and other offenses, say the public prints. It is reported that his wife accuses him of burning down the building in which they lived in New Jersey and collecting the insurance money. It is also reported that he collected five hundred dollars blackmail from a man who was supposed to be intimate with his wife, though this intimacy did not exist. The wife testifies that Mr. Patmont fixed up his mysterious disappearances to get publicity to sell a book and to create demand for his lectures, and she was ordered to make great public professions of grief, so it is said. The grand jury in New Jersey has returned an indictment and the mystery of the Patmont case, whatever it is, will soon see the light of day.

Energetic Work at Richmond, Ind.

The men of First church, Richmond, Ind., have just completed the every-member canvass in that church with greatly increased financial assets for the church. The men who did the work were greatly helped. The pastor, L. E. Murray, started an evangelistic campaign with home forces recently and during the meetings will call to his assistance the pastor of Central church, and also the pastors of the Methodist and Presbyterian churches.

A Good Pastoral Report.

J. A. Canby, of Uhrichsville, O., reports that in 1914 he made 1,500 calls. He held 22 funerals and conducted 9 marriages. There were 112 additions to the church. The church purchased a property so that it now owns a full quarter of a block.

Pastor Inducts Own Children Into Church.

On Wednesday evening, Jan. 6, there was a service at First church, Bloomington, Ill., which brought joy to everybody. The pastor, Edgar DeWitt Jones, took the confession of his own children, three little girls and a boy and they were inducted into the church in the beautiful rite of baptism. The next Sunday morning when in the presence of the large congregation these were given their first communion there was a most impressive moment. The pastor preached on "Consider the Children" from the text Mt. 18:1, 2. Mr. Jones is widely known for his advocacy of "the child in the midst" church.

Church Continues to Help Belgians.

The church at Ann Harbor, Mich., is continuing its work in the aid of the Belgians. Two more huge boxes were shipped last week. As soon as the present supply of material is worked up, there will be another box. The church will buy and ship 200 blankets shortly. They must secure some baby food, for the babies of Belgium are reported to be faring the very worst of all.

Opens Pastorate with Evangelism.

Samuel E. Fisher of Dixon, Ill., recently took the pastorate at Petersburg, Ill., and began with evangelistic meetings by which 23 new members were taken into the church. The Sunday-school has increased in attendance fifty per cent. There are 400 members at Petersburg.

Preacher Sells Business Interests.

Geo. L. Snively, who has been carrying some business interests in connection with religious work, has sold them all out and will devote himself henceforth to preaching. He has been much in demand for dedicating churches but hopes to give himself henceforth to evangelism.

Do you wish to teach the principles of

Social Service

to your adult class? If so, you will want to use

The Gospel of The Kingdom

as the basis for your work. This is a monthly magazine, edited by Dr. Josiah Strong. In this little publication is given the most vital, timely, thought provoking, reverent and satisfying treatment of the big problems of the social order that has ever been offered to Sunday-schools. Rev. S. G. Buckner, pastor at Somerset, Pa., who uses this literature in his great men's class of 150, says it is absolutely the best thing published for the men's Bible class. The subscription price—50c a year—makes it less expensive than the usual adult lesson literature. Pastors and church leaders who wish to put into their church work new zest and inspiration will recognize at once the value of starting their classes in the study of Social Reform. Send 5c in stamps for a single copy of the magazine.

DISCIPLES PUBLICATION SOCIETY
700-714 East Fortieth Street, Chicago.

In and Around Chicago

Rev. Asa McDaniels, who will leave the Harvey, Ill., work, May 1.

There was a Chinese wedding at Jackson Blvd. church, on a recent evening. The groom, George Mark, is a member of the church where he was married. The bride, Miss Ellen Lee, is not a member. Austin Hunter was assisted by Rev. John Lee, pastor of the Chinese Evangelical church.

Miss Victoria Booth Clibborn, a granddaughter of General Booth of the Salvation Army, will lecture at Jackson Blvd. church on Feb. 3. The announcement has created much interest in the church.

Asa McDaniel, of Harvey, supplied the pulpit at Douglas Park church on Sunday, Jan. 31.

Lloyd Miller of Akron, O., preached at Metropolitan church on Jan. 24. It is understood he was a candidate for the pulpit.

Charles M. Sharpe has been preaching a series of Sunday evening sermons at Monroe Street church on "The World Religions" which concluded with "Christianity, the World Religion." The audiences were very good during the entire series.

E. S. Ames was in Indianapolis the past week where he was under engagement to deliver his lecture on Macterlinck to the Woman's Club of that city.

Letters have been received at the Hyde Park church from Guy Sarvis and Mr. Hamilton, who are at the University of Nanking. One of the most important facts in the letters was the announcement of the birth of a daughter in the Sarvis home. Mr. Hamilton is studying the language in the language school and is making good progress.

E. S. Ames is teaching two courses in the University of Chicago this quarter, one on Ethics and the other on the History of Modern Philosophy.

Grant K. Lewis, Secretary of the American Christian Missionary Society, spoke before the Ministerial Association on Feb. 1. A good attendance is expected at the City Club, 315 Plymouth court, on Feb. 8 to hear Stephen J. Corey and Prof. Bower.

Grant K. Lewis, Secretary of the American Christian Missionary Society, spoke in Chicago churches on Jan. 31. He was at Jackson Blvd. church in the morning, at Austin church at night.

Irving Park church has inaugurated a Christmas Savings Club at the church in cooperation with a local bank. A plan is arranged by which each person co-operating will have twelve dollars at Christmas time. A lady has contributed a hundred dollars to fit up a study in the church and a telephone will soon be installed, when the pastor, W. G. Winn, will establish regular office hours in the building.

New York City Notes

The Disciples' Missionary Union of Greater New York and vicinity, is happy to report one of the best year's work in its history.

The three English-speaking missions and the Russian mission show the following work accomplished:

Days of service, 1,433.
Sermons, 342.
Baptisms, 79.
Accessions by letter and statement, 54.
Membership, 353.
Enrollment Bible-school, 977.
Average attendance, Bible-school, 696.
Money raised for self-support, $2,700.05.
Money raised for building, $19,254.66.
Money raised for missions, $158.75.
Total moneys raised, $23,053.96.

The coming year our plans include an enlargement of the work; especially is this true in regard to numbers and thoroughness of the work, and in one of the missions, a needed enlargement and improvement of the property.

At Edgewater, where it was decided best that the Disciples' Missionary Union no longer assist, the mission itself has taken over its property, and is most courageously attempting the carrying on of the work itself, for which the Disciples' Missionary Union is most grateful.

M. M. A.

Pictures of Missionary Triumphs.

F. L. Moffett, pastor of South St. church, of Springfield, Mo., gave an illustrated lecture in Republic, Mo., recently in behalf of the work of the Foreign Christian Missionary Society. He has been appointed for some special service in connection with this society this spring.

Lay a Cornerstone.

The congregation at Gill, Colo., is getting ready to have a home of its own. A church building is being moved from Bethel, and the foundation has been prepared to receive the structure. On a recent Sunday, services were held in the hall and after the sermon the congregation adjourned to the site of the new church location and the cornerstone was laid on the foundation. In the cornerstone were various mementoes of the community which will be preserved for the scrutiny of future generations.

Garfield Club Meets.

Jackson Ave. church, of Spokane, Wash., has a Garfield Club. This is a fraternal organization of young men. They met recently and elected officers for the coming year, formulating the program of work for their organization during the next twelve months.

"Sunshine Club" Parades.

J. J. Harris, who is holding evangelistic meetings at Monmouth, Ill., has organized a "Sunshine Club," composed of a hundred children between the ages of four and sixteen. These children paraded the streets one day during the meeting singing "Dub-dub-dub, we're members of the Sunshine Club." The children carried banners and flags. They were so enthusiastic in their demonstrations that the shoppers all stopped for a look.

Celebrate their Successes.

The annual meeting of Forest Grove, Ore., congregation was held around the dinner table one evening recently. There were 125 present. The Sunday-school averaged 187 in attendance last year which was an increase of 23. The pastor reported a net increase of membership in the church since April 1 of 31. There was received in the building fund $1,608.56 and in the current expense fund $2,233.46. The missionary fund showed receipts of $395.27, besides $140 of C. W. B. M. money. There were unpaid bills of $120 with unpaid pledges of $182.

Speaks to Typos.

M. E. Chatley, pastor of Memorial church in Rock Island, Ill., was the speaker at the meeting of the Typothetae Club of Moline, Rock Island and Davenport on Jan. 16. The occasion was the birthday of Benjamin Franklin which falls upon Jan. 17. A large company of the printers were present to pay honor to the patron saint of the printers.

Missionary Work Needed in Iowa.

The weekly bulletin of First church, Cedar Rapids, Ia., is authority for the statement that there are in Iowa 16 counties without any Disciple church, twelve others with only one church, and ten others in which there are but two churches. In these thirty-eight counties but little work is being done by any other Protestant people, the communities being fully in need of the gospel.

Figures Do Not Lie.

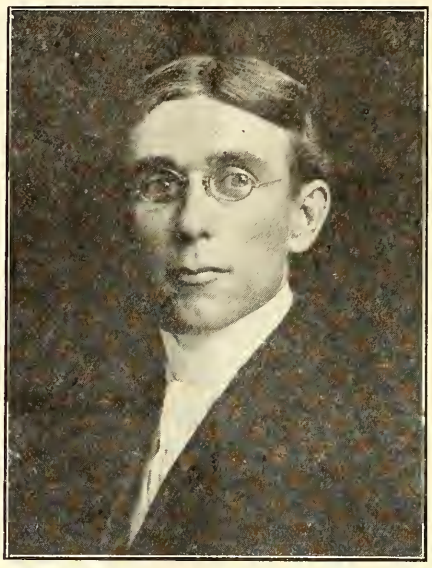
Very often a community does not realize the amount of good work the church is doing until confronted with the figures. The church at Columbia, Mo., where Madison A. Hart is located did constructive work last year. The total disbursements were $7,631.30. Accessions to the church were 135, 50 being by confession of faith. The resident membership of the church is 900. The average attendance in the Sunday school was 391. The church is a living link in foreign missions, supporting Dr. Jennie Fleming. It is also a living link in Ministerial Relief.

A Summary of Reports.

The reports at First church, Paducah, Ky., where W. A. Fite is pastor, have been nicely summarized. They indicate that the congregation raised last year $8,027.84. Of this, $1,056.20 went to missions. There were 49 additions during the year, of which 29 were by confession of faith. The net gain in membership was 21.

Hold a Parcel Post Sale.

The Ladies' Aid Society at Benton, Ill., has developed an ingenious idea, which they call a Parcel Post Sale. The members are writing to their friends outside of town for parcel post packages which are to be auctioned off at the home of one of the members at ten cents each. The packages are sold without opening.



Rev. J. C. Todd, of Indiana University Bible Chair, who, undismayed by the burning of the Bible Chair Building, is campaigning for $50,000 for a new structure.

Mrs. R. A. Long as Philanthropist.

Mrs. R. A. Long furnished material for the women of the Christian churches of Kansas City at their "council needle day" held at the Independence Boulevard church recently. The purpose of the gathering was to sew garments for Mercy Hospital, the orphanage in St. Louis and the Florence Crittenden home.

Preacher Would Go to Congress.

J. E. Lyon, a minister in Monroe county, Kentucky, has announced that he is a candidate for representative in the coming congressional elections. He will spend most of the time for the next few months in pushing the interests of his candidacy.

Church Statistics from Louisville, Ky.

Broadway church of Louisville, Ky., W. N. Briney, pastor, has published its statistics for 1914. There were 201 additions to the membership, 103 by confession of faith. The net gain in membership was 170. The Sunday-school attendance ran better than in any previous year. The church raised $5,936.27 for local expenses and the missionary treasurer reported $1,319.52 given to missionary enterprises. The grand total of all money raised in all organizations was $11,361.12.

Join in Union Meeting.

Coshocton, O., is in the midst of a union revival led by John S. Hamilton of Cleveland. There is a tabernacle to house the enterprise which is often overcrowded. Three thousand people marched in line one evening led by the Salvation Army band.

Loyal Married Folks at University Place.

The Loyal Married Folks Bible-class at University Place church, Des Moines, recently held a banquet in the church dining room for the new Billy Sunday converts who have been added to the church. The basement was prettily decorated with bells, holly and poinsettias.

Church Given a Bulletin Board.

Mrs. Charles Coleman of Franklin, O., thought her church should be modern in its advertising methods so she and her class of girls bought and paid for a bulletin board for the church and it is now on the front of the church building telling of all the interesting plans of work of the congregation.

Debt Cleared and New Parsonage.

The church at Wauseon, O., reports that they cleared off all indebtedness last year and also built a parsonage. The financial receipts were four thousand dollars. The average Sunday-school attendaunce was 279 for the year.

Success at Muncie, Ind.

Jackson street church at Muncie, Ind., had a very good year in 1914 according to the report of the church. They raised $7,000 of which $2,000 went for missionary purposes. They now hold a junior church service in the basement at the same time as the senior service and the Loyal Worker's class has opened a new church work at Congerville.

Kansas City and Vicinity

The recent laymen's revival held at the Independence Blvd. Church of Kansas City, resulted in about one hundred additions to the church, and the development of the evangelistic spirit among the men which promises much good in the future. The men's brotherhood of this church has agreed to take charge, two evenings in every month, of evangelistic meetings which will be held in the basement of the city hall throughout the months of January, February and March. This is an experiment being tried by the federated churches of the city, and those promoting the enterprise are very enthusiastic and hopeful of results. The city hall is situated in the North end of Kansas City, and this meeting will catch the floaters and the down-and-outs who never attend any church services.

The annual dinner of the Joint Board of Disciples in Greater Kansas City will be held in the Independence Blvd. Christian Church on the evening of February 4. This dinner brings together about four hundred of the representative men and women of all the churches in this city. This year Dr. Joseph M. Gray, pastor of a large down town Methodist church will address the Disciples on the subject of The Church and Down Town. Dr. W. S. Abernathy, pastor of the First Baptist church of this city, will also speak on this occasion, his subject being, What a United Church Can Do in Kansas City. Rev. F. L. Bowen, the City Missionary, and Mr. Fletcher Cowherd, President of the Missionary Board, are the Disciples who will speak.

The Linwood Blvd. Christian Church is now in a series of meetings: Dr. B. A. Jenkins is preaching every evening. There have been between thirty and forty additions during the first week of these meetings, and the interest in them is gradually deepening.

The women of Kansas City are taking a very active interest in the unemployed women in the city, and Mrs. R. S. Latshaw, as chairman of the committee appointed by the mayor, has arranged for a large room in the down town district which has been converted into a sewing room where it is planned to keep scores of these who have been unemployed busy during the weeks of winter weather. All the churches of the Disciples are giving assistance in the worthy enterprise which indicates that the social conscience of the church is rapidly developing.

The church at Independence, Missouri, has been in a meeting for three weeks with Mr. Hamilton and the Stewarts; up to the present time there have been about one hundred additions to the church, and the pastor reported large audiences in attendance at all the meetings. Rev. H. K. Pendleton is the minister at Independence.

L. J. M.

Church Trouble Adjusted.

There was serious trouble in the church at Cooper, Tex., over the selection of elders, so that two factions were locking each other out of the building and each had hired a lawyer. The law firms, impressed by the impropriety of such methods of settling church difficulties, suggested a wise arbiter, who would settle things out of court. J. W. Denton, pastor at Roxton, Tex., was chosen as the arbiter, and by his wise handling of the case, he has brought the people together and healed the schism.

Ministers Make Exchange.

Congregations in Martinsville, Ind., were surprised to see a strange minister in the pulpit in each church the evening of Jan. 17. E. Richard Edwards of the Disciple church spoke in the Presbyterian church.

Pastor Announces a Book Study.

W. S. Lockhart, of Houston, Tex., has announced that he will use four Sunday evenings to review the book "What Men Live By," by Richard C. Cabot. The four evenings will be spent with the four divisions of the book and will deal with Work, Play, Love and Worship.

Three Addresses on Bible Chair.

J. C. Todd, who conducts Bible Chair work at the University of Indiana, and whose classrooms and dwellings burned down recently, was at Anderson, Ind., on Jan. 17 and spoke to Central church both morning and evening. In the afternoon, he spoke to the Arrow Ave. church. The purpose of these visits is to secure funds for a new building and to inform the people of the importance of the Bible Chair work. It is the plan to raise $50,000.

Pastor Back after Resignation.

The congregation at Davenport, Ia., did not accept the resignation of J. T. Houser. He went away for an evangelistic meeting and while he was away the church changed the personnel of its official board and voted to retain the pastor.

Cecil J. Sharpe Written Up.

The work done by Cecil J. Sharpe at Hammond, Ind., has been written up in the Chicago Daily News in a half column article. He began with this church twelve years ago by fixing a leaky roof. He was a schoolmaster. Then he became a minister. Since then the congregation has grown from thirteen to nine hundred and there is now a building seating 12,000. The church has organized other churches in several towns. A congress of church workers will be held here in the early spring. Hammond is twenty-five miles out from Chicago.

Burns to the Ground.

The church edifice at Turlock, Cal., burned to the ground on January 10. The fire was not discovered until the whole interior of the building was in a blaze. The structure was put up in 1911 at a cost of twelve thousand dollars. The insurance on the building was $7,500. It was reported to be the finest church edifice in the town. On the Sunday previous to the fire, a defective flue had produced a small blaze but this was fixed under the direction of the insurance companies interested. The Presbyterian congregation of the city has offered the homeless group a place of worship with them while plans are being formulated for a new edifice.

Leaves Ministry for Automobile Business.

A minister of seventeen years' experience has left the pulpit for the automobile business. Menzo B. Ainsworth, who is widely known in central Kentucky, has resigned at the Georgetown church to become the manager of the Prather Demountable Automobile Wheel Company. The company is about to extend its operations and will incorporate with fifty thousand dollars' worth of capital.

White Elephant is Gone.

Burdened with debt, the South Berkeley, Cal., church has had a struggle to free itself. During Jan., T. A. Boyer held a revival meeting for the church, as part of his service, he conducted a campaign to free the congregation from its incumbrance. The result was a complete victory which has given them much encouragement for the future.

Forgets to Preach.

Charles M. Hay, an attorney, and a lay member of First church, St. Louis, has established a new record for absent-mindedness. He had accepted an invitation to fill the pulpit at First church on Sunday evening, Jan. 17, in the absence of the pastor, John L. Brandt. A good congregation assembled but no one appeared to conduct the service. The officers got through with the opening exercises and took the collection but grew more apprehensive every minute. At last they were compelled to confess they were without a preacher. Then a messenger was sent to telephone Mr. Hay, who was reading at home in a big leather chair. "Aren't you coming down to preach that sermon you promised?" was the bombshell that dropped into his home to disturb the luxuriant repose of the evening. He was too far away to reach the church in time, so R. A. Newton, of Ravanna, Mo., who happened to be in the congregation was impressed into the service.

Doubled Membership Brings Salary Raise.

In gratitude for the efficient services of the pastir, Ford A. Ellis, who in a single year doubled the membership of the church at Traverse City, Mich., the congregation of that city voted a substantial increase of salary to their leader. There were 208 additions in this church last year. Mr. Ellis is a young man and is much interested in civic matters.

More Patmont Stories.

The press continues to print stories of the alleged persecutions of Louis R. Patmont. The latest report is of a lecture given at Griswold, Ia., where a record audience filled the Disciple church. He received a collection of twenty-two dollars and the following day started away. A mysterious stranger was reported following him, so after this stranger was safely settled in the smoker, Mr. Patmont left the train and started to Cincinnati by another route. The mysterious stranger has to the present writing not been identified.

Resigns to Fight Booze.

I. H. Burgess who has been pastor for three years at Berryville, Ark., has tendered his resignation to enter the field against the liquor interests. He will make his headquarters in Berryville and will work to make his entire county dry. The county is nominally under prohibition, but the laws are notoriously violated throughout the county.

News from the Foreign Society

W. R. Hunt, who is spending his furlough as Chaplain in one of the Y. M. C. A. camps in London.

A recent note from Dr. Miller and wife and Ray E. Rice and wife, on their way to India, after having touched at England, says: "You will be glad to know that we are away from England safely and are now approaching Gibralter. We were relieved to land safely in Liverpool, but found we would have to take ship from London. We threaded our way through the mouth of the Thames in which we had anchored all night. We then made our way to Plymouth and worked in and out there yesterday morning. Our anxiety was not over until we got away from there in safety. We now feel that there is no real danger ahead." A cable since the above letter announces their safe arrival at Bombay.

A. G. Saunders, Laoag, P. I., has been called to Australia by the serious illness of his mother. She is suffering from cancer and may not live very long. He has made good progress in the study of the language and wishes to return as soon as he can do so and resume work.

W. R. Hunt, missionary of the Foreign Society in China, who is taking his furlough in England, his native land, has found rest in working as one of the chaplains at the Y. M. C. A. camps in London at the White City. He has secured a thousand of the men to join the Pocket Testament League, and takes services among the soldier boys. Scores have decided to become Christians and many of them are now on the firing line.

Dr. L. F. Jaggard of Monieka, Africa, writes that the missionaries are all well. The war has not affected them only as it has affected prices in Europe. Transport has been hindered somewhat but is getting better.

Chas. P. Hedges and Edgar A. Johnston of the Congo country made a short trip to the Bolingo work and felt very much encouraged over it. They had to make the trip in small canoes. It was somewhat of a risk to go thus. They thought the needs of the work justified the risk. When the steel boat that has been requested, is supplied it will not be necessary for the missionaries to take such risks. Mr. Hedges writes that Longa is praying for a doctor. A man who can heal the sick as well as preach the gospel is greatly needed in that part of the field.

Charles P. Hedges, of Longa, Congo, Africa, reports 331 baptisms at all stations for the quarter. The work in general is very encouraging.

John Johnson, of Nantungchow, China, writes: "Although we have not had any additions recently, the work is in a harmonious and healthy condition. It is imperative that a new school building be provided at the earliest possible time. When the doctor comes the hospital will be no longer available for school purposes. Dr. and Mrs. Hagman are now in the language school at Nanking."

On Wednesday, the 30th of December, Miss Mayme Lovine Jackson and Wilford Hall Scott were married. The marriage ceremony took place in the Mission church at Mahoba. Their home address is Silver Oaks, Jubbulpore, C. P., India.

Justin E. Brown, of Luchowfu, China, reports the latest addition to the mission force. His name is Arthur Winfield Brown. He arrived on the field December 8th.

Sec. Stephen J. Corey is speaking in a number of important centers, setting forth impressions of our great work in the Far East. He is commanding large and interested audiences, of course.

Alexander Lee and his brother, Li Ho Fu, have held a good meeting at Chuchow, China. At the close of the meeting a number of non-Christians were enrolled in Bible classes.

A. G. Saunders writes that the work of the Laoag station in the Philippines has gone forward along the usual lines. The Bible schools have maintained more than their usual fine record, the average attendance for the province being 1,793. The Laoag classes have averaged 827. A new section of the town has been entered. The classes here are conducted by three young men. The attendance is about 200. There have been four baptisms in the month. In the Ilocos Norte district there have been sixty-four baptisms since the last half-yearly convention.

F. M. Rains, Secretary.

Report of Central Church, Lebanon, Ind.

Central Church, of Lebanon, Ind., has just closed the greatest year in its history. The total amount raised was $8,507.14, of this amount $2,122.40 was given to missions and benevolences. The church is now out of debt. About $2,500 was raised during the year on debts. Five new Sunday-school rooms were fitted up in the basement of the church. In these rooms was held the first vacation Bible-school last summer. The resident membership of the church is 711. The pastor made 951 calls, preached 97 sermons, made 6 other addresses, married 14 couples, and had 23 funerals. On January 7, the annual dinner and business meeting was held. More than 600 people were present. The outlook for next year is exceptionally good. A. L. Ward is the minister.

Pastor Gathers Statistics.

Frank Waller Allen found a big task awaiting him when he went to First church at Springfield last fall. The church was reputed to have a thousand members scattered all over the city. He set out on a calling campaign which has been followed faithfuly till it is now nearly complete. In three months, 421 calls were made. Out of the 421 calls, 179 were found at home; 166 not at home; 44 were defective addresses; 20 had left the city permanently; two were upon people who had no connection, nor ever had had any connection, with the church; two were upon persons found to be dead; 25 were upon the ill. In each instance where the pastor failed to find the individual upon whom the call was made, a personal letter was written. In this personal letter the individual was told of the call, that it was made purely in the spirit of friendliness, that it was hoped the person in question would be able to attend the services, and that should they need the pastor's ministrations, all that would be necessary for them to do would be to let him know. Two hundred and seventeen such letters have been written. When the address was wrong, every effort was made to discover the correct address. Eighteen letters have been returned, the post office department unable to deliver them.

Church Orchestra Wins Honors.

The orchestra of the Sunday-school at Clarinda, Ia., has taken itself seriously and plays difficult classical music. After a most successful concert at home, it was invited to repeat the concert at College Springs.

Annual Report at Tipton, Ind.

West Street church of Tipton, Ind., has held its annual meeting and the annual report of the congregation has been presented. The pastor, Aubrey Harrell Moore, reported that he had made 600 calls, officiated at 30 weddings, and delivered 13 special addresses. The church received for its budget fund $2,309.50. The church and auxiliary societies gave $352 to missions. The total amount raised in all departments including building fund was $7,505.76. The church has 900 resident members.

Preaches on Life Problems.

Wm. Dunn Ryan, of Central church in Youngstown, O., has announced a series of Sunday evening sermons on life problems to run through this month. Some of the topics in the series are: "School Days, or the Problem of Childhood," "Courtship and Marriage, or the Problem of Home Building," "Getting On in the World, or the Problem of Making a Living," "Gathering Shadows, or the Problem of Trouble," and "Abiding Values, or the Problem of the Future."

Church Has State Living Link.

First church of Lincoln, Neb., supports a living link minister with the state society. They have recently secured Lawrence Dry to be the pastor in this church which is located at Peru, Neb.

Go to Church Once a Month.

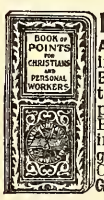
Broadway church of Los Angeles has set for its goal to get every member of the church out to service at least once during the month of January. Each member is asked to make twenty-five calls for the church during this month. There have been 12 accessions the first three Sundays of the New Year.

Call for Church Extension Help.

The Church Extension Board reports that only one-third of the appeals for help can be answered. Recent investigations by a Joint Committee of the Home Missions Council of Twenty-two General Home Mission and Church Extension Boards of Protestant Churches (one of the Committee being I. N. McCash) show that in one Western State there are 133 towns of from 150 to 1,000 population without any Protestant work. If the same rate of destitute communities prevails through all the Mountain and Pacific States there are more than 4,000 towns without Protestant work. As these places are developed, there is need of Church Extension money to aid in erecting buildings.

Church Succeeds in Regular Work.

Main Street Church at New Castle, Ind., where W. H. Baker is pastor, is succeeding in its regular work. There have been 32 accessions since last report, and there were 737 present at a recent Sunday-school rally. The C. W. B. M. now has 91 members enrolled, and are striving for the hundred mark. There is prospect of a new building in the near future.



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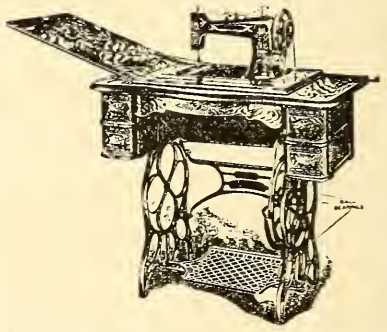

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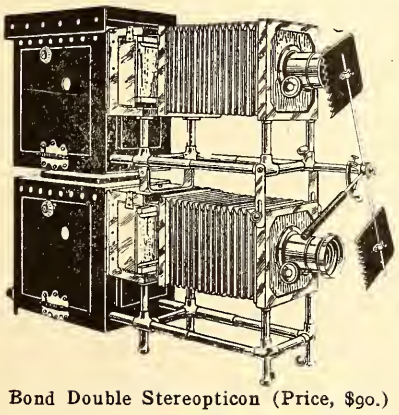

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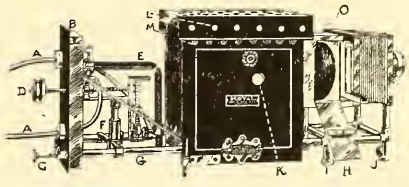

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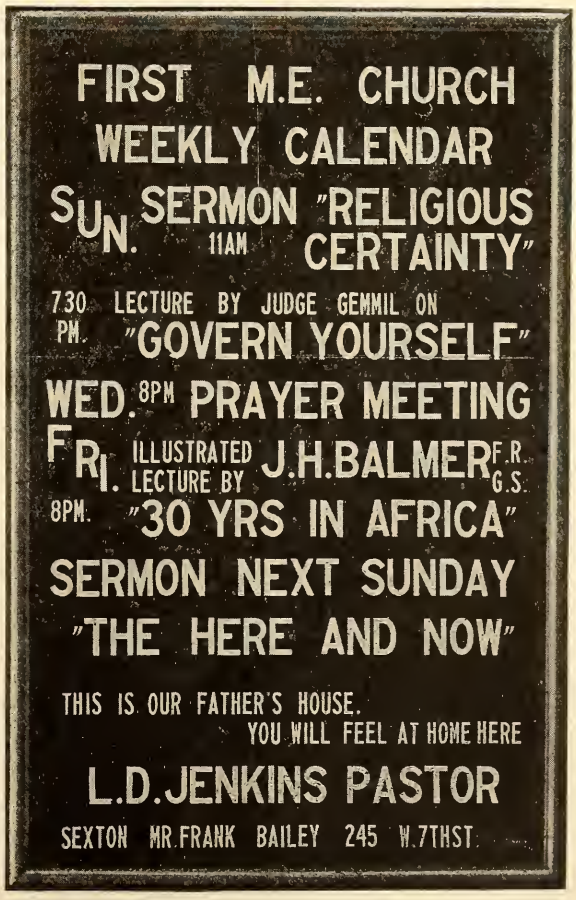
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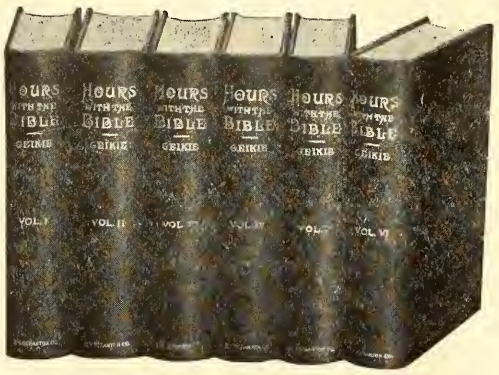

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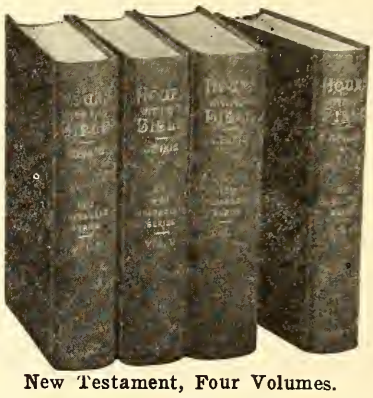

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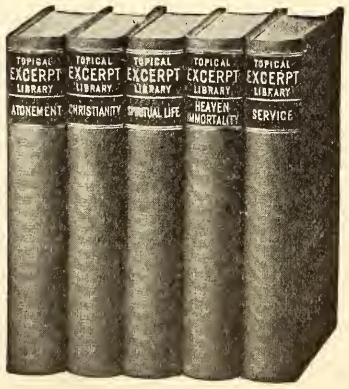

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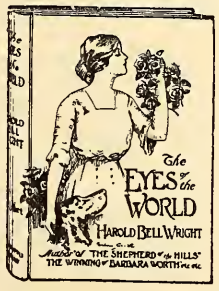

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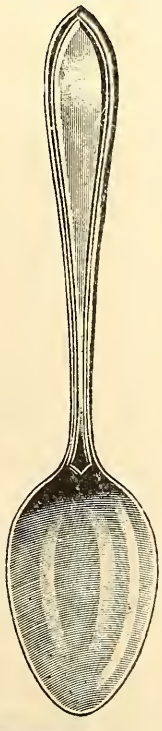

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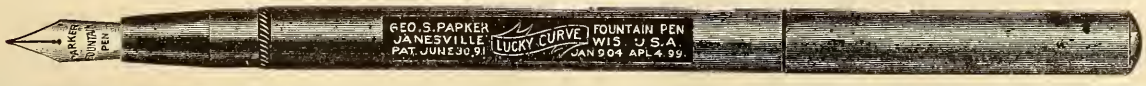

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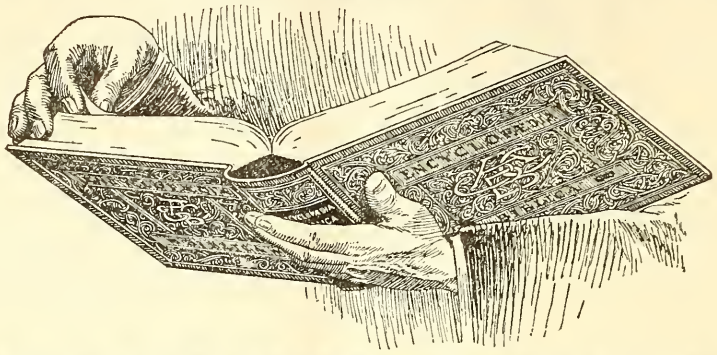

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Rational and the Spiritual

A CERTAIN RATIONAL TEMPER, CHARACTERISTIC OF THE DISCIPLES OF CHRIST, MUST BE COUNTED AS AN ASSET OF PRIME IMPORTANCE IN THEIR TASK OF CONSTRUCTING AN INNER ORDER OF SPIRITUAL LIFE.

Not everybody will agree with such a statement. It is usually assumed that the spiritual life is quite unrelated to the thought-life, that reason stands in the way of the spiritual, that the inner life of fellowship with God is realized in some sort of emotion, in ecstacy, in ununderstood rapture, and that when reason comes in God goes out.

Science, according to this view, is incompatible with religion.

Hence we find a considerable class of churchmen responding with unction to the attacks made from the pulpit upon scholarship, upon science, upon what is loosely covered by the blanket term "higher criticism," upon the method of education in religious work—in short upon any of the manifestations of the quiet, humble, controlled and open-minded passion to know and to impart Truth.

* * *

Over against the rational ideal of religion stands the attitude of obscurantism. Obscurantism is a kind of willful determination to cling to traditional and customary conceptions in religion and to refuse to translate them into the thought-life of the present age or to relate them intelligibly and vitally to actual experience.

Obscurantism deliberately and doggedly refuses to think its problems through, and it derives a certain emotional exaltation from this very refusal. It finds its religious satisfactions more in its eclipses of reality than in its insights into reality. Obscurantism is not mysticism. Modern mysticism is open-minded; it is truth-seeking; it is rational—as far as the rational can go. But it recognizes that after the cup of reason has been filled there is a "running over" of reality; it simply says that there is more to the mystery of life than our rational categories can contain.

The rational ideal is not incompatible with mysticism; indeed it looks in the direction of and leads to mysticism. But the rational ideal is the direct antithesis of obscurantism.

The rational ideal also stands over against revivalism in religion.

What is revivalism?

It is the organized effort to reach the individual soul through an artificially created mass situation. It brings to bear upon the individual will the stimulating pressure of the crowd that has been highly magnetized by the manipulations of an expert.

This is the prevailing procedure in present-day churches. Lacking a spiritual life of its own, a spiritual life rooted in and growing out of a conscious perception of Truth, and with its vast institutional interests to maintain, the modern Church resorts to revivalism.

This revivalism is the most conspicuous of many signs of the low ebb of spirituality in the churches. The more conspicuous instances of its success—as, for example, such a work as that of Mr. Sunday—do but make more emphatic the disclosures of the poverty of our inner life.

Real spiritual life is spread abroad from soul to soul through the medium of Truth, not through the medium of highly charged organization. It has no affinity with any form of hypnotism or artificial sensationalism. It speaks in a still, small voice of the thing it sees and has experienced, and it lays foundations in other souls for an answering perception and experience.

* * *

With the rational method and ideal of religion the Disciples have much more affinity, historically, than with either the obscurantist habit of mind or the revivalistic method of propaganda. The opposition of our fathers to both obscurantism and revivalism brought down upon them the severest criticisms they had to endure.

They were charged with heresy because they did not accept the prevailing uncritical obscurantist view of a "level Bible," but taught that the Bible lends itself to a rational, discriminating method, which gives authority to some parts of it and denies authority to other parts of it. Mr. Campbell and his co-workers were "higher critics" before "higher criticism" was known.

They were charged with being "rationalists," in the bad sense, because they revolted against the prevailing Calvinistic obscurantism which taught that the Spirit wrought arbitrarily upon the heart of the sinner; while Mr. Campbell taught that the Spirit wrought through the Truth, and won the soul to God as the Truth was perceived and appropriated. Here was a rational psychology set sharply over against an extreme form of obscurantism.

They were charged with infidelity because they could not clothe their message in the garments of trinitarian theology, but preferred the simpler, more practical, more experimental and rational concepts of the New Testament pages.

They were charged with unspirituality because they exposed the unspirituality of the revivalism of their day. They saw that the emotionalism, the hysteria, the nervous phenomena that always accompanied the successful revivals of their time were due to mesmeric influence rather than to the influence of Truth. By methods which were perhaps as untactful as they were effective the Disciples of a half century and more ago often got themselves heartily disliked by entering into one of these highly charged revivals and quietly telling people what to do to be saved in terms of the Scripture itself, that is, in the practical, rational terms of simply complying with the conditions of salvation.

The thrusting of this rational suggestion into the heat of a "mourners' bench" group has been known to break up the meeting.

* * *

It will hardly be claimed that this rationalistic habit of the Disciples did not at times mislead us. On the contrary, the truth demands of us to confess frankly that our rationalism came near being our undoing.

Reacting against the obscurantism of the time, we failed to make a conscious enough place for mysticism in our thought-life.

Reacting against the mesmeric revivalism of the time, we failed to organize into the structure of our inner life the Truth we objectively discerned on the pages of the Scripture.

Our rationalism, perhaps, made us religiously precise, even finical, about negligible matters, and thus often unfraternal toward those who did not use our formulas or pronounce our shibboleths.

* * *

But for all that, it is no time for us to apologize for our historic adherence to the rational ideal. Those leaders who would plunge us uncritically into the revivalism that now prevails in the churches, those evangelists among us who are imitators of the revivalism against which our fathers protested, and those teachers who would have us take on the type of spirituality which finds its chief affinity with many obscurantist theological notions are changing the direction of our movement.

Our rational temper is an invaluable spiritual asset.

Its full value for the construction of a spiritual life will not appear until the disillusionment stage of modern revivalism is reached.

But in the meantime, in the hands and habits of the Disciples of Christ, the rational principle should help us to construct in the inner life a spiritual order of our own whose depth and richness shall be matched by a sanity and sense of reality that will commend it and us to that large company of thoughtful souls who feel scant affinity for conventional types of piety.

The history and traditional temper of the Disciples fit them to make a contribution from their own inner life which will reconcile the age-long conflict of the rational and the spiritual.

A Modern Prophet of the Love of God

An Interpretation of the Religious Message of George Macdonald.

BY HERBERT L. WILLETT.

In 1894, on Sunday evening, Professor Willett attended an informal company given by the Scotch poet and novelist, then 70 years of age, at his large, gray stone villa at Bordighera in Italy. The evening was devoted to a simple program of religious conversation or semi-lectures and ended with hymns and prayer. It ended also in the traveller and guest taking up with a peculiarly hearty interest a study of the writings of George Macdonald, one of the most prolific and influential writers of the past century and yet one whom but few of our generation read. The present article in interpretation of Macdonald's religious message will prove intensely interesting in itself and may send some readers back to enjoy the almost forgotten "Robert Falconer" and "David Elginbrod."

THE first great service rendered by George Macdonald to his time and later times was the disclosure of Scotch life and speech. By birth and training he was well prepared for this task. So diligently did he set himself to the illustration of Scotch linguistic idioms that some of his pages are almost unintelligible to one inexperienced in that type of literature. To a far greater degree is this true of Macdonald than of Scott, Burns or Barrie. But the charm of his chapters is inexhaustible to those who have the slightest appreciation of the Highland style.

Yet the chief service rendered by Macdonald was in the realm of religion. He came of a race that took theology very seriously. Scott interpreted the character, history and achievements of the Scottish people under many types, and few Scottish traits escaped him. But he had no such conception of the religious depths of Scottish feeling as Macdonald has sounded. Burns with passionate tenderness composed his lyrics of domestic and village life, and displays genuine religious feeling in his "Cotter's Saturday Night." But to Macdonald fell the task of interpreting the religion of Scotland in its broad, popular aspects. And in so doing he has made perfectly clear to all his readers his own reaction against the darker side of Calvinism. The thesis of all his stories is essentially the love of God and the hope of humanity. All his great characters are the spokesmen of his theology.

"GOD IS LOVE."

That theology was original, yet wrought upon by many varying influences. He belonged to no theological school, but shaped his own views of religion from a free and first hand comment upon the current theology of his day. The world-old problem of suffering, and the nearly related one of the origin of evil, which have exercised the minds of men from Job's day, which perplexed Greek philosophers and disturbed the thought of the blind Milton, were the dominant problems of Scotch thinking. Macdonald felt that the nature of the God he loved and worshiped offered a solution of these perplexing enigmas. The freedom of salvation was not inconsistent with a rational doctrine of election. Perhaps men were freer to accept such views in Scotland than in England, for the Chalmerses, the Guthries, the Cairds and the Macleods had preached the divine grace and forgiveness as freely as John Wesley.

George Macdonald went even further than these leaders in his insistence upon the divine nature as love. He was a Moses in the region of religion, leading the people out to a promised land. He taught with a tender and persuasive fire the divine freedom of the soul, and its essential oneness with God. His conception of freedom was based upon the idea of an absolute submission to the divine will, a sense of absorption in the manifest intent of a guiding power which is wholly loving and wholly wise. He was an optimist of most pronounced convictions. He perceived that the universe is essentially good, and that in the divine program there is no darkness. In such a universe one cannot really doubt. All things work together for good. His scheme of things at times approached the borders of a Christian pantheism, with suggestions from Fichte, Novalis, Wordsworth and especially Maurice. But the problems of personality he never encountered. To him the persistence and integrity of life, human and divine, were fundamental. His favorite theological exponent, David Elginbrod, goes further than any of the Calvinists in believing in universal salvation, which is yet not incompatible with the punishment of sin. Future recognition he would accept without reserve. All life is full of satisfaction and enjoyment. Nature is filled with the symbolism of the divine, and the universe is a vision of God. Nowhere does George Macdonald give us any exact definition of sin, yet it is clear that it meant for him the assertion of selfish will by human personality out of harmony with God, and that personality was never absorbed or destroyed.

AN ENEMY OF THEOLOGICAL GLOOM.

Against the sterner and more forbidding aspects of Scotch theology he threw all the influence of his writings. Perhaps he felt that far more can be accomplished in the liberation of the human spirit from the thraldom of obsolete creeds by the ministry of fiction than by all the arts and arguments of the pulpit or the classroom. For this reason he made his stories the vehicles of religious education. Yet so admirable was his method and so free the play of his imagination that few save the watchmen on the walls of Zion were likely to be aware of the subtle and all-pervasive spirit of liberalism which breathed through all of his chapters. He never hesitated to interpolate theological instruction in the midst of his most vivid and romantic narratives. His characters were not complex, but served the purpose either of voicing his convictions in authoritative and final terms or of serving as objects of scorn and rebuke if they took grounds opposed to his sense of the divine order. Then he would break into protest as in the following passage almost at random from one of his most interesting narratives.

He speaks of the evil phantasms of a theology which would explain all of God's doings by low conceptions of right and law and justice, then only taking refuge in the fact of the incapacity of the human understanding when its own inventions are impugned as undivine. In such systems hell is invincibly the deepest truth, and the love of God is not so deep as hell. Hence as foundations must be laid in the deepest truth; the first article in his creed was "I believe in hell."

ALWAYS A PREACHER.

George Macdonald was essentially a preacher all his life long. No matter what he did, whether in prose or poetry, whether in the class room or the pulpit, whether in his parlor in one of his pleasant afternoon at-homes, or in his library at work, he was still preaching. "Did you ever hear me preach?" said Coleridge to Lamb one day. "I never heard you do anything else," was the reply. The same might have been said of George Macdonald. For that reason probably his ministers in the stories are among the most interesting of his characters. He has several strong ministerial types. One of the best is Dr. Armstrong in "Adla Cathart." He does not wish to confine himself, he says, to religious work among old ladies, but wishes to work with men as preacher, and more not less than man. Dr. Watson in "The Annals of a Quiet Neighborhood," is another admirable example of the man of God, and so is Mr. Cowie, the wise and friendly pastor in "Alec Forbes." In fact, his best characters are always preachers, no matter what their vocation may happen to be. Thomas Crann the stone mason is a fine type of the Puritan spirit. Calvinism in a strong man like him is a sublime faith. David Elginbrod is perhaps his most impressive character. He believed that God is wholly love and that therefore hell itself must be subservient to that love, an embodiment of it. In his argument for the sympathy of the divine Father, David refers to his daughter Margaret, between whom and himself there was a beautiful bond of affection and understanding. He would rather see her dead, he declared, than touched by the blot of sinfulness; but if he learned that her character had thus been stained, would he not take her in his arms in sympathy and protection? And he added, "Shall man be more just than God?"

HIS MOST FAMOUS CHARACTER.

David had inherited something of that spiritual audacity which breathes through the ancient epitaph engraved on a monument in an Aberdeen cemetery, and appropriated by the novelist as the sentiment of David's father:

Here lie I, Martin Elginbrodde,
Hae mercy o'my soul, Lord God;
As wad I do, were I Lord God,
And ye were Martin Elginbrodde.

It was generally understood in the parish up the glen where David lived that he was not religious beyond the degree which is supposed to be the general inheritance of Scotchmen, possibly in virtue of their being brought up on oatmeal porridge and the shorter catechism. Yet his force of character and the high respect in which he was held caused him to be nominated for elder in the church, an honor, however, which he declined. His readings in the Holy Scripture were the delight of his daughter Margaret, and the marvel of his wife Janet, a devout and unquestioning believer. The fortieth chapter of Isaiah was his sanctuary, and his prayers were a revelation of human speech with God. One day after the chapter in Genesis had been read, he

turned to his wife and said, if translation into commonplace English can take the place of the unapproachable Scotch dialect:

"Janet, do you believe that ever a serpent spoke?"

"Well, David, the devil was in him you know."

"The devil a word of that is in the Word itself, though," rejoined David with a smile.

"David," said Janet solemnly and with some consternation, "you're not going to tell me, sitting there, that you do not believe every word that's printed between the two boards of the Bible?"

"Janet, my bonnie lass"—and here David's eye beamed upon his wife,—"I believe as many of them as you do, and maybe a few more. Keep your mind easy about that, but you see that folk were not just satisfied about a serpent speaking, and so they looked about and about till at last they found the devil in him."

LIBERALIZING INFLUENCES.

It might be supposed at first glance that some of the more liberalizing influences which appeared in George Macdonald's work had come from German sources, for it was a day in which the principles of criticism were beginning to penetrate England and Scotland from the Continent, and particularly from German universities. Yet no such influences came directly to him. He speaks with appreciation of the German universities in the story of "Robert Falconer," who is supposed to have spent four years in study there, but no hint is given as to the disciplines taught there or their effect on his thinking. But something of that religious freedom which was wrought by criticism and which came to Great Britain first through Dean Stanley's interpretation of Ewald's work, and later through the splendid service of Robertson Smith, finds echo in his pages. He has no use for the old dogma of a verbally inspired, or level, Bible. He refers with quiet humor to the discipline set himself by a lay preacher, of learning the first nine chapters of first Chronicles as an atonement for having in an evil hour of freedom of spirit ventured to suggest that such lists of names, even though forming a portion of Holy Writ, could scarcely be reckoned of equally divine authority with St. Paul's epistle to the Romans.

In the same spirit of raillery, which sometimes deepens to passionate resentment, he speaks of the churches and ministers under whose roofs and ministrations so large a proportion of the Scottish people of his day enjoyed, or suffered, their religious instructions. He loved the stateliness and order of the Church of England service, and regretted that both in architecture and in worship the churches of Scotland were so little dignified. In describing one of these meeting-places, the one at which David Elginbrod was accustomed to worship, he says:

The church was up the valley of a noisy little stream that refused to keep Scotch Sabbath, praising the Lord after its own fashion. The church was quite new and was perched on a barren eminence, that it might be as conspicuous for its position as it was remarkable for its ugliness. One grand aim of the reformers of the Scottish ecclesiastical modes appears to have been to keep the worship pure and the worshipers sincere by embodying the whole in the ugliest forms that could be associated with the name of Christianity.

Of another church and service he says:

The church had fared as Chaucer in the hands of Dryden. So had the truth that flickered through the sermon fared in the hands of the clergyman. Having, although a Scotchman, had an Episcopalian education, Hugh Sutherland could not help rejoicing that not merely the Bible but the church service as well had been fixed beyond the reach of such degenerating influences as those which had operated in the more material embodiments of religion.

HELPFUL CRITICISM OF PREACHERS.

On still another occasion he describes a preacher and his sermon after this fashion:

The minister ascended the pulpit stair with all the solemnity of one of the self-elect, and a priest besides. He was just old enough for the intermittent attacks of self-importance to which all youth is exposed, to have in his case become chronic. He stood up and worshiped his Creator aloud after a manner which seemed to say in every tone, Behold I am he that worshippeth Thee! How mighty Thou art! Then he read the Bible in a quarrelsome sort of way, as if he were a bantam, and every verse were a crow of defiance to the sinner. Then they sang a hymn in the fashion of dear old Scotland, which has the sweetest songs in the cottages and the worst singing in the churches of any country in the world.

One more instance must be given from the many which abound in the novels, and which must have gone far to correct some of the vicious practices and the superficial preaching of the day. The quotation is as follows:

Then came the sermon. The text was the story of the Good Samaritan. Some idea, if not of the sermon, at least of the value of it, may be formed from the fact that the first thing to be considered, or in other words, the first head was the culpable imprudence of the man in going down from Jerusalem to Jericho without an escort.

In reporting the close of this sermon, Macdonald takes his thrust at the current and comfortable doctrine of eternal damnation, which was to him a kind of blasphemy against God. He says:

The sermon ended with a sermon warning, "Those who neglect the gospel scheme, and never think of death and judgment—be they rich or poor, be they wise or ignorant—whether they dwell in the palace or the hut—shall be damned. Glory be to the Father and to the Son and to the Holy Ghost."

HIS OPINIONS OF THEOLOGICAL BOOKS

Much of the religious blindness of the time, or at least the incapacity to perceive the broader and more heartening aspects of religion, Macdonald attributed to the type of books which made up the scanty libraries of such as read anything beyond the Bible. Speaking of the book shelf in one of the Scotch cottages, he says:

For instance there was Boston's "Fourfold State," in which the ways of God and man may be seen through a fourfold fog; Erskine's "Divine Sonnets" which will repay the reader in laughter for the pains it costs his reverence, producing much the same effect that a Gothic cathedral might, reproduced by the pencil and from the remembrance of a Chinese artist who had seen it once. Drelincourt on "Death," with the famous ghost-hoax of DeFoe, to help the bookseller to the sale of the unsalable. The Pilgrim's Progress, that wonderful inspiration, never failing save when the theologian would sometimes snatch the pen from the hands of the poet.

In "Robert Falconer" he names a list of the books provided for the entertainment and instruction of the mischievous and irresponsible Sharger. They included Alliene's "Alarm to the Unconverted," Baxter's "Saints Everlasting Rest," and Erskine's aforementioned "Gospel Sonnets." The only diversions permitted were "Pilgrim's Progress" and "The Holy War." He was not even sure that the shorter catechism was a wholesome mental and religious gift for the young. He says:

I wish the spiritual engineers who constructed the shorter catechism had, after laying the grandest foundation stone that truth could afford them, glorified God by going no further. Certainly many a man would have enjoyed him sooner if it had not been for their work.

It is apparent from his pages that he thought a considerable class in the church cared for religion only as a formal and fashionable thing, and wished not to be disturbed in the least by any novelties or originality in preaching. When some one asked Mr. Arnold, the pompous landholder in "David Elginbrod," whether the preacher at the village church was original, he exclaimed, "Original! Really I am bound to say I don't know how the remark applies. How is a man to be original on a subject that is laid all down in plain print—to use a vulgar expression—and has been commented upon for eighteen hundred years and more."

A PROPHET AND GUIDE.

But sometimes humorous thrusts will not serve his turn, and he breaks out against those whom he regards as the betrayers of Christian truth in such a paragraph as this, inserted in the heart of a stirring and dramatic scene:

Lord Christ! Not alone from the pains of hell or of conscience—not alone from the outer darkness of self and all that is mean and poor and low, do we fly to thee. But from the anger that rises within us at the wretched words spoken in thy name, at the degradation of thee and thy Father in the mouths of those that claim especially to have found thee, do we seek thy feet. Pray thou for them also, for they know not what they do."

It is not strange that to many people George Macdonald should appeal with the authority of a prophet and a divinely appointed guide, since he so often assumes the task of religious instruction without resigning his office as teller of stories. That impression of abiding faith, of unquenchable optimism, of confidence in a world of order, of justice, holiness and joy, wrought a conviction of the finality of his message which was doubtless aided by the dash of mysticism which he revealed. Perhaps to many readers he was not as attractive as he would have been with less religious material in his pages. Yet it is astonishing to discover how little these apparently intrusive and irrelevant bits of homily detract from the onward movement of his stories. Certainly he was a very popular writer after once his vogue began, and every word was seized upon with avidity. Perhaps this was due in some measure to the simplicity and joyousness of his faith in the moral order, as well as to the attractiveness of his works of the imagination. Much of our later writing abounds in pessimism and brooding reflections on the futility of the scheme of things. Today we want elaborate answers to all our problems. George Macdonald is simple, intuitive, personal. He believes that the world is beautiful and good, and that love for God and for man are the healthful and uplifting expressions of the normal life. In "Sir Gibbie" he has described a character which is a kind of counterpart of Wagner's guileless, but pure hearted Parsifal. The little boy, deprived of speech from his birth, grows up impelled forever to follow the highest law of his

(Continued on page 17.)

Mission Work in Burma

Some Indications of the Progress of the Gospel in the Land Put on the Missionary Map by William Carey.

BY GEORGE W. BROWN.

MISSION work in Burma was begun by Adoniram Judson. He left America a Congregationalist. Knowing that he was appointed to labor in proximity to Carey, who was a Baptist, he made a study of the Scriptures with reference to baptism during his voyage, and reached the conclusion that the Baptists, and not the Congregationalists were right in regard to that matter. On reaching India he was baptized, notified his board of his change of view, offered himself to the Baptists, and was accepted as their first missionary.

But he was not permitted by the British to stay in India. Carey advised him to go to Burma, and take up the work which the English Baptists had begun, but abandoned. Burma was then an independent kingdom, and here Judson, with many restrictions and much annoyance, was permitted to preach. For years his life was in danger. He was persecuted beyond measure. His first convert was made after six years of service. He hoped to see a hundred before he died. But in the mercy of God he was permitted to see nearly two thousand.

Mission Bungalo in India.

BAPTISTS LEAD IN BURMA.

Burma has been distinctively a Baptist mission field. The Anglican High church, the American Methodists, the English Wesleyans and the Catholics have invaded the field, but two-thirds of the native Christian community is Baptist. Their latest figures report over 65,000 baptized members, while the census two years ago returned 122,000 Baptists (including, of course, children of Christian parents) out of a total Christian population of about 200,000, which includes the European population.

Burma is another illustration of the fact that it is the lowly who become Christians. The prevailing religion is Buddhism. Eleven out of the twelve million inhabitants are returned as Buddhists. The largest number of converts has been made from animism. About half a million animists are left in the country. All religions are now trying to win them, though for centuries they were neglected by the Buddhists. The motive now animating the Buddhists is not love for mankind, but a desire to prevent people from becoming Christians.

THE BIBLE IN THREE LANGUAGES.

The Baptists have not only preached. They have published the complete Bible in three languages, Burmese, Sgaw Karen and Pevo Karen, and portions of it in Swe Karen, Chin, Kachin, Chan and other languages, for Burma is a great place for tongues. During the centennial celebration the director of public instruction for the province, a British official, paid a worthy tribute to the educational work of the Baptists, regarding their preparation of textbooks, and their work among the backward classes.

The change wrought in the condition and character of the people who have become Christian is prodigious. Intelligence, morality, industry and thrift are all much more in evidence, and the Christian, though recruited from the lower strata of Burmese society, takes his place as an equal of any. God has in many ways blessed the Burmese Christian.

BUDDHISM ABSORBING CHRISTIAN IDEAS.

One feels that Christianity is gaining ground in more ways than one. Imitation is said to be the sincerest form of flattery, and surely the Buddhists are flattering Christianity to a tremendous extent. All its methods are being copied and strong counter efforts are being made to stem the progress of Christianity. But popular Buddhism is absorbing doctrines of Christianity and teaching things which are not to be found at all in the Buddhist scriptures. There is even the doctrine of a mediator between man and God to deliver from sin, while original orthodox Buddhism recognized neither God nor sin as real.

Buddhism lays great stress on merit. Every village has its pagoda, where Buddha is worshiped, and the land is overrun with begging priests. Giving to the priests is a form of merit, which insures one a better state in his next birth or births. The building of pagodas is a still better means of acquiring merit, but only the wealthy can indulge in this. Repairing pagodas is much less meritorious. While one may see pagodas in every village, he may also see ruins of pagodas scattered all over the land.

The typical Burmese pagoda looks like a huge brass hand bell. The original Indian pagoda, or stupa, was a hemisphere, or dome-topped beehive structure, solid, and of huge dimensions, built over some relic chamber, in which would be placed some precious objects, and some alleged relics of Gautama Buddha. In Burma, the hemisphere is built with a flare at the bottom, like a bell, and is capped by a tall standard, like a bell handle, bearing a small conventionalized umbrella at the top. The umbrella may contain a large gold or gilded ball, studded with jewels. The largest pagoda is the Shwe Dagone pagoda in Rangoon, covering a quarter of an acre at its base, built up solid and with a column in the center 365 feet high, surmounted by the umbrella and its golden ball. It is surrounded by a great number of small pagodas, each put up by some wealthy person as a work of merit. The large one and many of the smaller ones are covered with gold leaf and lacquer from top to bottom. Hence the name Shwe, which means golden. The special sanctity of this pagoda arises from its being built over eight hairs of Buddha.

LOW MORALS THE RULE.

The commercial aspect is not the only one which Buddhism presents. The worship of spirits or Nats is really much more common than the worship of Buddha, and morals are at a very low ebb. It would be well indeed if Americans and Europeans searching for a new cult and dazzled by the mysticism of cunning Orientals, could really see what Buddhism actually is.

The Pathos of War

Other Evidences from the Battle Front Proving That Men Are Men "For a' That."

ONE of the most moving human documents that the European war has produced was made public in Paris just before Christmas. It is a letter written by a French cavalry officer to his fiancee as he lay on a battlefield in Flanders. After telling how he was wounded in the chest during a charge, he goes on:

"Two other men are lying near me, and I do not think there is much hope for them, either. One is an officer of a Scottish regiment and the other a private in the Uhlans. When I came to myself I found them bending over me. The Britisher was pouring water down my throat from his flask, while the German was trying to stanch my wound with an antiseptic preparation served out to their troops by the medical corps. The Highlander had several pieces of shrapnel buried in his side.

MEDICAL AID TO ENEMY.

"In spite of their own sufferings they were trying to help me. When I was fully conscious again the German gave us each a morphine injection and took one himself. His medical corps had also provided him with this and the needle, with printed directions for their use. Soon feeling wonderfully at ease, we spoke of the lives we had lived before the war. We all spoke English, and we talked of the women we had left at home. Both the German and the Britisher had been married only about a year.

"I wondered, as I suppose the others did, why we had fought each other at all. I looked at the Highlander, who was falling to sleep exhausted, and despite his drawn face and mud-stained uniform he looked the embodiment of freedom. Then I thought of the Tri-color of France, and all that France had done for liberty. Then I watched the German, who had ceased to speak. He had taken out a prayer-book and was trying to read a service for soldiers wounded in battle.

"And——while I watched him, I realized what we were fighting for——. He was dying in vain, while the Britisher and myself, by our deaths, would probably contribute something toward the cause of civilization and peace—the failing light—the roar of the guns—."

The rest is silence. The letter was found at its writer's side by a Red Cross searcher of the battlefield. Near by lay the Englishman and the German. All were asleep—in the sleep that knows no breaking. So the three soldiers died, no longer foes, but doing what they could to help and comfort one another.

TEARS MINGLED WITH BLOOD.

James O'Donnell Bennett, representative of the Chicago Tribune, has been very close to the Germans during the war, and defends them of all kinds of charges. He tells several stories illustrating the good treatment accorded the enemy by the Germans. One of these stories follows:

"It seems to me a beautiful thing to see French soldiers kissing the hands of German doctors who ministered to them in the hospital at Laon, and I have seen few finer, sweeter deeds in my life than the action of a German doctor who placed an arm under the back of a suffering and distraught Frenchman, and drawing him to his breast, said: 'I give you my word that you are not going to die, but you must help me to make you well by keeping yourself calm.'

"Two big tears rolled down the Frenchman's cheeks, and there was a look of infinite gratitude in his eyes when the doctor gently lowered him to the pillow.

"I thought it beautiful and touching to see two big German soldiers sitting in the front room of a house in the town of Betheniville, not many leagues from Rheims, while a little French girl, perhaps 12 years old, gave them a lesson in French. It was they who seemed the children, and she the adult, so awkward and simple and attentive were they, and so monitorlike and strict with them was she."

A PATHETIC INCIDENT.

Two little groups, one German and one French, were entrenched within a few yards of each other in the Argonne forest. Over them hung that frightful odor that is characteristic of war. The wounded were everywhere. The Frenchmen ran up a white flag.

"Will you cease firing for an hour?" they asked. "Our lieutenant is dying, and the noise pains him."

So the Germans ceased, and in a little more than an hour a young man walked forward from the French trenches and bowed like a courtier to the enemy.

"It is all over," said he. "We thank you, for we loved him."

And as the French soldier returned to his men the German captain rose in his place, his hand at the salute.

Gardens as Educational Aids

An Interesting Experiment Planned by the United States Bureau of Education.

WITH a special appropriation from Congress, the United States Bureau of Education has just begun the work of investigation and promotion of home and school gardens. The new division will be under the direction of a specialist in school gardening and an assistant, both of whom are to be experts in this form of educational activity.

Eventually it is hoped that every city school will have a teacher employed twelve months in the year who knows gardening both theoretically and practically. During the school year this teacher will give instruction in nature study, elementary science and gardening in the morning and in the afternoon direct the gardens at the homes of the children. During the summer vacation the teacher will devote all the time to directing the garden work.

The close supervision that such a teacher will be able to give will insure greater success for the gardens and will familiarize the children with the problems of plant production and utilization. By a co-operative method all surplus vegetables and fruits will either be marketed or canned and preserved for sale.

THE THEORY OF THE MOVEMENT.

In announcing the new work, Dr. Claxton declares:

"School gardening will develop habits of industry; an appreciation of the value of money as measured in terms of labor and a realization that every man and woman must make his or her own living, and contribute to the welfare of the community.

"Experiments already have shown that with proper direction an average child can produce in an eighth of an acre of land from $50 to $100 worth of vegetables. This would add more to the support of the family than could be purchased with the same child's wages working in factory, shop, or mill.

"If children can contribute to the families' support while in school, it will make it possible for them to attend school three or four years longer than they now do. This is a thing more and more desirable, since education for life and citizenship can not be obtained before the age of fourteen."

A Prayer

At first I prayed for Light;
  Could I but see the way,
How gladly, swiftly, would I walk
  To everlasting day.

And next I prayed for Strength
  That I might tread the road
With firm, unfaltering feet, and win
  The heaven's serene abode.

And then I asked for Faith;
  Could I but trust my God,
I'd live enfolded in his peace
  Though foes were all abroad.

But now I pray for Love,
  Deep love to God and man;
A living love that will not fail,
  However dark his plan.

And Light and Strength and Faith
  Are opening everywhere;
God only waited for me till
  I prayed the larger prayer.

—Author Unknown.

THE CHRISTIAN CENTURY

EDITORIAL

APPROACHING MARCH 7.

THERE is an appreciable lift of soul among informed and consecrated churchmen as the year advances toward the first Sunday in March. That day is the Disciples' vision day, the day of unselfish outlook, the day of renewal of our fellowship with Christ's far-reaching work, and the day of prayerful deepening of the Church's love for her Lord.

March 7 is the date of the annual consecration of gifts and lives to foreign missions.

The year of 1915 is a unique year. Normal economic conditions both at home and on the foreign field are interrupted. The degree of response to the call of the Master for gifts is an unpredictable quantity.

In addition, the transition from the unsystematic way of supporting missions and benevolence to the budget plan, which many churches are this year adopting, makes the situation an anxious one for the boards, secretaries, and missionaries.

But there ought to be one certain, calculable and substantial factor upon which the Foreign Society can count: the ardent and faithful purpose of every minister and church leader to see to it that his congregation does its Christian best!

THE "INSTITUTIONAL" CHURCH.

TWO articles in the latest number of the Atlantic Monthly deal with opposite sides of the institutional church question. They are both by well known Episcopalian ministers. The one protests against the apparently growing modern view that the essential business of the Church is social reform and institutional activity. He insists that gymnasium, social parlors, dining rooms and class equipment do not constitute a church and are often at variance with the essential ideals of a Christian center of worship.

The other accepts the fundamental fact that the Church is in the world to accomplish the work of Jesus, which was, as he defined it, to teach, to preach and to heal. Therefore the congregation which confines itself to the preaching function without concern for the activities of religious education both within and outside its walls, and the work of social uplift and relief, which, as he takes it, is the modern task of healing, has failed to estimate truly the commission of the Lord, or to perform its rightful function in the community.

It hardly seems necessary at this late day to suggest that the applications of religion to life must be more far-reaching and varied than in the past. It is the task of every church to inspire and equip its membership to meet as far as possible the needs, physical, intellectual, social and religious, of its neighborhood.

But it does not follow that the institutional church can meet these social demands with any degree of adequacy. At best what the churches as volunteer organizations can do is but a small fraction of the work that must at last be done through other agencies.

Sometimes abundant resources permit a church to respond to these needs in a fairly elaborate way, and it often happens that a church blessed with such amplitude of apparatus creates the impression of greater interest in institutional activity than in the cultivation of the inner life.

It is perfectly possible for an institution to be an effective social center and not be an organ of religion. It is possible for a church to lose its distinctive religious character in its institutional success.

The Church's main business is not to deal directly with the reconstruction of the social order, but to put life-meanings and motives into men that will impel them to deal with this social task through agencies that control means and forces with which the Church is not directly in contact.

To say this is not to disapprove of the institutional church. For it is probable that the only way the Church can create a socialized inner life in its membership is by actually rendering social service to the immediate community.

But the extent and adequacy of such social service must not be taken as the measure of the Church's work, and certainly it would be a sorry day for religion if the Church should come to regard itself as primarily an organ of social reform.

Social progress has many organs already—the state, the home, the school and others.

But the inner life has one social organ only: the Church, and if the Church should be turned to other functions what would become of men's souls?

THE WAR ON WAR.

YOU SAY you did not read the article by Ray Stannard Baker in the American Magazine for January? Then go back and get that copy and find the article entitled, "The Last Phase of the War."

If you are among the ninety-nine one-hundredths of our citizens who are trembling for our nation because we have so few battleships and such a poor excuse of an army, it will give you another point of view.

The fact is that this war and the danger of the United States being drawn into it are due to false conceptions of national dignity and rights, and to the unimaginative statesmanship which sees only the traditional ways of settling international differences. In personal life, questions of dignity and rights are not settled any longer by a mad resort to physical force. The time is long since due when the standard of ethics that controls us in individual relations should obtain in international relations also.

Mr. Baker writes from the point of view of a historian of the year 2014, and describes how the United States at the close of this European conflict met an invasion of the triumphant and unsatiated German army in the year 1916.

That there is a way by which a nation of Christian men may act as a Christian nation in the presence of a foe, is the thesis of the article, a thesis made reasonable by this thrilling hypothetical illustration.

AT THE ZENITH.

A TWENTY years' climb, and a steady one, from a modest lay service as a Y. M. C. A. exhorter to the most talked about preacher in the world—this is the record that Billy Sunday is now able to look back upon. He had been holding union revivals for about two years when he came to a little Iowa city where the editor of The Christian Century was then a pastor, and led the Church forces of that town in the same kind of a meeting he is at this moment conducting in Philadelphia.

Gradually the curve of his career took him from the smaller towns to the larger towns, then to the cities of the third class, then to Pittsburgh and Denver and now to the third largest city in the land.

So far he has declined to come to Chicago, and affects not to wish to come, but that he will eventually accept the invitation there is little doubt. And now New York City ministers to the number of 400 have extended him an invitation to hold a meeting in the nation's largest city. Many of the best known ministers of New York did not join in the invitation, but though not sympathetic it is not expected they will make any opposition.

Mr. Sunday is at the zenith of popular ecclesiastical vogue. Few are the Mondays (his rest days) when he does not meet one or more delegation of ministers from various cities asking him to hold a meeting for them. Milwaukee, St. Louis, Detroit, Louisville, all want him.

The metropolitan press, now that he is preaching in cities of the first rank, devotes much space to him. We counted fourteen religious weeklies with editorials on him last week. Many of them have, besides, graphic accounts of his Philadelphia meeting, with numerous illustrations. Other magazines than Elbert Hubbard's are treating of him now.

The judgments range all the way from ardent defense to impatient condemnation. Most, however, find both good and vicious elements in him.

Of this we may be sure, that Mr. Sunday's position in the

focus of the Church's most critical attention will induce during the next several years an analysis and estimate of his work and personality which they have never received before.

TAKING HOBSON'S ARGUMENT TO THE PEOPLE.

REPRESENTATIVE HOBSON, of Alabama, whose services to the cause of Prohibition have been the most conspicuous of any man in Congress, proposes to send his speech delivered in the recent debate in the House into every home in the United States—a vast undertaking.

It is made possible, however, by the use of his government frank, supplemented by an expenditure of $150,000. Mr. Hobson's manner of treating the question of alcohol is a little bit the most effective of any treatment the subject is receiving. His argument has intrinsic worth enough to warrant its wide circulation. And when to its merits is added the prestige of the circumstances and occasion of its delivery it would seem beyond doubt that the friends of Prohibition could spend $150,000 to no better advantage than to see to it that every American citizen has a chance to read the whole speech.

Mr. Hobson will assemble the poll-lists of all the states and send the speech to every address, about 16,000,000 in number.

He needs the financial co-operation of Prohibition men and women the country over, and it is self-evident that he should receive it.

THE FUTURE OF CONSTANTINOPLE.

FEW questions have been more frequently asked since the entrance of Turkey into the war than this regarding the great Byzantine city on the Bosphorus. For five centuries it has been a Mohammedan city. In 1453, the year in which Savonarola was born, the last of the Constantines looked out with troubled eyes from the walls of the city, which the first of the Constantines had built, upon a host of Moslem warriors set with determined face to its conquest.

When Mohammed II entered through the gate of St. Romain and rode his horse straight up the long street into the crowded church of the Holy Wisdom, the fabric of the eastern Roman empire was torn into hopeless shreds, and in the blood of terrible massacre in and around the great church the story of Christian centuries was washed away. Since that time Constantinople has been the capital of that Turkish empire, but in the half millennium one after another of its dependencies has dropped away until today it is a city almost alone, a capital with only the shadow of a nation.

Yet its beauty and strategic importance make it the object of unceasing concern to the powers of Europe. Russia desperately needs free access from the Black Sea to the Mediterranean, which involves the open door at Constantinople. England fears Russia's power in India if the way is opened past Constantinople and Suez. Germany and France fear the possession of this strategic point by an unfriendly power. In the past Turkey has been fairly neutral, at least the powers were able to keep in balance by leaving Constantinople in Turkish control.

Now, however, such a situation seems no longer possible. Turkey by entering the conflict has forfeited her last right to European consideration outside of the sphere of German influence. It is probable that England and Russia will come to terms over Constantinople and if the latter is not permitted direct control of the Bosphorus the city will at least be placed in the hands of a commission of the powers to preserve its open door and its neutrality. Thus the chapter of Turkey in Europe is closing.

"PASTOR" RUSSELL.

THE name of this Brooklyn preacher has become well known to the advertisement reading public of America during the past few years. With a plan of millenarian teachings which features the early ending of the world, and some admixture of universalism, this preacher has developed a skillful plan of advertising and publicity which has brought his name into prominence and has awakened the curiosity of people who know what advertising costs.

In many cities, east and west, his adherents have run a series of picture shows in theaters. These pictures are given the general title of "Creation," and purport to be a satisfactory and scientific explanation of history, nature and the Bible. Their crude construction and appropriation of Scriptural teachings to enforce the few outstanding ideas of "Pastor" Russell are entirely clear to any informed person. The pictures are accompanied by phonographic recitals in the tones of the Brooklyn "oracle."

Such a scheme of publicity costs a good deal of money. In addition to this Mr. Russell has gotten his sermons published in a large number of papers over the country much as Dr. Talmage used to do. Some of these newspapers are willing to publish the material without compensation, but most of the journals of the better class have declined to take them on any other terms than the regular advertising rates, and now most of the more respectable journals are declining altogether to admit these "sermons" to their columns.

That Mr. Russell and his followers are persistent advertisers has been apparent for a good while. Where the money came from to finance this campaign many people have asked, since the claim is made that no offerings are taken, and that everything is without cost. It is just becoming clear, however, through the investigations of some newspaper men that Mr. Russell's scheme is a very profitable one. What seems to be a generous and free handed effort to spread truth is in fact a clever device for getting money from people who are attracted by the claim of liberality, and who are thus induced to give, often in large sums. Furthermore, the reputation of "Pastor" Russell is under fire in several quarters as the result of persistent reports regarding his conduct, both financial and domestic. It is curious how people will flock to the standard of a clever, though often discredited, preacher of strange doctrines, no matter how frequently his prophesies fail or how patent is his self-interest.

A NEW SENSATION.

IT IS something of a new sensation to Disciples of Christ to open their year-book and find that, to all appearances, instead of making a gain, they have actually lost several thousand members and over 500 churches in the past year.

It took courage in a secretary of the American Missionary Society to compile and publish such figures. Though not responsible, of course, for his data, there is no doubt that Mr. Lewis will be criticised for his fidelity, on much the same principle of psychology that ancient kings had the faithful bearers of bad news killed on the spot.

But every informed Disciple has known for a long time that our statistics were, in much of their data, simply optimistic guesses.

Mr. Lewis has shaken down the figures to a basis somewhat nearer to honest reality, and he will have, as he deserves, the grateful approval of all honest minds who want to deal with realities and nothing else.

It is not probable, of course, that the Disciples have actually lost ground. The explanation of the apparent loss is that some states are at last turning in reliable figures. Kentucky alone reports a loss of 330 churches while Virginia and Texas show between them a loss of 120 churches. This is due in the main to the striking off of mere names from the list.

Missiouri used to report some 1,600 churches and is now listed with 1,077. Her new type of district superintendency is getting into touch with every church in that state, and when it touches a place where a church was said to be but is not that church, in common honesty, is not counted.

The shaking down process will need to go on in other states before we shall have firm ground under our statistics. There is nothing discouraging in the showing of this year; it is all encouraging. The exhibit of 1,370,512 members as against 1,372,695 last year is but a correction in book-keeping.

Disciples are not losing ground, though their statistics are.

TRUE SERVICE.

True service knows nor great, nor small;
Who plants a tree, and plants it unto God,
Hath done full well, nor yields to him
Who o'er an empire sways the kingly rod.

T. C. C.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Diocese of the North Pole.

"My diocese is at least famous for one thing, and that is—it contains the North pole!" This is the way Bishop Lucas of Mackenzie river speaks of his huge diocese of land and river with only 6,000 inhabitants. The people, chiefly Indians and Esquimaux, with here and there a white man engaged in the work of a fur trapper, are scattered about all up and down the country, and journeys of enormous length and many perils have to be undertaken to reach them. For all this great diocese the staff of workers can be counted on one's fingers; besides the bishop and his wife there are only seven clergy and five laymen. Six new recruits—priests and laymen— have just begun work, and things will soon begin to go forward. The bishop has labored in this country for twenty-three years. The area comprising his charge is brought vividly home to us when he tells that though he was elected bishop in October, 1912, the news did not reach him until January, 1913, and it was not until August of last year that his consecration took place at Winnipeg. Fort McPherson is the most northerly station, and here Archdeacon Whittaker is in charge. About 350 Indians live in the township, and they are all Christians, all of them belonging to the Anglican church. All these Indians have been carefully educated by the missionaries, and can read the Bible in their own tongue, while over 300 Esquimaux have been baptized in the last five years. They are an intelligent race, who are not only quick to assimilate all the truths which are taught them, but themselves act as missionaries, eager to pass on to others of their tribes the good news which has so changed their own lives. The missionaries naturally have to acquire the native language before they can proceed far in their good work. Bishop Lucas knows two Indian dialects and has himself compiled a dictionary containing 11,000 Indian words. There are two distinct tribes of Indians—the Tukudh and the Slavi. Each of these speaks a language of its own, while the Esquimaux tongue is something entirely different. The bishop has high words of praise for the Esquimaux.

A Move Toward Co-operation.

The northern and southern Presbyterians both operate in the state of Missouri and the old-time feeling is apt to live longer in the border states than elsewhere. The southern body held its state meeting (synod) recently and adopted resolutions proposing that a committee of three be appointed to meet a like body from the northern Presbyterians to formulate plans for a closer co-operation between the two bodies in the state. The overtures were met most cordially by the northern Presbyterians and the two committees are now at work. What the result of their deliberations will be it will be interesting to know.

An Old Church.

Few churches in America are older than the Congregational church at Rowley, Mass., which recently celebrated its 275th anniversary. At the celebration many articles of historic interest were exhibited. Some articles of antique furniture, some old books and documents including the church records up to the date of 1665. At the banquet among the speakers was Deacon Amos Everett Jewett (secretary of the Jewett Family Association), a member of the Rowley Baptist church. Since the founding of the church seven Jewetts have been honored with the office of deacon including the emigrant ancestor, Maximilian Jewett, who was one of the charter members of the church, and its first deacon, which office he held for nearly fifty years. In the list of pastors of the church there is the name of Jedediah Jewett from 1729 to 1774. At an election of officers Deacon Benjamin P. Mighill was again chosen deacon and church clerk for the 40th year. He is also the Sunday-school superintendent.

Statistics of "Christian" Denomination.

The total membership of the "Christian" denomination, which has its national headquarters in Dayton, is 113,887, according to the 1915 "Annual," compiled by Dr. J. F. Burnett, general secretary.

Ex-President McKinley on Missions.

Said President McKinley: "Who can estimate their value (missions) to the progress of nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry and taught the various trades. They have promoted concord and amity and brought nations and races closer together. They have made men better. They have increased the regard for home and strengthened the sacred ties of family, have made the community well ordered, and their work has been a potent influence in the development of law and the establishment of government."

PENNSYLVANIA'S NEW GOVERNOR ON THE BIBLE.

DR Martin G. Brumbaugh has long been known the country over as an educator. His election last fall to the governorship of Pennsylvania, makes his views even more significant.

Several months ago, in one of Philadelphia's large Sunday-schools, Dr. Brumbaugh made an address, in which he paid tribute to the Holy Scripture. The following quotation from this address will be read with keen interest by those who have long followed Dr. Brumbaugh's leadership in teacher-training and other phases of religious education:

It matters little how many or how few of other books you have read, if you have not read your Bible you are grossly ignorant. For the Bible, more than all the other books of the world, has the accumulation of the thought and the actions of men; and not to know the Bible is to be ignorant of the greatest Book of all books in the world.

I want to plead with the young people to make it the rule of their lives to read some portion of the Bible every day that they live. For, after all, my friends, we live here only a few years, but we hope to live with God forever; and unless we know his Book and understand his message, we shall hardly be able to find the path that leads to him.

Won't you, just for your own sakes and for His sake, love His Book enough to read it every day? Why, I was shocked the other day in the presence of three girls in Philadelphia, born and bred here—and they were big girls—to find that when some one said that Job did so and so, one of the girls looked up and wanted to know who Job was. She thought he was one of the generals of the Civil War, or that he occupied some other place in the history of this country. It made me feel ashamed that anyone of intelligence should not know the great men of God whose lives are recorded in that Book. I do not understand how you can be good citizens of Philadelphia or of this country, without knowing God's Book. You cannot. You could not if I were running the government!

So I say to you, read the Scripture every day; read it, and understand it, and love it.

Now in His Book there are a great many people spoken of, good and bad, great and small, and don't you know that if you will read it all thoughtfully, you will find that from the time Adam walked out of God's care in the Garden of Eden until the time when old St. John on an island of the sea dreamed of the New Jerusalem coming down out of heaven from God, all through that wonderful Book, every great writer in it points his finger to the one person in it who is above all other persons, who is the hope of all who live in this world, Jesus Christ, the Savior of the world. And on one occasion he said a very remarkable thing that I want you to understand. At the very end of that great sermon on the mount, he said that a wise man was like a man who built his house upon the rocks, and that a foolish man was like a man who built his house upon the sand, but he said more than that. He said that the difference between the wise man and the foolish man was this, not that the foolish man heard the Word, but did not believe accordingly, but he said, "Whoever heareth these sayings of mine and doeth them, he is the wise man."

I wish we could learn that the emphasis of the business of Jesus Christ rests, not upon what we know about the Bible, but what we are doing because of the Bible, and that every one of us is measured not by the number of verses we can recite in a test, but by the kind of life we are living day by day with our fellows, in our homes, in our churches, in our schools, in our business, in our city, and in our country.

Denominations at University of Illinois.

For some reasons religious statistics of the University of Illinois, as given in the last registrar's report of a year ago, are not very widely known. These figures represent the tabulation of the undergraduate colleges and the library school and the college of law in the University of Illinois for the year 1912-1913, being a total of 3,663 students, of which number 3,253 volunteered to state their religious affiliations, and of whom 3,001 belong to what is commonly known as orthodox denominations. Forty-one shades of religious belief were represented. One student described himself as agnostic, three as liberalists, two undenominational. One hundred and seventeen stated explicitly that they had no religious affiliations. There were sixty-four Unitarians and thirty-eight Universalists, one Confucianist, six Hindoos and forty-seven Jews. Eight leading denominations represented were as follows: Methodist, 907; Presbyterian, 617; Congregational, 264; Disciples, 239; Baptist, 228; Roman Catholic, 214; Episcopalian, 195; Lutheran, 105.

Moody Church Calls Pastor.

The Moody church, Chicago, an undenominational organization, has called Rev. Paul Rader of Pittsburgh as its pastor. Mr. Rader formerly lived in Denver. The new pastor, who played full back on two university football teams, and who had experience as a cowboy, is said to equal "Billy" Sunday as an evangelist, without any of the latter's slang expressions. The Moody church will immediately inaugurate evangelistic campaigns on three sides of the city and the new pastor will speak three times a day in these campaigns. He is 33 years of age.

Waldensian in Italian Senate.

The first Protestant that has ever been elected to the senate of Italy is Signor H. Soulier, who is there representing the Waldensian valleys. Religious toleration in Italy grows every year.

Sunday-school Exhibit at San Francisco.

Through the efforts of Mr. Harry Morton, of the Executive Committee of the World's Sunday-school Association, and the courtesy of the Japanese commissioners of the Panama-Pacific Exposition at San Francisco, there will be set up in the Japanese building a Sunday-school booth in which to advertise the World's Sunday-school Convention at Tokyo in October, 1916. The Japanese exhibit will be one of the most interesting and picturesque features at the Fair, and the World's Sunday-school Association is fortunate in having a "Tokyo Booth" in such favorable surroundings.

A Million Testaments for Soldiers.

One month ago, in the midst of all the distractions of the holiday season in Sunday-school work, an appeal was sent out through the press for "a million nickels from a million Sunday-school scholars for a million Testaments for a million soldiers" in the camps, hospitals, war-prisons and battle-fields of Europe. The appeal met with a quick and hearty response from Sunday-school scholars all over the United States. By the middle of January there had been received by the treasurer, Mr. Arthur M. Harris, more than $2,000, representing more than 40,000 nickels; and in most cases there was but one nickel from a person. The effect of this popular Christian movement upon the Sunday-schools is sure to be good, especially in view of the fact that each scholar who gives a nickel is presented with a book-mark receipt on which is printed the request, "Place this book-mark in your Bible, and remember in your prayers him to whom your Testament is given—God Knows His Name."

A Summer School of Religion.

Berkeley, Cal., will be a Mecca for students of religion this coming summer. An undenominational summer school of religion will be conducted with some of the great religious leaders of the country for teachers. President Charles Sumner Nash, who is president of the school, has secured Professor Walter Rauschenbusch, who will give two courses on "Christianity and the Redemption of Society." Professor Charles Edward Rugh, of the education department of the University of California, will discuss live problems under the subject of "Moral Leadership for High School Boys." Dr. Henry Frederick Cope, of Chicago, secretary of the Religious Education Association, will give two courses on "The Ideals and Method of Religious Education." Dr. Warren H. Wilson, of New York City, will present a course on "Rural Church Problems."

Prize Essay on Religion in Education.

Through the generosity of a resident of California, and in connection with the Panama-Pacific International Exposition, the National Education Association is able to offer a prize of one thousand dollars for the best essay on "The Essential Place of Religion in Education, with an Outline of a Plan for Introducing Religious Teaching into the Public Schools." Religion is to be defined in a way not to run counter to the creeds of Protestant, Roman Catholic or Jew. D. W. Springer is secretary of the National Education Association and David Starr Jordan is the president.

Bulletin on Latin America Conference.

Rev. S. G. Inman, the Disciple missionary of Mexico, who has been called as executive secretary for the Interdenominational Latin America Missionary Conference to be held at Panama in February, 1916, has issued the first bulletin of his organization describing the general scope of the conference. The needs of Latin America were not considered at the Edinburgh conference on account of the unwillingness of Episcopalian leaders to engage in the conference if missions in Roman Catholic countries was discussed. The Edinburgh conference method will be applied to the needs of the Latin countries.

An Unsectarian Poem.

I learned it in the meadow path,
I learned it on the mountain stairs,
The best things any mortal hath
Are those which every mortal shares.

The air we breathe, the sky, the breeze,
The light without us and within,
Life with its unlocked treasuries,
God's riches—are for all to win.

The grass is softer to my tread,
For rest it yields unnumbered feet;
Sweeter to me the wild rose red,
Because she makes the whole world sweet.

Into your heavenly loneliness
Ye welcome me, O solemn peaks!
And me in every guest ye bless
Who reverently your mystery seeks.

And up the radiant peopled way
That opens into worlds unknown,
It will be life's delight to say,
"Heaven is not heaven for me alone."

—Lucy Larcom.

Draws Crowds at Seventy.

Dr. I. M. Haldeman has been pastor of the First Baptist Church of New York for thirty years and is near seventy years of age. He is rigidly orthodox in his views of religion and is this winter discussing questions connected with the fulfilment of prophecy. His evening services the past three months have been so crowded as to require more chairs, although the auditorium seats 1,800 people. He is counted one of the most fluent speakers of the city.

A Pioneer Minister Passes Away.

Rev. Joshua R. Lawrence, a Presbyterian minister, who died in Topeka, Kans., on Jan. 11, was 97 years of age at the time of his death. It is seventy-six years since he was ordained a minister of the gospel. He has spent most of his life in the south and was vigorous enough at the last election to go and vote.

New Rector Succeeds Bishop Page.

Rev. George Herbert Thomas has been called to succeed Bishop Page at St. Paul's church in Chicago. The Rev. Mr. Thomas comes to Chicago from Christ church, Fitchburg, Mass. He is a graduate of Yale and took his B. D. at the Episcopal Theological school at Cambridge. He was made a deacon in 1898 and a priest in 1899. He will come to Chicago at an early date.

Priest Arrested in Street Riot.

There was rioting on the streets of Chicago as a result of a conflict between the police and the unemployed on Jan. 17. Among those arrested was Rev. Irwin St. John Tucker, editor of the Christian Socialist, and a priest of the Episcopal church. Mr. Tucker was passing Hull House when the parade started and saw a banner with the words "Give us this day our daily bread," being trampled under foot. He took up the soiled banner and joined the march which occasioned his arrest.

Leaders Discuss Unemployment.

The prevalent unemployment in the country this winter has brought the question of unemployment to the fore again. The question is being discussed by various church leaders. Three characteristic attitudes are those which attach to the names of Dr. Eliot, Dr Parkhurst and Mr Joseph Lee. Dr. Eliot, former president of Harvard college, warns the churches against lending their support to trades unionism on account, among other things, of their "limited output" and uniform wage without regard to age or skill." Dr. Parkhurst thinks the gospel has for its aim to change men, not to improve conditions. Another believes the church is a spiritual body and has nothing to do with "temporalities" nor with the "laboring classes, as such." Joseph Lee of New York says: "I believe the truth behind Socialism—what makes it a religion—is its appeal to the human instinct of membership. Every factory and every department store and every railroad ought to be a company in which everyone who works is not merely an employe but a member."

Here and There

Power in the Small as in the Vast.

We are all so accustomed to associate power with the tumult and the shouting, with the vast and the magnificent, that it behooves us occasionally to turn aside and read the meanings of the burning bush, or the story of those achievements wherein no sound of the hammer is ever heard. To the eyes of most men the massiveness of the cathedral completely overshadows the meaning of the Upper Room. The cathedral seems to mark an epoch; the seclusion and silence of those who pray together is looked upon as an incident. It is ever easy to be misled by size and sound.

It is wholly natural to enter into the rhapsodies of the Psalmist in his contemplation of the heavens, of sun and moon and stars. With him we can rejoice that "the strength of the hills is His also." We may understand something of his conception of the divine Presence which the heaven of heavens could not contain. It seems more convincing to associate the Almighty with the vast than the immeasurable. We like to follow him along lines of immensity. We feel that we are doing Him reverence when we try to read records of the heavens penned by blazing suns. Like the roughly-clad prophet we are always expecting the Almighty in the whirlwind, the fire, the earthquake, but are seldom prepared to recognize the still, small voice as His. It is easy to think of God as "planting His footsteps on the sea, and riding on the storm."

But God is the God of the minute as well as the vast. If He is on the storm He is mirrowed in the rain drop that dances to our earth on silver sandals. He is tabernacled in the drops of dew. We behold something of divine power in the myriad colors that flash from the insect's wing, in the gentleness with which the light from the sun falls upon the eye in its flight of 186,000 miles per second across the space of 93,000,000 miles, in the silver that flashes from the curve of the wave, the beauty that looks out upon us from the heart of the lily that by a mighty miracle is able to transform the ooze of the river into its unchallenged whiteness, in the silence of the night which if our ears are attuned will be as harmonious as the deep-toned thunder of the organ, and the thousand suggestions of minute worlds of beauty which lie about us on every side. The divine power may be seen in nature, as Goethe has told us, "In floods of life, in a storm of activity, she moves and works above and beneath, working and weaving an endless motion, birth and death, an infinite ocean, a changeful web, a glowing life; she plies at the roaring loom of time and weaves a living garment for God."

"There's not a tint that paints the rose,
  Or deeks the lily fair,
Or streaks the humblest flower that blows,
  But God has placed it there.
There's not a star whose twinkling light
  Illumines the distant earth,
And cheers the solemn gloom of night,
  But goodness gave it birth.
There's not a eloud whose dews distill
  Upon the parching sod,
And clothe with verdure vale and hill
  That is not sent of God.
Around, beneath, below, above,
  Wherever spaee extends,
There heaven displays its boundless love,
  And power with goodness blends."

(J. A. Wallaee.)

Tolerance Before Conciliation.

Of course we need prophets of conciliation. But before that need is the greater need of prophets of toleration. To regard our beliefs as approaches to the truth rather than final attainment every time is one of the corner stones in the edifice of tolerance. The people who have attained have finished their course in this world. The fact that they are in the flesh shows that they have not attained. Our conception of the wisdom of God is such that we are compelled to believe that the souls who attain the perfection of knowledge on more than five subjects of importance would be immediately translated.

The study of history is a sure cure for intolerance. If one will take the trouble to read such a work, for instance, as Lecky's "History of Rationalism in Europe," he will realize the evils of intolerance, and perhaps discover that majorities are not equivalent to infallible interpretations. He will also realize the folly of burning people who differ from him. Of course, we are neither so base nor so brutal as to burn a fellow-mortal at the stake because he sicked a witch on us or our cattle, or was not clear as to the doctrine of the Trinity, but we have a refined knack of forcing those who do not agree with us out of their pulpits, and compelling them to sell life insurance or books. It may be found in some histories that very bigoted men who left the pulpit to sell mining stocks or lands, were aided by Never Mind Who, in their raids upon the pockets of the faithful. However, all people have a few specimens of the genus homo who once were shining marks and later became mining sharks. But that is neither here nor there. We were about to say that force is force whether an erring brother be ridiculed by the majority or racked. Perhaps we, the censors, may be in error, and if so what compensation can we make toward those we have ruined?

Nothing is lost by being patient in an age of reconstruction like ours. Toleration may have its evils, but they are shining virtues compared with the evils of intolerance. Tolerance is the high-water mark of grace in the hearts of believers. It is the silver lining on the denominational cloud. We could afford to be censorious if we were infallible, and that none of us can be. The wise course is to compare notes, to talk matters over, to disagree in peace, if we cannot reconcile our differences, to work together as long as we can, and then to be on intimate terms with the love that suffereth long and is kind.

The ink of the scholar is the seed of the church, as some wise man has said. Tolerance will make scholars where intolerance makes martyrs.

* * *

An Argument Against Total Depravity.

No matter how miserably we fail in our Sunday's sermon, there is always a kindly soul to tell us that we preached unusually well. Of course the outward visible sign of our failure did not pass unnoticed by this considerate friend, usually of the gentler sex, and this was the balm to be applied to our aching pride. How can any man of soul think ill of a race that has produced such considerate spirits? While one such lives we cannot believe in the depravity of the race. Their words soothe us like a velvet hand in hours of pain.

* * *

Talking With and At Each Other.

There's a difference. When we talk with each other face to face we are likely to agree, and if we do not agree we are not likely to make faces at each other. When we talk at each other, generally through the columns of a religious paper, our pride of opinion or pride of party puts an edge on our talk, and we make wry faces and possibly say uncanny things about each other. Recently we heard an able minister who is a Calvinist explain the doctrine of election to a company of ministers. Through his denominational paper the explanation would have tallied with the teachings of Calvin, but face to face the doctrine was explained to mean what evangelical bodies, except Calvinists, have always believed, viz., that those are elect who ask to be elected. That is not Calvinism, but the minister said it was, and no one present wished to muddle the revision of the ancient doctrine.

Such experiences convince us anew that differences are narrowed by the narrowing of space, and that when men get together their differences get together too. We never understood China until the missionaries came back from China. Ever since the missionary era all peoples seem wonderfully near each other and wonderfully alike. So with doctrines. On the platforms we applaud the speakers who tell us we are not so far apart as we are sometimes led to believe. When we look into each other's eyes, the differences seem to retire backwards with their hands over their eyes. When we look at each other across a long denominational history our eyes close and the differences are at the front, microscope and sword in hand.

One is inclined to believe that there is platform truth, newspaper truth, denominational truth and naked truth. The latter has no cogs that slip.

* * *

A Book A Day.

A highly esteemed minister is credited with having read a book a day for many years. That is a wonderful record. We may be inclined to look upon this story as apocryphal, but all depends on the size of the books. It also depends upon how one reads a book. Some read the table of contents, and decide to go no further. That is not reading the book. Some read a page at a glance, as Mr. Roosevelt is said to do. Others read the substance of the argument or the story, and count the book as read. Possibly by some of these devices many books can be read in an incredibly short time.

The minister who can put to his credit a book digested every week in the year is doing credit to himself. With the increasing demands upon the minister in this age, he may count himself fortunate ere long, if he find time to read the daily papers in the hope of doing what he is so often charged with doing, finding there either a sermon or a text. At the present rate we are going the minister who hopes to read will have to sigh for a log in some vast wilderness, and enjoy his books in the boundless contiguity of shade.

* * *

The Main Difference.

Orthodoxy: "Ne plus ultra. Go to, let us make a creed for the colleges."

Heresy: "And the next day Christopher Columbus was born."

E. B. Barnes.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

Food for Belgium

How the Commission for Relief in Belgium is Bringing Succor to the War-Ridden and Desolate People.

SOME of us had thought that the days of famine were past, except among the backward nations of the earth; but we were not counting on this incredible and unpardonable war. Here we have as one of its deplorable results, a highly civilized nation, whose people are among the most industrious and skilled workmen of the world, suffering the pangs of cold and hunger. All without fault of their own, they were forced into these "obscene seas of slaughter," by invasion of their land, which was neutral territory. The appeal for these seven million innocent sufferers comes from the Woman's Section of the Commission for Relief in Belgium, issued January 16. It is headed by a poem written by Thomas Hardy, the illustrious English novelist:

AN APPEAL TO AMERICA.

Seven millions stand
Emaciate, in that ancient Delta-land—
We here, full-charged with our own maimed and dead,
And coiled in throbbing conflicts slow and sore,
Can soothe how slight these ails unmerited
Of souls forlorn upon the facing shore!
Where naked, gaunt, in endless band on band
Seven millions stand.

No man can say
To your great country that, with scant delay,
You must, perforce ease them in their sore need.
We know that nearer first your duty lies,
But is it much to ask that you let plead
Your loving-kindness with you—wooing wise,
Albeit, that aught you owe and must repay
No man can say?

APPEAL.

Never before in civilized history has a whole nation faced famine. If in Belgium over six million people—men, women and children are to be kept alive, food must be sent, and at once.

The Commission for Relief in Belgium is internationally constituted. It has relation to six powers—Belgium, France, Holland, England, Germany and America. We, its Woman's Section, make appeal to all the women of America to come to the rescue of a starving people. The highest aspirations and the finest achievements of the race are symbolized in this little country. The Belgians must be saved to the human family. We ask American women to recall and deserve anew the immortal tribute they won from our great Lincoln, and to here highly resolve that this people, under God, shall not perish from the earth.

We sent forth to organizations international, national and state, a request that they stand with us to spread the saving call. Between November 10th and December 10th there have rallied to us the presidents of organizations representing collectively over six million women. To those not yet with us, we say come, that unitedly we may help in working out salvation for the famine-menaced Belgians.

31,881 TONS OF FOOD.

Reports issued by The Commission for Relief in Belgium show that up to December 7, 31,881 tons of food, valued at $1,617,693, had been distributed in eleven provinces and eight large cities in Belgium. These supplies were sent from the United States aboard fourteen ships, and in addition eighteen lighters, lent for immediate use by the Dutch government, were towed, laden with food, from Rotterdam by canal to various points in the war-stricken country.

In addition to the food, which was widely distributed and which saved hundreds of thousands of men, women and children from actual starvation, there were distributed 336 packages of clothing, 191 packages of medical supplies and large quantities of lumber. The lumber was imperative to furnish scanty refuges for the homeless against the coming of winter.

The report of the extent of the distribution shows that even the most distant provinces not in the hands of the German forces with military bases were reached. The province of Brabant, which includes Brussels and Louvain, received 17,537 tons of foodstuffs. Liege and Namur received 3,585 tons, the next largest quantity. Hainault, the most southerly province, is in deep distress. Here the battles of Mons, Charleroi and Chimay were fought and the great mining industries are all shut down. The densely populated country has been laid waste and is difficult of access. The Commission managed to get into Hainault some 2,282 tons of food over the railroads at periods when the Germans were not using them.

The hilly province of Luxemburg has received 583 tons of food, but in West Flanders, where the fighting is in progress, only 101 tons were gotten through.

Natural Education

How It Has Proved Effective in the Case of One of the Most Remarkable Children in America.

We have all read of the wonderful boy in New England, whose achievements in mathematics, and other sciences, have amazed educational experts. Now, we are glad to tell of a girl in the middle west, who is declared to be the best developed child, mentally and physically, in the United States—and her only teacher has been her mother!

Thus we are learning in many ways, that there is neither male nor female in the highest development of the race.

Mrs. Stoner is the wife of Dr. James Buchanan Stoner, now in command of the U. S. Marine Hospital of Pittsburgh. Their little daughter, who celebrated her twelfth birthday the other day, is acknowledged by educators and scientists to be in every respect the best developed child in the United States. She can row, fence, swim, skate, box, ride horseback, play ball, cook, crochet, knit, sew, play chess (she has beaten several champion chess players), as well as converse in eight languages. She has written nine books, is a teacher of Esperanto, plays both the violin and piano, sketches from life, and can execute fancy dances. She passed her examination to enter college when nine years old. With the exception of music, art and dancing, she has received her entire education from her mother, through a system which Mrs. Stoner invented and calls Natural Education.

EDUCATION BY PLAY AND LOVE.

Play and love are important parts in Mrs. Stoner's educational system and she believes that a mother, with the great love she has for a child, can teach the little one more in a few minutes than the teacher who does not love the child can give him in hours of enforced study.

In the system of Natural Education facts are put into nutshells and given to children in palatable doses, very often in the form of jingles. Little Miss Stoner has written a book of jingles in which all the presidents of the United States, the kings of various countries, the bones of the body and other interesting facts may be remembered as we remember the number of days in each month by the familiar rhyme, "Thirty days hath September."

The idea of teaching children to read and to spell by writing on the typewriter originated with Mrs. Stoner. She advocates burning all spellers and school grammars and allowing the children to gain a knowledge of orthography by copying poems and stories on the typewriter, while she believes a child must be taught to use good English by correction at each mistake and explanation of the fault, not by diagramming and learning a lot of rules that are rarely applied. She believes with Herbert Spencer that if a child is taught by its mother to use good English in the cradle it will continue to speak correctly unto the grave. Ergo, upon the mother depends the foundation of her child's education. Mrs. Stoner believes that there is but one way to learn a language, and that is by the natural or direct method, the ear being trained before the eye. She deplores the methods of studying grammar in most schools as a means of learning French or German, since pupils who study these languages via the grammar route are rarely able to converse with the natives.

One of the strongest points in natural education is that it inspires the pupil to impart knowledge as soon as the pupil receives it. Mrs. Stoner argues: "We know that which we impart" and as fast as she teaches her daughter, she has trained her to impart this knowledge to others. In the natural educational schools, which are to be founded in a number of cities during the coming year, this method will be tried, the pupils of ten and twelve years of age teaching those of five or six. There will be fairy tales and interesting stories to teach morals and to awaken the imagination, which Mrs. Stoner considers the greatest gift the gods have given to mortals.

I. W. H.

Appreciates the Century.

The "Century" is to thousands a bright and shining light. Its reasonable and unswerving optimism wakens hope and strengthens faith and noble purpose. I think I should skimp the larder before I would do without it.

PERSIS L. CHRISTIAN.

Eureka Springs, Ark.

The Sunday School

SAMUEL THE VICTORIOUS LEADER.

INTERNATIONAL SUNDAY-SCHOOL LESSON FOR FEBRUARY 28.

1 Sam. 7:3-17. Memory Verses, 11, 12.
Golden Text.—Hitherto hath Jehovah helped us. 1 Sam. 7:12.

American Standard Bible.
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(3) And Samuel spake unto all the house of Israel, saying, If ye do return unto Jehovah with all your heart, then put away the foreign gods and the Ashtaroth from among you, and direct your hearts unto Jehovah, and serve him only: and he will deliver you out of the hand of the Philistines. (4) Then the children of Israel did put away the Baalim and the Ashtaroth, and served Jehovah only.

(5) And Samuel said, Gather all Israel to Mizpah, and I will pray for you unto Jehovah. (6) And they gathered together to Mizpah, and drew water, and poured it out before Jehovah, and fasted on that day, and said there, We have sinned against Jehovah. And Samuel judged the children of Israel in Mizpah. (7) And when the Philistines heard that the children of Israel were gathered together to Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. (8) And the children of Israel said to Samuel, Cease not to cry unto Jehovah our God for us, that he will save us out of the hand of the Philistines. (9) And Samuel took a sucking lamb, and offered it for a whole burnt-offering unto Jehovah; and Samuel cried unto Jehovah for Israel; and Jehovah answered him. (10) And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel; but Jehovah thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten down before Israel. (11) And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them, until they came under Beth-car.

(12) Then Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Ebenezer, saying, Hitherto hath Jehovah helped us. (13) So the Philistines were subdued, and they came no more within the border of Israel: and the hand of Jehovah was against the Philistines all the days of Samuel. (14) And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the border thereof did Israel deliver out of the hand of the Philistines. And there was peace between Israel and the Amorites.

(15) And Samuel judged Israel all the days of his life. (16) And he went from year to year in circuit to Bethel, and Gilgal, and Mizpah; and he judged Israel in all those places. (17) And his return was to Ramah, for there was his house; and there he judged Israel; and he built there an altar unto Jehovah.

Verse by Verse.

BY ASA MCDANIEL.

3. **Samuel spake unto all the house of Israel.** "When the right moment came and the desire for better things sprang up as the fruit of his prophetic labors, he was ready to take his place as the leader of the nation." (Cam. Bib.)—Most of the judges exerted an influence over a few tribes, but Samuel gained hold of the whole nation.—**If you do return unto Jehovah with all your heart.** The phrase is put first for emphasis, and indicates a desire on the part of Israel to return to the God of their Fathers, and a warning from Samuel against any half-hearted return.—**Put away the foreign gods.** The return should be marked by the destruction of the gods worshiped by the native races of Canaan.—**Direct your hearts.** A rather late formula for the consecration of life to Jehovah. See 2 Chr. 12:14; 20:33; Ezra 7: 10.—**Serve him only.** Worship him only. No man can serve two masters. See Matt. 6:24. **He will deliver you.** The declaration is positive. If Israel would meet the conditions, just imposed, they would be saved from the oppression of the Philistines.

4. **Israel did put away the Baalim and Ashtaroth.** Baalim is the plural of Baal and Ashtaroth is the plural of Ashtoreth. It was a long step in the right direction when the children of Israel put away foreign gods.

5. **Mizpah.** Hebrew, "watch tower." Doubtless the same place afterwards occupied by Gedaliah as the capital of the country. Jer. 40. (Int. Crit. Com.)—**I will pray for you.** Samuel was a praying man Ps. 99:6. Mary, Queen of Scots, said: "I fear John Knox's prayer more than an army of ten thousand men."

6. **Drew water, and poured it out before Jehovah.** This act indicated contrition. It also may have had the force of a pledge to God on the part of the people to pour out their life in his service.—**And fasted on that day.** This is an expression of sorrow.—**We have sinned.** The people made public confession of their sin.—**Samuel judged the children of Israel.** He heard the cause of the oppressed and secured their rights. (Smith.)

8. **Cease not to cry unto Jehovah.** Israel placed their hope in the ark and their arms in the past, but now they place their confidence in spiritual weapons.

9. **A whole burnt-offering.** "The whole animal was burned upon the altar to denote the entire consecration to Jehovah of those who were pleading for deliverance." (Cam. Bib.)

10. **As Samuel was offering.** While Samuel was engaged in a religious ceremony the Philistines advanced upon Israel.—**But Jehovah thundered with a great thunder.** Hebrew, "a great voice" RVm. **Discomfited them.** The Hebrew expression for the confusion of a sudden panic.

11. **Pursued the Philistines.** The people had only to pursue the flying foe, which they did **until they came under Beth-car.** The location of Beth-car is unknown.

12. **Take a stone and set it.** A memorial stone is set up between Mizpah and Yeshana. —**Ebenezer.** That is, the stone of help. RVm. **Hitherto hath Jehovah helped us.** A suggested emendation gives us: "This is a witness that Yahweh has helped us, which alone is appropriate in the context." (Smith.)

13. **Philistines were subdued, and they came no more within the border of Israel.** The statement is intended to indicate the complete victory of Israel. The exaggeration is evident from 1 Sam. 9:12; 10:2; 13; 19; 20.

14. **The cities * * * * were restored.** This shows the vigor and success of Samuel's government under divine guidance.—**Amorites.** This is a name given to the native races of Canaan.

15. **Judged Israel.** As a judge he was far-seeing and impartial.

16. **Bethel, and Gilgal, and Mizpah.** His custom was to go to the principal places and administer justice. It was a term of court and a series of religious meetings.

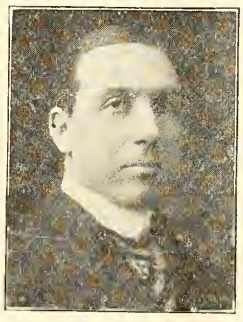
17. **Ramah.** A city a few miles north of Jerusalem. By force of his growing popularity this became the religious center.

Repentance and Power

The Lesson in Today's Life.

BY JOHN R. EWERS.

Fully one-fifth of a century has elapsed since our last lesson and during all of this time Samuel has been a circuit rider. Having his home at Ramah he has ridden or walked to surrounding towns and like Cato, the censor, he has had but one message: "If you will forsake your sins and turn w h o l e-h e artedly unto God he will deliver you from your enemies." Year after year he had rung the changes upon that word. For a long time it seemed to fall upon stony hearts. Night after night the faithful preacher laid wearily down to sleep with a feeling that he was wasting his time upon a worthless people. He knew full well how fascinating were their sins. The worship of Ashtoreth involved many gay festivals with many sensuous appeals. It would be quite as proper to use the word "sensual" as "sensuous." The worship of the ancient goddess of fertility was licentious in the extreme.



Rev. John R. Ewers.

FASCINATING SINS.

"We do our best when we face our worst," is a striking epigram of Graham Taylor. Let us not underrate the fascinations of sins. We need to take our measure to cope with them. For the devil comes in the guise of an angel of light. Sin appeals to us in the most subtle ways. Why should I deny myself this? What can be wrong about that? "What's the harm" is the devil's trademark! Why should I not do what my nature prompts me to do? What did God put this impulse into me for, unless he expected me to obey it? Now we are touching the vital question. More young people go on the rocks here than at any other point. This is the Siren's Isle. Let us deal with it. Here is the illustration which helped me past that subtle temptation: You buy a thoroughbred Kentucky horse. He is full of fire and spirit. He has not yet been "broken." He has not made his adjustments. You hitch that fiery steed up to an elegant new carriage and you take your friend out for a drive. Getting into the carriage you say: "Now follow your impulses. Nature has put those impulses into you—express yourself." Well, he would in short order. You knew full well what would happen. The splendid fire in that animal would send him shying, plunging, running wildly down the streets until he smashed the carriage, injured you and possibly ruined himself. Don't you see nature has to be controlled? The fire in the horse needs to be directed into useful channels. Then he can run his race and possibly win it. Then he can pull his load and appear handsomely while doing it. Nature is to be controlled. "We put bits in horses' mouths." We are glad for the fire. We would not want an old bag of bones with no tabasco sauce! But fire is always to be controlled. One does not take a seventy-five horse power auto and, cutting it wide open, allow it to express itself! A powerful young man controls himself. Does that clear up that point? I shall be very thankful if it helps you as it did me. Look your sin squarely in the face. It is desperately attractive. But you can conquer and conquering possess new power.

ENEMIES REPULSED.

At last the old prophet's word is obeyed and the people come confessing their many sins. "We have sinned against the Lord" they cry. Every sin of yours adds a new wound to the heart of Christ! Do not crucify him anew and put him in open shame. Israel came to a sincere repentance. Repentance spells power. The sun shines clearly through the clean glass. The tempered sword is keen. Enthusiasm, which springs from God's spirit within, follows sincere obedience and repentance. After all what we need is that inner power. Little buildings are propped up —big ones have steel frames. In the mighty strength of this new experience Israel turned upon her ancient foe and put him to utter rout so that he came not back for many years. That is precisely the story of your fight with that subtle, fascinating sin. The mighty power of repentance will enable you to put it from you forever. It is a fight. I have asked my young people to frame Hebrews 12:4, "You have not resisted unto blood, striving against sin." It is a fight to the finish—for sin will finish you unless you finish it. Fight.

A Modern Prophet of the Love of God

(Continued from page 7.)

nature, and out of this seemingly impossible situation he has constructed a most attractive narrative.

The deeper levels of trust in God and the belief that there is never a depth from which the hardened soul may not arise to the divine sonship is illustrated in a conversation between the troubled Lady Emily of Arnstead Manor and Margaret, the daughter of the old man David. "Lady Emily," Margaret says to the distressed woman,

> If I felt my heart as hard as a stone; if I did not love God or man or woman or little child, I would yet say to God in my heart, O God, see how I trust thee because thou art perfect and not changeable like me. I do not love thee. I love nobody. I am not even sorry for it. Thou seest how much I need thee to come close to me, to put thy arm around me, to say to me, "My child." For the worse my state, the greater my need of my Father who loves me.

It must not be forgotten that George Macdonald not only preached constantly through his poetry and his stories, but himself often occupied the pulpit, and had the reputation of a preacher of more than usual power. By those who heard him he is described as one not easily forgotten. His finely chisled face was almost unearthly in its spiritual refinement. He delivered no theological essay, but he spoke out as a man who knew. He had been on the mount of vision and had come down to earth to speak his message. He published several volumes of what he called "Unspoken Sermons," the motto of all of which might have been his favorite word from the prophet, "Comfort ye, comfort ye, my people."

INTEREST IN "SOCIAL UPLIFT."

One interesting phase of George Macdonald's work remains for a word of consideration. That was his interest in what the modern Church calls social uplift. It appears in a number of his works, notably in "Robert Falconer," and "The Annals." Perhaps some influences reached him from the interest of Ruskin and Maurice in these fields of practical social work. He pointed out the fact that it is the first business of the minister, as of the layman, not to try to convert but to be a friend to the poor, and that the good of personal contact with dependent and defective lives is far more significant than any institutional approach. In his work for the submerged classes Robert Falconer discovered that children and the poor suffer far less discomfort than is often supposed by people of more fortunate estate, to whom their condition seems wholly insupportable.

In 1902 the people of Aberdeen erected a monument to celebrate the services and genius of George Macdonald. It was an act of good will which was greatly appreciated by the author who had thus been honored while he still lived. He was never the possessor of a strong body. He knew much illness and sorrow. His physical condition was always a matter of anxiety to him and his friends. In spite of this fact, perhaps in some measure because of it, he became one of the purest and noblest teachers of the last generation. There have been greater novelists, poets and preachers, yet few have done more earnest work and with nobler results. His stories read like transcripts from life two generations ago in northeastern Scotland. Those who have made acquaintance with Thomas Crann, the stone mason; Double Sammie the shoemaker; Robert Falconer's grandmother, with her soul torn asunder between love and her Calvinistic faith; Catherine Weir, hard and unforgiving until conquered by anguish and brought to a better mind; Ericson, the student of Aberdeen, and Old Rogers, the former military man and a score of other figures that throng these volumes, cannot doubt that George Macdonald was a genius as well as a moralist, a man gifted with a vivid imagination which called to its aid the resources of a high type of literary art. But the essential strength of his work was its religious element. All men are fundamentally religious, and so to him they became interesting. He felt that nothing human was alien to him, so he had a point of contact with all classes of people, and he rejoiced in the privilege of revealing to his wide and increasing audience the nobler and kindlier aspects of God and men.

Let me close with a sentence or two taken from "St. George and St. Michael," an illustration both of the author's habit of turning from the swift movement of romance to the calm and quiet contemplation of spiritual laws, a transition which perhaps rendered the moral reflections more impressive from the vivid contrast in which they stand with their context. These are his words:

> What can the universe have in it of home, of country, nay even of world, to him who cannot believe in a Soul of souls, a Heart of hearts? I should fall out with the very beating of the heart within my bosom, did I not believe in the pulse of the infinite heart, for how else should it be part of mine? I made it not, and at any moment it may seem to fail me. Yet never, if it be what I think it, can it betray me."

MYSTERY EVERYWHERE.

It is sometimes urged that prayer is mysterious. So is everything, if we stop to think about it. Matter is a mystery. Nobody knows what matter is. Force is a mystery. Nobody knows what force is. Gravitation is a mystery. Nobody knows what gravitation is.

Nobody knows what takes place when we drop a lump of sugar into a cup of coffee. Whether the change is mechanical or chemical the very wisest men are not able to say.

We know just one thing, that by dropping sugar into the coffee the coffee is sweetened. For most of us that is enough. We know that by dropping a prayer into a day we sweeten a day. How that is brought about we do not know. Who has sight so keen and strong that it can follow the flight of song or flight of prayer?

Why should we not be as reasonable and practical in our religion as we are at the dinner table?—Charles E. Jefferson.

TWO KINGS.

A king of peerless fame was he;
His minions, over land and sea,
  Earth's treasures sought;
But he whom men called strong and brave,
To pride and passion was a slave
  In deed and thought.

* * *

A peasant, poor, unknown to fame,
Wrought daily at his bench; but shame
  With men he found;
Yet, strong of soul, he gave no heed,
But labored for his children's need,
  A king uncrowned.

—Thomas Curtis Clark.

The Mid-Week Service

By Silas Jones.

TOPIC FOR FEBRUARY 24.

The Optimism of Jesus. Jno. 16:33; Mark 4:30-32.

"The world we live in is a world of mingled good and evil," says William DeWitt Hyde. "Whether it is chiefly good or chiefly bad depends on how we take it. To look at the world in such a way as to emphasize the evil is the art of pessimism. To look at it in such a way as to bring out the good, and throw the evil into the background is the art of optimism. The facts are the same in either case. It is simply a question of perspective and emphasis. Whether we shall be optimists or pessimists depends partly on temperament, but chiefly on will. If you are happy it is largely to your own credit. If you are miserable it is chiefly your own fault."

Optimism and Knowledge.

The genuine optimist knows what men must endure. If the ideals of age are soberer than those of youth, they ought to be loftier. Men who lose their enthusiasm through contact with an evil world owe their enthusiasm to ignorance and not to a clear grasp of moral ideas. They lack the courage which would enable them to persist in well doing in spite of misunderstanding and hardship. Men without courage never know anything as they ought to know it. The knowledge of the optimist is acquired in the hard school of experience. Those who choose the comfortable way instead of the way of service do not find in their own lives or in the lives of others any moral worth that can be the basis of hope. Jesus knew life. He knew himself and what he could endure. He knew the qualities of men, and he had a foundation for his expectation of good.

Optimism and Unselfishness.

Is pessimism selfishness? We hesitate to say so because many who think that life is a sorry affair are capable of generous deeds. They would like to have a radiant faith, but they do not see how the facts warrant it. Granting that not all hopelessness is due to selfishness, we have a right to say that much of it is to be traced to that source. Not a few who rail at the government are disappointed office-seekers. The church is wrong and doomed to destruction, because they do not dictate its policy. The world is wholly evil because God did not consult us about its management. "Bring whatever you please, and I will turn it into good," said Epictetus. "Bring sickness, death, want, reproach, trial for life. All these, by the rod of Hermes, shall turn to advantage." To meet trouble and make it minister to the life of faith is the achievement of the unselfish spirit.

The Demands of an Optimist.

Jesus exhibited his optimism by what he demanded of his followers. He does not permit us to be satisfied with small undertakings. He summons us to fight the most strongly entrenched bad habit we have. If we have an unforgiving nature, He tells us that we must learn to forgive if we expect the forgiveness of God. If we are growing rich in material goods at the cost of our souls, He demands that the soul have the first place in our thoughts. Among men who delight in war and call it good and mock all who denounce it, Jesus bids us preach the gospel of mutual aid and universal good will. Man is more than a brute. He need not always delight in slaughter. He can be taught to rejoice in peace and in a co-operation against the forces of nature that is world wide. Jesus teaches us that the world can be taught to love purity and to hate vileness. And His disciples are to win the world to this view.

Matt. 5:21-22; 5:38-42; 43-48; 6:2-4; Mark 10:43-45; Luke 14:12-14; Matt. 12:46-50; 13:33.

Disciples Table Talk

A Church for Men.

Lexington, Mo., church, where Carl A. Burkhardt ministers, is a church for the men. The men recently conducted the every-member canvass and the organization that did this work met in the office of a bank several times for prayer-meetings and counsel. The canvassers were drilled on the needs of the various missionary boards. The canvass yielded $2,000 for current expenses and $850 for missions. The pastor is preaching a series of Sunday evening services on "Men and the Church," and in spite of weather conditions, the audiences grow right along. There have been 33 accessions in the past year, and 17 of these during the past month. There is every reason for the church to look into the new year with hope.

A City Superintendent for Des Moines.

Following the Sunday meetings in Des Moines, the problems and opportunities of the smaller churches have increased and it has been decided to have a superintendent of city mission work, who will devote his entire time to the weaker churches of the city. The man has been selected, but his name is not yet announced.

Disciples Who Serve the State.

In a recent issue, a list was given of Iowa Disciples honored this year with public office. Among them was Governor Geo. W. Clarke, Geo. E. Bramner, state representative; Hubert Utterback, district court judge, and Joseph E. Meyer, police judge. To these is now being added two Central church men in Des Moines. Tom Watters, secretary of the Sunday-school at Central church is now secretary of the state senate. Elder L. E. Stamm of Central is assistant secretary. A. J. Small, of Capitol Hill church, is librarian for the supreme court. B. W. Garrett, of Capitol Hill church, is clerk of the supreme court. Cash Dowell, an alumnus of Drake, was recently elected to the national house of representatives and has joined University Place church. Besides this, there is a long list of minor offices held by Des Moines Disciples.

Book on Morals for Siam.

W. R. Houghton, of What Cheer, Ia., some years ago wrote a book called "True Life," which is a series of opening exercises for public schools inculcating good morals. A missionary in Siam has written for permission to translate the book and the permission was given. Since then two copies of the Siamese version have come to America and Mr. Houghton has presented one to the library at Drake university.

Farmers' Institutes in the Churches.

The farmers seem to have caught on to the suggestion given by the rural church experts that it would be a good thing to hold farmers' institutes in the church. An institute was held in Polk, O., church on Feb. 2. The ladies discussed home decoration, labor-saving devices, music, art and literature for the farmer, and woman's suffrage. An institute was held in the Chardon, O., church the last week in January. An institute was held in Yorktown, Ind., church on Jan. 25. There were discussions on making hens lay, picking out seed corn, and farm product contests for the children. A lady speaker attacked the current styles as being too extravagant.

Dr. Mary Longdon Studies.

Dr. Mary Longdon is the living link missionary of Beatrice, Neb., church. She is spending a year in the graduate department of the University of Pennsylvania in some special studies. She will visit the church that supports her next summer and from there she will probably go to the national convention at Los Angeles.

Church Has Pleasant "Sunday Afternoons."

Central church, Des Moines, has opened a room for the young people on Sunday afternoon. There are music and recitations, and an opportunity for the young men and women of the boarding houses to find each other under good environment. At six o'clock a light luncheon is served for ten cents.

Canadian Disciples Meet.

The Disciples of Niagara district in Ontario met in Dufferin St. church at Bridgeburg the last week in January for their annual convention. Owing to the resignation of John T. James as president, the vice-president, Lucien Moate, of Silverdale, Ont., presided. Mrs. C. Zavitz, of Winger, Ont., acted as secretary. There were about fifty out-of-town delegates.

California Ministers Go to Fresno.

The ministers of northern California have been invited to hold a ministerial institute

Rev. H. O. Breeden, who will entertain the Northern California ministers at a ministerial institute at Fresno, Cal.

at Fresno, in the new church and be the guests of H. O. Breeden. The program will include the following addresses: "Modern Evangelism: What About It?" by Morton L. Rose of Watsonville; "A New Appraisement of Christian Science," by Dr. Thomas A. Boyer of Oakland; "The Strength and the Weakness of the Christian Church in California North," by W. P. Bentley, of Santa Cruz. The meetings will be held the first week in March.

Pastor As Chamber of Commerce Secretary.

Frank E. Jaynes recently went to Wabash, Ind., where he is successor to such preachers as G. B. Van Arsdall, Earle Wilfley, Leslie W. Morgan and E. F. Daugherty. He has preached a religion of service and his suggestions of improvement for the town have resulted in his being called to be secretary of the chamber of commerce, to which he will devote three hours daily. The municipality has already projected and is carrying out a modern system of street lighting, a gymnasium and social center for the young people, and provisions are being made for those who are out of work, in the latter enterprise securing the active co-operation of the bureau of charities. The chamber of commerce is working on a plan for beautifying the entire city and a committee is at work on the industrial development of the community. The pastor has an office elegantly equipped in a business block, and this office is the clearing house of many of the best enterprises of the community. The result is that his church has secured a great hold upon the business men of the community.

Reports from Sterling Place, Brooklyn.

"The best annual meeting in years" was the oft-heard remark Wednesday evening, Jan. 20, at Sterling Place church, Brooklyn, where M. M. Ammunson is minister. Over one hundred partook of the delightful supper served by the Ladies' Aid. There were ninety-six people present for the annual business meeting. Reports: Church Treasurer: church receipts, $5,922.92; grand total receipts, $6,799.46; liabilities, $700.00; assets, $472.41; deficit for year, $227.59. Bible school: Receipts, $338.44. C. W. B. M.: Receipts, $260.05. Ladies' Aid: Receipts, $134.18. Christian Endeavor, $95.23. Summary report of five years of present pastorate: Additions to church, 152; mortgage paid, $10,000; building improvement, $25,500; current expenses, missions, benevolences, $30,000. Grand total, $42,500.

T. A. Boyer Accepts Call.

T. A. Boyer, who recently resigned at Oakland, Cal., has accepted a call to Richmond. This church is young and small as compared with his former charge, but it is said to promise an opportunity for constructive work.

Helped Raise Half Million Last Year.

Geo. L. Snively helped dedicate 44 church buildings last year and the amount raised at the various dedication services was $571,000. He will give more of his time to evangelism this coming year.

Chicago Japanese in Salt Lake City.

Dr. Katsugi Kato is the traveling secretary of the Japanese Christian workers of America, under the auspices of the Y. M. C. A., and he recently spoke in Salt Lake City church. His address was followed by general discussion.

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Washington, D. C., Ninth Street; H. E. Wilhite, evangelist; F. H. Shaul, singer; continuing.

Quincy, Ill., East End; S. B. Owings, pastor; B. S. Edwards, evangelist; continuing.

Urbana, Ill., R. C. Helfenstein, pastor and evangelist; 39 accessions; closed.

Liberal, Kans., H. F. Bolton, pastor and evangelist; 28 accessions; continuing.

Lebanon, Ind., Bethel; J. B. Johnson, evangelist; continuing.

Circleville, Kans., Duncan McFarlane, evangelist; continuing.

Pittsburgh, Pa., Central; John H. Cable, pastor; Harry L. Ice, evangelist; continuing.

Grand Junction, Colo., E. H. Bassett, evangelist; 23 accessions; continuing.

Pulaski, Ia., J. F. Hilemen, evangelist; closed.

Dayton, O., West Side; John D. Hull evangelist; continuing.

Melrose, Ia.; J. F. Hilemen, evangelist; continuing.

CALLS.

H. W. Hobbs, from Pattonsburg, Mo., to Coffey.

I. J. Head, to Benton City, Mo.,

H. H. Wagner, from Muskegon, Mich., to Star City, Ind.

J. C. Welsh, from Elgin, Tex., to Bryan.

J. E. Lynn, from Gill, Col., to Loveland.

J. F. Ghormley, from Portland, Ore., to Great Falls, Mont.

G. N. Harness, from Horton, Kans., to Ulysses, Neb.

C. H. Day, from Greenville, Ill., to Dixon.

Henry D. Gough, from Claremont, S. D., to Watertown.

Will Armstrong, to Cummings, Kans.

J. T. Bradbury, from Logansport, La., to Orange, Tex.

E. B. Munson, to Ludlow, Ky.

J. G. Engle, Belleville, Kans.

E. L. Cuningham, from St. Joseph, Mo., to Cuningham.

RESIGNATIONS.

J. A. Denton, Stroughurst, Ill.

L. A. Johnson, Lancaster, Mo.

F. S. Stamm, Rantoul, Ill.

DEDICATIONS.

Grand River, Mich., F. P. Arthur, dedicator.

The Peace Queen Article.

Credit should have been given to the Homiletic Review for the excellent article on the late Baroness von Suttner. This article first appeared in the columns of that helpful magazine.

Dedication at Knoxville, Tenn.

Knoxville, Tenn., church dedicated a new building on Feb. 7, costing $60,000. A debt of $20,000 was fully provided for. There were 21 accessions to the church on dedication day. Wm. J. Wright was the dedicator, and is holding evangelistic meetings in the church. Howard Saxton assists in the singing.

Statistics from Hamburg, Ia.

Hamburg, Ia., church reports that they received 130 new members during 1914. $2,700 was raised for the work. Louis R. Patmont lectured here recently.

An Evangelist as Editor.

E. E. Violett, the evangelist who is conducting meetings at Hutchinson, Kans., was invited to be the editor of the Hutchinson Gazette for one day, on Feb. 2. The editor made the following announcement of his appointment to edit the paper: "I shall be editor of The Gazette the issue of February 2," said Doctor Violett in his announcement one Sunday evening. "And I want to warn you to not come near the office unless you are protected with asbestos raiment, for I guarantee that it will be a hot issue. That will be ground hog day and we are going to turn the sunlight on that little animal, chasing him back to his hole for a year. I shall have complete charge and am going to give the readers of The Gazette such a newspaper as they never have seen before. I want to warn cranks that it is useless for them to come at me with their stuff for publication, as it will not be handled. I am not going to establish a refuge for cranks."

A Good Year in Buffalo.

B. S. Ferrall, of Central church, Buffalo, refused three calls last year to stay by his great church. He made 1252 calls, married 18 couples, officiated at 30 funerals and received 100 accessions to the church. He had the best audiences he has ever had in this church.

Indiana Organization Efficient.

G. I. Hoover is district evangelist in the eastern district of Indiana and he reports that the eighteen counties of the district have been organized for co-operative work during the past year, according to the plan of the state association. Each of these counties has held conferences and the state and district officers have been present to assist. A new church of sixty members was organized in Sexton, Rush county, as the result of a meeting held there by the evangelist. Three churches whose doors were closed at the beginning of the year were re-established under Mr. Hoover's labors and each is now doing successful work. These are at East Union, Cadiz, and Sane's Creek. Each of these congregations now has a competent pastor in charge.

Secretary Mohorter Visits Chicago.

Secretary J. H. Mohorter, of the National Benevolent Association, happened to be in Chicago at the same time as Mr. Lewis, and assisted in the program of the Quarterly Assembly of Chicago Disciples. He also spoke briefly at the ministers' meeting of the work of his society. He said that the assets of the Association for the past nine years had increased from about one hundred and fifty thousand dollars to seven hundred and fifty thousand dollars. This did not include the assets of the Kansas City hospital, which will be turned over to the Association after the building is completed. He reported a greatly awakened benevolent interest in the brotherhood, which in its first expression tended to turn over to the Association every unfortunate old person or child in the community, but which is gradually learning to co-operate with the Association in the care of these unfortunates. Mr. Mohorter spoke with pride of the two institutions whose buildings have just been completed at Dallas, Tex., with many of the conveniences and comforts of our modern homes.

ROYAL
Baking Powder
is indispensable to the preparation of the finest cake, hot-breads, rolls and muffins.

HAS NO SUBSTITUTE

No other baking powder equals it in strength, purity and wholesomeness.

In and Around Chicago

The visit of Grant K. Lewis, secretary of the American Christian Missionary Society, on Jan. 31 and Feb. 1, was a notable event in Chicago circles. He spoke at the quarterly assembly of Chicago Disciples on Sunday afternoon on the immigration question. He expressed his sense of disappointment that the Disciples had not been able to take a larger part in the redemption of the foreigner who has come to our shore. He spoke of various methods now being employed by the religious forces of the country which will have great significance to future operations of the Disciples. He expressly hoped that the missionary spirit should fall upon some of our young men in the colleges that they might learn the language and prepare for city work among some immigrant group, in company with native workers, for such partnership has been found very profitable.

THE VISIT OF THE MISSIONS COMMISSION.

Stephen J. Corey, who returned last month from an extended trip through the orient, visited Chicago on Feb. 7 and 8, speaking in the Evanston church on Sunday morning and at Irving Park church in the evening. The Ministers' Association left their accustomed place of meeting and assembled at the City Club in the morning with the largest attendance of the entire year. Mr. Corey addressed the pastors on the subject of his missionary observations.

He spoke of the Philippines as having significance for the entire orient. Here the Western school system is in full swing under the control of the United States and the orient feels that the results of western learning and civilization in the orient are to be tested by the reaction in these islands.

In Japan, there is a modernity which curiously blends with the older views of things. Mr. Corey saw a rich Japanese ride up with his family in a Winton Six and go into a temple to worship an idol. A trolley line takes the people of Tokio out to the shrine of the Fox god, where thousands are worshipping these days. The American fad of a "Billiken," a crude image to be found on many mantels here, has been taken seriously in Japan. The people there believe that this is the American god of wealth and seeing how prosperous Americans are, they are securing Billikens in large numbers and worshipping them as deity.

Mr. Corey reported that Dr. E. I. Osgood was achieving some very interesting results at Chuchow. The city was paved at his advice to furnish relief to famine sufferers. A city park has been established with a reading room in the midst of it. He asked the chief executive of the city for a place to establish a tennis court, and one was arranged in the yard of the Confucian temple, with the holy of holies for a back-stop. This indicates the tendency in China to regard with little reverence their former holy places. In this same city the Disciple convention of China was held in the Confucian temple since it was the only place in the city that was large enough.

The situation at Nantungchow, Mr. Corey described as one of the most interesting in China. Mr. Chang Chien, a Chinese layman and Confucianist, has arisen from poverty to be a millionaire and is now a member of the cabinet of President Yuan Shi Kai. This man has established schools throughout his district at his own expense and also has an orphanage with four hundred children. Mr. Chien is looking for an educational director and has asked the missionaries to provide one. He is asking also to have an orphanage director appointed. The right man in this district would take the whole section for the Christian ideals. Mr. Chien's only son now has a Christian tutor.

In the district surrounding Nantungchow there are six millions of people with no other missionaries than the Disciples. There are now only three Christian workers in the district. The community is an immediate and pressing opportunity.

Mr. Corey spoke before the Disciples Club of the University of Chicago on the evening of Feb. 8. The meeting was in Lexington hall.

Ernest Read of Pontiac exchanged pulpits with Austin Hunter of Jackson church on the evening of Feb. 7. The Pontiac church has been having a series of monthly services for men.

J. E. Wolfe reports that the Whiting church has provided for all their missionary apportionments, paid off an over-due note on their property and taken care of still another note not yet due.

Lin D. Cartwright, a student of the Disciples Divinity House, spoke at Metropolitan church on Feb. 7.

Mr. A. G. Fegert, religious editor on the Chicago Herald, will speak at Evanston church the evening of Feb. 14. He was the leader of the "Go-to-Church Sunday" movement of a year ago. The same evening O. F. Jordan will address a large peace meeting in Grace M. E. church conducted by the 24th district of Knights of Pythias. There are 2,800 lodge members in this district and a considerable percentage of them will be in attendance.

Disciple Minister Becomes Methodist.

W. T. Loomis delivered his last sermon as a Disciple minister on the evening of Jan. 24. He has been pastor of Sioux Falls, S. D., church, but has entered the Methodist ministry and was immediately assigned to the Methodist church in Big Stone, S. D.

Take Shares in Missionary Enterprise.

Representative business men and ministers of the Disciples church in Sumner, Greenwood, Howard, Harvey, Cowley, Butler, Sedgwick and Chautauqua Counties, Kans., met in Wichita in Central church recently and organized a movement to place missionaries in the field in the eight counties and to do a general evangelistic work. O. L. Smith, former pastor of the church at Wellington, was offered the position of superintendent of the missionaries at a salary of $2,000 a year and has the offer under advisement. Four hundred shares of missionary stock at $15 a share were placed on sale and most of them were snapped up by the men at the meeting. A board of directors was chosen.

Pleasant Thursday Evenings.

Each Thursday evening is social night at First church, Youngstown, O. Recently the ladies' class gave a dramatic sketch called "The Last Day of Pumpkin Center School." Each Thursday evening there is something new to attract the young people.

Help Comes to Mountain School.

The people at Hazel Green Academy, where the buildings recently burned, are being remembered all over Kentucky. Mrs. Randan Bronaugh, president of the C. W. B. M. auxiliary at Nicholasville, Ky., recently sent a box of clothing and the women's Bible class in the same church sent two barrels of supplies.

Raise Money to Pay for Revival.

The gospel is free but the transportation charges are sometimes considerable, it was learned at Paris, Ill., last week. The meetings conducted by Herbert Yeuell were about to close and the expenses had amounted to a thousand dollars. On Jan. 24, the congregation succeeded in raising $600 of the amount. At last report there had been 57 accessions.

Promote Moving Picture Show.

The Ladies' Circle of Central church, Waco, Tex., undertook recently to put a three thousand dollar contribution into the improvement fund of the church. The device they employed to this end was a benefit performance given in Queen theater on Jan. 23, a movie play called "The Girl of the Golden West." The church women aided greatly in the ticket sale for the performance.

Minister in Quarantine.

William P. Yesley, pastor of East Side church, Ft. Worth, Tex., went visiting with his family during the Christmas holidays in the home of H. E. Berg at Weatherford. While there, a child of the host contracted scarlet fever and the entire party has been in quarantine since. The pulpit of East Side church has been supplied by Clinton Lockhart of Texas Christian University.

Success in Three Years' Ministry.

John W. Love, minister of First church, Burlington Junction, Mo., will soon close a three year ministry to go to Wyatt Park church, St. Joseph, Mo. In the three years, he has received 177 into the membership of the church. Chas. A. Lockhart has recently held evangelistic meetings in his church, which resulted in 14 confessions of faith. Harry W. Talley led the singing.

Beckley, W. Va., Issues Report.

Up in the mountain country of West Virginia is the church associated with the C. W. B. M. school at Beckley. Here F. F. Grim ministers. The congregation numbers 250 in its resident membership. There were 36 additions last year, ten being inducted into the church by baptism. The money raised in all departments was $2,858.03 of which $719.29 went to missions. Does any small church have a better percentage?

"Living Truth in Modern Fiction."

David H. Shields, minister at Kokomo, Ind., announces a series of monthly Sunday evening sermons on six best sellers. They are "The Eyes of the World," by Wright; "John Barleycorn," by London; "Inside the Cup," by Churchill; "Saturday's Child," by Norris; "Pollyanna," by Porter and "What Men Live By," by Cabot. There will be four sermons on consecutive Sunday evenings on the last named book. The pastor says, "Millions are reading these books. Why? Come and hear."

Moving Pictures in West Virginia.

Huntington, W. Va., church has decided to purchase a moving picture machine and begin showing pictures with religious significance as a means of increasing interest in the church.

Men and Millions Team in Illinois.

The Men and Millions team is now operating in central Illinois. The team is composed of Rev. R. H. Miller, secretary of the Men and Millions movement; Rev. F. W. Burnham, general secretary of the American Christian Missionary Society; Rev. W. R. Warren, secretary of the board of ministerial relief; President H. O. Pritchard of Eureka college, and Mr. Teachout, a prominent layman and business man of Cleveland, Ohio. These men occupied the pulpits in Springfield, Ill., recently for a Sunday. They are making headquarters in the New Leland Hotel at Springfield and are visiting small towns about Springfield during the week. Illinois is the third state to be canvassed. Texas was the first and Kentucky the second. In Texas, $400,000 was subscribed, more than $40,000 was given in Decatur where the Illinois work started.

Rev. R. H. Miller, who is leading the Men and Millions Team in the Illinois Campaign

Village Church Raises Money.

Bellflower, Ill., is a small town, but the congregation there has proven itself a generous one the past year. They gave in all departments $3,951.52. There were 24 additions to the church. Gifts to missions aggregated $201. D. D. Dick has accepted a call for a third year with this church.

New Church Makes Good.

The church at Lemore, Cal., is only a year and a half old. C. Homer Hopkins went there in October, 1914. The net gain in membership last year was 29. At the annual report a surplus was reported in every treasury of the church. The congregation has a building plan in mind.

Big Surplus at Edinburg, Ind.

Most churches would like to close the year with a surplus of $800 and all debts paid as they did at Edinburg, Ind. William Grant Smith is the minister and he reports there were 92 additions and that the resident membership is 515. They raised for all purposes $3,628 and gave to missions $334. The minister is in his third year. He made 900 calls last year.

Campbell Wedding Report in Error.

A church paper of the Disciples reported recently that a granddaughter of Alexander Campbell, bearing his name, had been married in Colorado. William Campbell, the only living son of Alexander Campbell, who resides in Evanston, Ill., and attends the church there, states that this report is in error. Only two of the sons of Alexander Campbell lived to maturity and reared families. These were Alexander Campbell, who had an estate near Bethany and who had four sons and one daughter, the sons dying without issue and the daughter, Mrs. Virginia Magary, being now in Australia. The children of William Campbell are four, three of whom live in Evanston. The two daughters are Jennette C. Campbell and Alice R. Campbell. The son in Evanston is Argyle Campbell, a dealer in railway supplies. Another son, Patrick Campbell, lives in California. Relatives of a cousin of Alexander Campbell, the Disciple leader, live in Colorado. Some descendants of the daughters of Alexander Campbell live in various parts of the country.

Minister Candidate for House of Commons.

W. G. Charlton, who is minister of the Disciple church at Aylmer, Ont., is a candidate for a seat in the house of commons in Canada this year. He recently delivered an address before the Men's Mutual Improvement Club of St. Thomas, Ont., on "Shall the British Empire Decay?" He has preached in churches of various denominations the past year on invitation and is persona grata with his religious neighbors. The church at Aylmer has 48 members. W. J. Hastie, who is the provincial secretary in Ontario, will hold evangelistic meetings in this church in February.

Additions at New London, Mo.

The church at New London, Mo., where Alfred Munyon ministers, reports that it had 70 additions last year, and a net gain of 64. The membership of the church is now 449, which gives it great prestige in the community.

An Active Aid Society.

The Ladies' Aid Society raised $554 at Chico, Cal., last year. The church had 105 accessions and raised $4,000 for local expenses. The average attendance in the Bible school was 180.

Wife Says Patmont Not Kidnaped.

The secular press reports that Mrs. Patmont has no faith in her husband's stories of adventure. She has just made the following statement: "On May 27, I arrived in Chicago, accompanied by my sister, Carrie Hees, and met my husband at the Dearborn street station. I then believed my husband had been kidnaped at Westville, but I don't believe it now. His cheeks were ruddy, he was tanned and fatter than I had ever seen him. He said the fat was unnatural, that the appearance was caused from being tied up with ropes."

Resignation Reconsidered.

Carthage, Ill., church would not allow A. L. Cole to resign and by a unanimous vote recalled him to the pastorate there. The expressions of good will were so hearty that he has decided to continue his pastorate. Reports of his illness prove to be erroneous.

Missionary's Paper Reprinted.

William H. Erskine, of Osaka, Japan, contributed a paper to the Journal of Religions Psychology, November, 1914, on "The Disposition of the Dead in Old Japan." The paper proved so profitable that it was reprinted in a pamphlet and is now being distributed in that form. The paper contains many interesting facts about Japanese customs and closes with an interpretative word, as follows: "From this study of the burial customs in Japan is constrained to agree with those writers who contend that the two impulses of life are the food and sex elements. The offering of the dead for the peace and prosperity of the community, the willingness of the people to die a living death for the good of the village, the offering of the eldest son to the waves and fishes so that the sea would give of her bounties to man—all show the importance of the food supply to the community."

Albion, Ill., Church Prospers.

A few months ago the church at Albion, Illinois, where T. J. Clark ministers, dedicated its new $15,000 building. That this care for the material did not militate against the church's spiritual welfare is evidenced by the fact that the congregation ports just closed the most fruitful revival held in many years. W. E. Harlow was the evangelist, and Frank McDonald the leader of the singing. Sixty-six accessions are reported, 49 by confession of faith. The new church home was crowded at almost every meeting. Four baptisms the week previous to the meeting gave promise of what was to follow.

Annual Report East End Church, Pittsburgh.

A turkey dinner was served at East End Church, Pittsburgh, on the evening of Jan. 20 attended by about 300 people. The congregation without a dissenting voice voted to build a new church to cost approximately $125,000 and a permanent building committee was appointed. The church raised for all purposes $18,249.15. There were 176 additions, 114 baptisms, 4 deaths, 19 letters, 3 otherwise. The net gain for the year was 150. John Ray Ewers is minister.

One Hundred Men Make Calls.

Central church of Lexington, Ky., had an "Every-member Canvass," which had other than financial motives. It meant, to quote I. J. Spencer, who is entering upon his twenty-first year of his ministry in this church, the extension of mutual acquaintance; the fostering of brotherly love and faith and hope and Christian unity; the giving and receiving of helpful information looking to increased church attendance and interest; encouragement of Bible study; the promotion of universal and enthusiastic cooperation in the "whole great task which God is calling upon us to perform." The hundred men making the house to house canvass had special seats in the church on Sunday morning, Jan. 17, with a sermon directed especially to their work, and in the afternoon they set out early on their errand to reach with short calls the seventeen hundred members of this great church. They brought back notations for the pastor of the very greatest value. This church had a lecture the following week by W. R. Holder, a missionary from Central Africa.

Congregationalist Boys Again Routed.

Central church basketball team of Wichita, Kans., seems to be taking all the laurels in their part of the country this winter. On January 1, the game at the Y. M. C. A. with the Congregationalist team resulted in a score of 41 to 5. The Disciple boys produce good team work and are too fast for the deseendants of the Pilgrims.

Victories for a Coast Congregation.

The church at Gilroy, Cal., closed the year entirely free of debt, which was a very great encouragement to the congregation. The ladies of the church have issued a cook book with their favorite recipes, which has proven to be a money-maker for them. Improvements upon the building will be made this coming year. The church uses moving pictures on Sunday evenings, which have increased the attendance. R. N. Davis, formerly pastor and now state evangelist in northern California, passed a week-end with this church recently.

School of Methods is a Success.

The School of Methods that was announced for St. Paul, Minn., has proven a success. The meetings were held in First church. F. E. Billington, Northwest Field Secretary of the American Christian Missionary Society took a prominent part in the discussions.

Some Good Money-Raisers.

The church at Georgetown, Ky., was prosperous last year. The financial reports indicate a willingness to give, on the part of the congregation. The total receipts for the last year were $3,186.71 and the Men's Bible-class contribnted $355.98.

Aid Society is Very Active.

The Ladies' Aid Society at Central church, Moberly, Mo., raised $1,378.14 last year. B. L. Smith, the pastor, reports 76 additions and a net gain of 29. The resident membership is 598. The congregation raised for all purposes $6,750.22. The pastor made 48 special addresses, officiated at 20 weddings and 34 funerals and made 1,408 calls. The pastor is a former secretary of the American Christian Missionary Society.

Progress at York, Neb.

A. F. Ritchey, who is minister at York, Neb., reports 82 additions last year and a present membership of 439. The total money raised for the year was $3,100, of which $400 went for missions and benevolence. The average attendance in the Bible school was 198, a gain of 15. The minister made 15 special adrresses and 817 calls; he conducted 19 funerals and officiated at 13 weddings. This is the fourth year of the present pastorate and during this time 340 people have united with the church.

Church Has Numerous Accessions.

Rollin A. Bennett is the minister at Marion, Ind., and he reports that the church there had 408 accessions last year. The average attendance in the Bible school was 594. The state convention will be entertained by this church this year.

Minister in a Railroad Wreck.

John L. Brandt, of St. Louis, was dumped out of his Pullman berth unceremoniously one night recently and awoke with baggage and a wounded man on top of him. The accident occurred on the Wabash railroad near Des Moines while he was on his way to Jefferson, Ia., to conduct evangelistic meetings. The train had left the track and one man only a few seats from Mr. Brandt was killed, as the car fell twenty feet and turned completely over. The minister was able to preach that night, though considerably shaken up. There were 16 accessions at the first invitation.

Student Preacher Does Good Work.

James Teeters is a Drake student who last fall started going out to Kellerton, Ia., to preach. He found the church much discouraged, with a three thousand dollar debt, and without any settled ministry for many months. He held evangelistic meetings during the holidays which brought 59 accessions to the church, 32 being inducted into the church by baptism. The debt has been decreased by seven hundred dollars already and all interest is paid up.

Third Pastoral Year Successful.

L. A. Chapman is in his third year with Fourth church, St. Louis. The church in 1914 raised for all purposes $3,565.26, of which $300 went for missions and benevolence. A new pastoral year begins May 1.

A Liberal Congregation.

The annual reports of Central church, Sherman, Tex., where George F. Cuthrell ministers, indicates that the congregation have been willing to give liberally. They raised in all departments $8,094.94. Of this $721.16 went to missions and benevolence. The Bible school raised $551.14 and the Ladies' Aid Society $9.21. The C. W. B. M. auxiliary gave $318.52.

Numerous Additions at Beaver Falls, Pa.

The church at Beaver Falls, Pa., where C. M. Smail ministers, had numerous additions last year. There were 163 new members received into the local fellowship. The present membership is 506. The money raised for all purposes was $5,031.75. The Bible school gained in attendance over 1913 and the average was 219. The pastor made 1,320 calls.

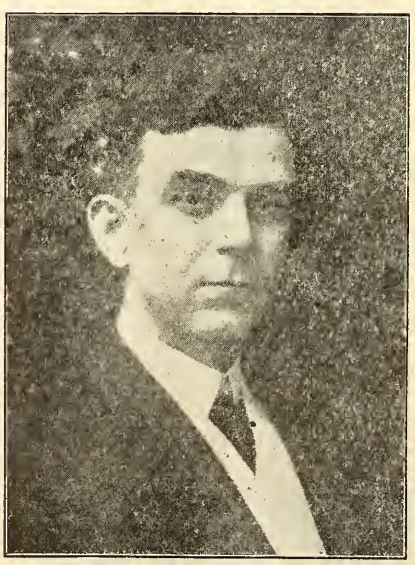
From Evangelism to Pastorate.

H. E. Sala is abandoning the work of a professional evangelist to accept a pastorate in First church, Peoria, Ill. He recently held evangelistic services at Warren, O., with 45 accessions, mostly adults. This church is ministered to by Frank Brown.

Peace and War Lessons Attract Men.

The church at Niagara Falls, N. Y., has a Bible-class of men which has grown very much since the adoption of the new lessons studies. They have put out a leaflet describing the Josiah Strong studies in "The Gospel of the Kingdom," and they now have an average attendance of over thirty men. The teacher of the class is Ira L. Parvin, the pastor of the church. The lessons this year deal with the causes of the war and the hope of permanent peace.

Los Angeles Convention Auditorium



Rev. R. F. Thrapp, who reports that the hall to be used by the 1915 Convention has "the best facilities ever used by our people"

In a recent letter to Secretary Graham Frank Russell F. Thrapp, pastor First Church, Los Angeles, Cal., writes as follows concerning the building in which the General Convention is to be held next summer. A large part of the enjoyment and success of the convention depends upon the building in which it is held. There will be much interest in reading about the convention hall.

"Yesterday, in company with Mr. Horton, the superintendent of the Bible Institute, I went over the building our annual convention will use next July. Without fear of contradiction, I can say that we will have the best facilities ever used by our people. The main auditorium, seated with opera chairs, is just finished, and will accommodate forty-seven hundred people. The acoustic properties are perfect. Besides this, there is another audience room seating fifteen hundred, and very many class rooms seating from seventy-five to two hundred; also, a roof-garden, seating six-hundred people. There will be plenty of places for exhibits, etc. School will not be in session, so there will be over six hundred rooms that can be occupied by delegates for sleeping purposes. Each room has hot and cold water. Elevator service, postoffice and telephone facilities are well-nigh perfect. The dining room will be operating, seating eight hundred people. Added to this is the fact that on the adjoining grounds is the State normal school, with several auditoriums, which can be used, if necessary. This building, known as the Bible Institute, is the most complete and perfect of its kind in the world, and is only four blocks from the First Christian Church. The church can be used, if desired, for the meetings of the various boards." Mr. Thrapp adds that the local committees are at work. They expect thousands of people from southern California to attend the convention. Disciples of the Pacific Coast are always ready for a religious convention and it is expected they will turn out in large numbers. President Walter M. White and Secretary Frank expect to go to Los Angeles at an early date for a conference with the local committees. The date of the convention is July 18-25.

Men and Millions at Jacksonville, Ill.

The Men and Millions team were in Jacksonville, Ill., on a recent Sunday. Those who helped in the work there were Dr. R. H. Crossfield, president of Transylvania University of Lexington, Ky.; G. W. Muckley of Kansas City, head of the church extension board; Dr. R. J. Dye, missionary to Africa; Dr. H. C. Hurd, a specialist on immigration; and A. E. Cory, secretary of the Men and Millions movement.

Banquet in Memory of Robt. E. Lee.

Tribute was paid the memory of General Robert E. Lee, leader of the Confederacy, at First church, Sedalia, Mo., at a banquet held in the church parlors. The meeting was under the auspices of the Emmet MacDonald chapter of the United Daughters of the Confederacy. A portrait of the distinguished general occupied a prominent position in the dining room. A. W. Kokendoffer, pastor of the church, spoke on "Lee, the Soldier."

Congregation Doubles in a Year.

Fairview church, Wichita, Kans., doubled its membership the past year. W. T. McLain has been their pastor for a little more than a year. The Sunday-school enrolment has inceased from 148 to 343. The church membership has grown from 253 to more than four hundred. The past year over $4,000 was collected for all purposes.

Preachers Play Chess.

S. M. Smith of Allerton, Mo., is an expert and his recent challenge to his part of the state has brought a response from an editor and another preacher. The match will be played in the near future.

Homeless Congregation Settled.

As was recently reported, the edifice at Turlock, Cal., burned to the ground. The congregation is now meeting in the Chatom building where they will remain until a new home is erected. The pastor, F. M. Brooke, is holding evangelistic meetings in Fruitvale.

Flaw in Deed of Church Building.

Westville, Ill., church has a building with a flaw in the deed. The heirs of the original donor can claim the property if the building is not used for church purposes. As the congregation is weak, sometimes an interim of pastorates means a lull in the work. They were obliged to fight a lawsuit through the courts several years ago, and now for a second time the issue is raised.

County Superintendent of Churches Efficient.

C. K. Gillum, a county superintendent in Missouri, has had oversight of all the churches of the county needing help the past year, and as a result they all have regular preaching now. He preaches for several weak churches himself and through the week visits others. The plan is working for much larger efficiency in these congregations.

Church Can Prevent Crime.

Judge Ralph S. Latshaw, of the criminal court, spoke to the congregation of Hyde Park church, Kansas City, recently on the prevention of crime. "Inward restraint is better than outward restraint," Judge Latshaw said. "Surround the young people with good conditions of living and equip them with proper aims for life and the penal institutions will have to go."

New Mexico Church Expands.

Outgrowing the present quarters is the pleasant though embarrassing experience of Roswell, N. Mex., church. The official board has recently voted to build a three thousand dollar addition to the property at Fourth street and Richardson avenue. This addition will be constructed with reference to the needs of the Sunday-school.

Church Remembers Its Dead.

Jacksonville, Ill., church held a very tender and beautiful service recently in which the names of those who have gone home the past year were read to the congregation and these of the choir invisible were remembered in words of song, prayer and tribute. Words with regard to the beloved dead were spoken by the pastor, M. L. Pontius and by Clarence L. DePew, state Bible-school superintendent. There were twenty-four names in the list of those departing in 1914.

Pastor in Favor of Amusement.

In his recent series of revival services at the South Berkeley, Cal., church, T. A. Boyer spoke upon the subject of "Amusements." Mr. Boyer declared that the funny bone had its place as well as the backbone. He advised having music indoors and fresh air amusements outdoors, but said that when card-playing, dancing, and theater-going stood in the way of Christian work, they were wrong. "When people sidestep from the main purpose of life for amusement," said Mr. Boyer, "especially when church members do so, the church suffers."

Coast Church Prospers.

Carl. S. Miles has completed the first year of his pastorate in the Marysville, Cal., church very much to the satisfaction of that congregation. During the year the work has steadily grown. The membership has increased about seventy per cent and the Sunday-school about one hundred per cent. The church building has been painted and improved. New class rooms have been made and the whole lower part finished up for the use of the Sunday-school. New seats have been installed in the auditorium. There have been quite a number of old members and of members from other churches interested anew in the work.

State Board Meets.

The state board of Michigan met at Lansing recently and they decided to hold the next convention at Long Lake, Iosco county, late in June or early in July. A good program is in preparation.

Fresno Building Soon Completed.

Fresno, Cal., church will soon complete their new edifice, at a cost of $80,000. Dr. Breeden recently visited San Francisco where he negotiated the purchase of the church chairs. The building will be opened for public use on Feb. 28 and on March 7 the formal dedication will take place. It is announced that J. H. Garrison, who is now on the coast, will participate in the dedicatory services. The building will be a model of completeness and modernity.

Three Links Men at Church.

The men wearing the Three Links in Rock Island, Ill., attended Memorial church on Jan. 24. They met in Odd Fellows' hall and marched to the church where they listened to a sermon by M. E. Chatley.

Disciple Pastor of Federated Church.

Wm. J. Lockhart is the pastor of a Federated church in Urbandale, a suburb of Des Moines. The church is just seven months old and now has 230 members. One hundred of those have been received since Christmas, in special meetings held by the pastor. There are fifty-five families where father, mother and all the children are members of the church. The problem of denominational feeling is not experienced though twelve denominations are represented and the difficulties of the local church have been described as "being all of the 'human nature' type." The basement of a future structure has been roofed in at a cost of four thousand dollars and it is expected that this summer the congregation will go forward with more building operations. Mr. Lockhart has made this suburb his home for nine years while he engaged in evangelistic work, and it is due to his efforts that this happy state of things has come to pass in Urbandale.

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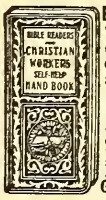

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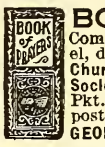

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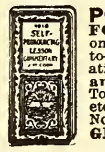

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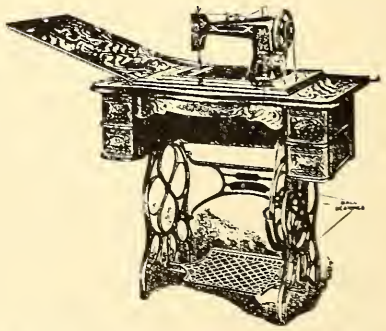

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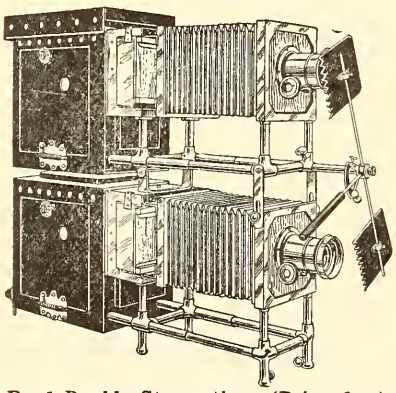

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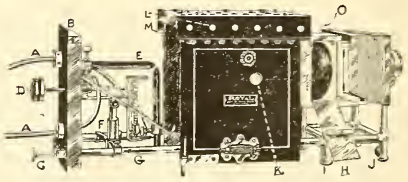

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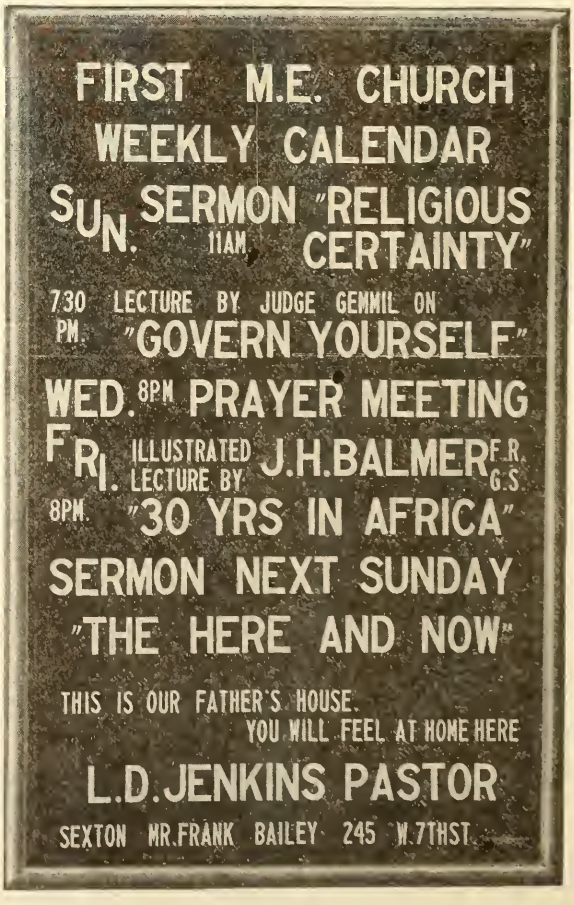
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THE CHRISTIAN CENTURY
CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRITING EDITOR

The Disciples' Spiritual Opportunity: a Resumé

THE FUTURE CURVE OF THE DISCIPLES' MOVEMENT OUGHT TO TAKE US CONSCIOUSLY AND POSITIVELY IN THE DIRECTION OF A SPIRITUAL GOAL.

That is the sum and substance of the thing we have been saying in the series of editorials on this page during the past three months. In drawing the series to a close we desire to make a resume of the discussion, that our readers may see its definite outlines more clearly than the discontinuous installments permitted.

Of the things we have been saying there are three main divisions.

I.

Religious thought and life are today undergoing a profound reconstruction. In the soul of mankind there is a deepening hunger for the spiritual. Religion is on the way to a more commanding position in human affairs than it has ever occupied before.

In the natural development of normal events a reconstruction of man's spiritual life was already in process, but the great war in Christendom has brought with it a world-wide disillusionment with respect to the adequacy of conventional religion, and has set going many forces, constructive and destructive, which are making their impact upon the soul of mankind.

The moral and spiritual shock of this war creates a condition within which it is almost certain that, in less than a generation, the spiritual life of the world will undergo a remaking of its ideals and program more profound and far-reaching than it has experienced in many centuries.

The Church itself shares in the world's desire for a higher order of spiritual life, but stands, for the moment, bewildered and unable to meet its new task with a constructive and satisfying gospel.

The Disciples of Christ stand with the rest of the Church in much the same attitude They are conscious of the changing aspect of the whole religious problem, and of the futility and inconsequence of much that they have been contending for in the past. Their sense of a distinctive mission in the world is fading out. Large numbers of young men entering their ministry are leaking into denominational pulpits, seeing no principle at stake. Many of their leaders speak complacently of the Disciples' movement in terms that imply that it is simply another denomination among the denominations, and justify certain practices not by an appeal to the ideals of the movement but by any appeal to denominational expediency.

* * *

Among Disciples there is however the same yearning that aches in the heart of the rest of Christendom for a deeper spiritual life, a closer walk with God. But instead of building up a spiritual life of their own on the basis of their own historic principles, they have been content to accept as a standard the order of spiritual life obtaining in the Christian denominations and to imitate it.

It is now high time that the Disciples undertake earnestly and constructively to create an order of spiritual life within their fellowship, homogeneous with their own ideals. They have at hand a set of principles which they have always taken objectively, as applying to the organizational side of the Church, but which, if brought home to the inner life, will produce the very kind of spiritual character sure to be demanded by the new spiritual epoch upon which the world is now entering.

The Disciples' principles are not ecclesiastical principles; they are soul principles.

Their ideals are to be realized in the outer organic order of the Church only by first being established as spiritual verities in the inner life of those who cherish them.

By this reinterpretation of the Disciples' familiar ideals in terms of the spiritual life, our sense of mission will be restored, a sense of mission based not upon fiction, nor sectarian prejudice nor parochial views of the world, nor any sort of literalism, but upon indisputable realities.

II.

What are the familiar ideals that thus lend themselves to a reinterpretation, whose interior side we Disciples have not yet become intimately acquainted with in spite of all our handling of them?

There is, first of all, the ideal of Christian unity.

We Disciples have gone at the problem of unity, and rightly, in the spirit of specialists. But we have kept a consistently objective mind in all our thought about it. We have considered it in terms of Church organization and practice. But Christian unity, like the Kingdom of God, is within the soul, and until it gets itself established in the habitual attitudes and feelings of those who plead for it their pleadings are in vain.

The moral responsibility, the spiritual burden, of pleading for Christian unity has never been brought fully home to our souls. Do we think in terms of this imperial ideal? Do we love all Christ's disciples—those who call themselves Presbyterians, Methodists and other such names—with the same attachment we feel for those whose discipleship is spelled with a big D? Do we count them in as a vital and organic part of all our Christian enterprises? Have they unimpeded access to our inner spiritual fellowship, or do we, in our heart of hearts, hold an unfavorable presumption against them as compared with our very own folks?

Have we cultivated a clannish mind or the catholic mind?

It is out of the heart, out of the thought-life, that denominationalism, like all other sins, proceeds. And it is within the heart that organic Christian unity must begin.

* * *

A second ideal calling for reinterpretation is that of the restoration of primitive Christianity.

We have gone past the time in the world's history when primitive Christianity as a mere "ancient order of things" possesses any authority for us.

But primitive Christianity as an immediate spiritual experience of contact with Jesus Christ, is a perennial norm for the Christian life.

The appeal to the primitive Church for models of mere organization and ritual is a hollow appeal. But the appeal to the primitive Church for its secret of power, its spiritual dynamic, is a vital appeal, rewarded by rich results.

The greatest hindrance to Christianity after these nineteen centuries is the overgrowth of institutionalism which hides Christ.

Churchianity draws off spiritual energies which ought to be consecrated to Christianity.

It was not so in the beginning. It never is so in the beginning of any spiritual movement.

The restoration ideal is, therefore, a spiritual ideal. To get immediate contact with the live-giving Christ of the gospels and to open one's soul to him to receive his life, this is to restore primitive Christianity.

* * *

A third ideal calling for reinterpretation is that of the supremacy of Christ.

Our conception of Christ has so radically changed within the past fifty years that the old appeal to his authority in support of this or that doctrine of a creed or this or that device of ecclesiastical practice seems like an affront to him.

We cannot think of him as an ecclesiastical tinkerer.

He was a bringer of life. He possessed the secret of holiness and usefulness and inward peace. To make him supreme is to trust our souls to the spiritual laws by which he lived; it is to learn his secret and to apply it in our personal lives and in the social order; to work at the growing temple whose foundations his hands laid in the souls of his first followers.

The Disciples of Christ, if they were true to their plea for the supremacy of Christ, would be a living reply to such questions as: "Can we still be Christians?" and "Dare we be

Christians?'' They would be known to the world as those who take Christ's moral laws seriously, as practical demonstrators of the divine wisdom and human worthfulness of the spiritual revelation Jesus gave to mankind.

To make Christ supreme is to be more Christ-like than are others who do not make him supreme!

* * *

And finally, there is a certain rational temper characteristic of Disciples which, while it has misled us at some points, has served us well in the past and is an invaluable asset for our future.

It is this rational temper that will keep our inner life sane and wholesome—free from the obscurantism and superstition that seems so naturally to haunt religious experience.

III.

Thus have we outlined for us our spiritual task.

It requires of us an unprecedented measure of personal devotion.

It calls upon us to reconstruct the practical activities of our churches and to set up spiritual standards.

It involves the enrichment, the simplification and the deepening of the service of worship.

It affords us a unique opportunity to create a literature of the spiritual life, through which many hands and hearts may work together at the great task. For it is not the task of a few, but of us all, laying upon all the duty of communicating whatever of experience or insight the spirit of God has vouchsafed to us.

Here is a goal and a way to it that should challenge the deepest loyalties of the Disciples of Christ. If our fathers had reason to feel that they were called of God to do a specific work for Him, we, their sons, have more. The ''plea'' God gave them to make is more vital today, more pertinent, and more convincing that it was then.

We will be held responsible in the sight of heaven if we are recreant to it!

Solving the Baptism Problem

BY ERRETT GATES.

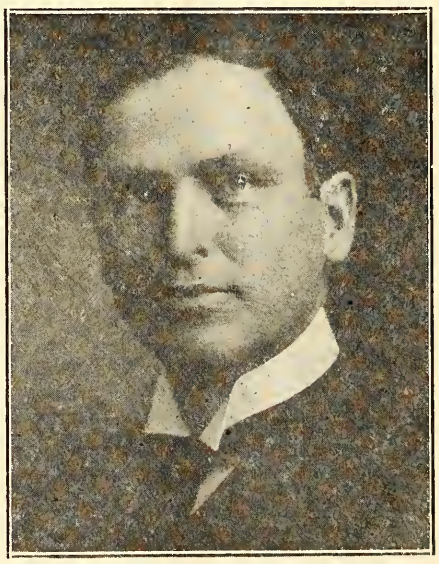
THE problem of baptism was not solved when immersion was conclusively demonstrated to have been the practice of the apostolic churches. Immersion continues to be the most conclusively proved apostolic custom. Yet baptism is the most perplexing and sensitive problem with which the Disciples have to do. Every serious undertaking by them, such as the evangelization of the world and the unification of Christendom, and every discussion of their own history and policy, runs sooner or later into the problem of baptism. We do not like it, but we can not escape it; and the reason for it is that the Disciples live and move in the twentieth and not in the first century.

The new book by Charles Clayton Morrison on ''The Meaning of Baptism'' is one more among many efforts which have been made by Disciples to adjust their conception of baptism to the growing knowledge of the New Testament and to the demands of the modern Christian consciousness.

There are two elements in this consciousness which make baptism troublesome to the Disciples: its spirituality and its fraternity. Baptism seems to have been regarded as more or less legal and separative, instead of spiritual and fraternal, as everything Christian must be to satisfy the consciousness of the modern followers of Christ.

BAPTISM IN THE NEW TESTAMENT.

The main thesis of Mr. Morrison's book is that baptism in its New Testament use was the act of initiation into the Church, or into Christ (which in the New Testament was the same thing) and not merely a physical act of immersion; and that this was not called in question until the rise of the immersionist movements in modern times. Then, attention was called to the physical act, and the zeal of immersionist bodies to restore the New Testament mode perverted baptism from its New Testament meaning by conceptually isolating the mode, the physical act of immersion, from the functional act of taking one's stand as a Christian. So certain is the author of this that he ventures to use the word baptism in the sense of initiation into the Church without any reference to the particular physical act, though he holds that a physical sign of some sort is, of course, necessary in such an initiation, and makes a vigorous argument in favor of the Disciples' practice of immersion as the appropriate and adequate symbol. But he declares that the act of initiation, a moral-social act, is the major and essential part of baptism.



Professor Errett Gates, Ph.D.

The task he sets for himself is to restore the original New Testament functional meaning of baptism, and thus divest it of ''all elements of legalism and arbitrariness, and at the same time revive it as a preachable subject for the modern minister.''

AN ORGANIC FUNCTION OF THE CHURCH.

He achieves his result by showing that baptism was a social, an organic function of the Church, and this he evidently feels to be the chief contribution of his book. This is essentially the point of view of the mind trained and domesticated in the world of modern feeling and learning. The modern mind thinks in the categories of social origins, social ideals, and social ends; and finds its reasons in social uses. Mr. Morrison has brought this modern point of view to the study of baptism in the New Testament.

The various chapters of the book elaborate three principal themes: (1) The meaning of the original Greek word for baptism as used in the New Testament; (2) The origin of the use of immersion in the administration of baptism; (3) the functional meaning of baptism in the New Testament.

I.

In his discussion of the meaning of the word the author takes sharp issue with Alexander Campbell for translating the Greek word ''baptizo,'' by ''immerse,'' as he does in his version of the New Testament—''The Living Oracles.'' The author thinks that Campbell thus made baptism a physical act. This is the substance of the ''immersion dogma'' of which he is constantly speaking in derogatory terms—the identification of the religious rite, baptism, with the physical act, immersion, by which it was historically administered.

DISPUTED BY SOME REVIEWERS.

That this is a correct representation of Mr. Campbell's teaching is disputed by some of Mr. Morrison's reviewers, who point out that Mr. Campbell also made a distinction between the spiritual and physical elements in baptism. He said in 1831: ''There are no acts of worship or of religion ordained by Jesus Christ that are at all to be regarded as outward or external bodily acts;'' ''and no man of any sense pleads for these, as bodily acts, as of any importance whatever.'' In his debate with Rice he said, ''The present century is really retrograding in the understanding and veneration of the ordinances both of Communion and of the rite of initiation.'' Here is Mr. Morrison's own phrase used by Campbell of baptism in 1843—''the rite of initiation.''

But Mr. Morrison in his book anticipates this objection by showing that Mr. Campbell's conception of the ''spiritual'' element in immersion was a very vague and unanalyzed notion. Campbell thought he gave the specific act of immersion a ''spiritual'' significance by regarding it as a command of Christ. He imagined that because Christ commanded immersion, and because it is submitted to in obedience to Christ, it is therefore not a physical or bodily act! Mr. Campbell dwelt much on the ''antecedents'' of immersion—faith and repentance, and upon the consequents of immersion—the gift of the Holy Spirit, etc., and vaguely imagined that because immersion was implicit in a process that was spiritual, it could not itself therefore be regarded as a bodily act!

From Mr. Morrison's point of view even

that does not satisfy the New Testament usage. Both Mr. Campbell and Mr. Morrison regard the conversion experience as a process whose stages may be set down in a series. With Campbell the series ran thus:

(1) Faith—(2) Repentance—(3) Immersion in Water.—(4) Salvation.

While Mr. Campbell, and Disciples generally, have connected initiation into the Church with the third item of the series, the initiation was a sort of chance by-product of obedience to Christ in immersion, and not a positive act beloging in the series.

Mr. Morrison's series would run thus:

(1) Faith—(2) Repentance—(3) Induction into the Church—(4) Salvation

Mr. Morrison contends that the third item of his series is inherently a spiritual, a moral act, and the immersion in water is but the incidental and customary physical sign by which the act is carried out.

With Mr. Campbell baptism was immersion in water. With Mr. Morrison baptism is the organic act of initiating a penitent believer into the Church.

HOLDS TO IMMERSION.

Yet Mr. Morrison pleads persuasively in the latter part of his book for immersion, and strives to show that, although the New Testament does not authoritatively fix a particular mode of initiation upon the Church, it is nevertheless desirable for many reasons to practice only the classic mode. The reasons given are "historic precedent," "natural symbolism," "impressiveness," "the cause of Christian unity," and as an "end to controversy."

So that both Mr. Campbell and Mr. Morrison come to the same practice after the linguistic controversy is over.

II.

As to the origin of the use of immersion in the act of baptism Mr. Morrison says that it arose out of the Jewish rite of proselyte baptism, which was a rite of initiation into the Jewish nation and church. John the Baptist, a Jew, took over this form and used it in the rite of initiation into his company of disciples. The disciples of John, when they became the first disciples of Jesus, took over this same form and used it in their rite of initiation into the new Christian company. If the Jews had used any other form it would likely have been taken over by the first Christians. It was not the form which was regarded as important so much as the use to which it was put. So that when Jesus commanded his disciples to go into all the world and make disciples of all the nations (and Mr. Morrison does not call this text of the great Commission in question), he was not commanding them to immerse but to incorporate their converts into the body of his disciples. The form of that initiation by historic custom and accident was immersion; hence immersion followed naturally and undesignedly in the organizing activity of the Church wherever converts were being made. Another form would have followed as naturally.

Hence the practice of immersion in baptizing did not originate in a specific command of Christ but in social custom. Jesus did not invent it; he found it in use by John and had no occasion to question it.

III.

As to the function of baptism in the Christian society, the author holds that it was the ceremonial induction of members into its fellowship. The Church needed it, as every voluntary society that defines its membership needs a definite initiation. Administered by immersion in water, it summarized and happily symbolized in dramatic action the moral cleansing which was the fundamental condition of fellowship in the Church. The initiation was the essential thing in it, the immersion the incidental, though not the negligible thing. The physical act was present though not thought of; it "was not a question of conscience, hardly a question of consciousness."

The author is conscious that the demonstration of the meaning of baptism as initiating function is the goal of his argument. It is affirmed in every chapter—almost on every page. If this is so, then the many things asserted of immersion on the assumption that it is baptism are not so. That immersion is an act of obedience to the will of Christ, or an act of submission to God, or a test of loyalty, or a means of regeneration, is not true.

BAPTISM AND SALVATION.

As to those passages in the New Testament which seem to make baptism a condition of remission of sins or of salvation, Mr. Morrison feels that these texts of Scripture "have stood like specters in the path of those who would interpret Christianity as an out-and-out ethical and spiritual religion." He admits that there is a "survival of a certain modicum of legalistic elements in early Christian thinking" which are irreconcilable with his thesis, yet he believes that the New Testament as a whole is a unity in the support of it. He does not quaver in the presence of the texts that connect baptism and salvation, because he regards salvation as Christian character developed within the fellowship of the Christian society. It is not contrary to ethical standards, therefore, to affirm that baptism (initiation into the Christian society) is a condition of salvation.

But the practical inference to be drawn from this conception of baptism, and the larger motive which inspired the book, is that those who have been baptized (initiated into the fellowship of the Church), whether they have been immersed or not, are Christians and members of the Church of Christ. He says: "Millions of Christians there are who have been buried with Christ in baptism who have not been immersed in water." "They have missed something valuable, something important. But they have missed nothing essential."

Thus the physical act of immersion, or any other particular physical form, is removed from the realm of moral or legal necessity, and is put in the realm of moral and social expediency.

SOME OBSERVATIONS.

1. There can be no doubt that this interpretation of baptism goes a long way toward, if it does not complete, the solution of the baptism problem. It makes it possible for the modern mind to hold to baptism without violence to its moral sense or to its appreciation of the pure inwardness of the religion of Christ. Baptism becomes an affair between the individual and the Christian society, and not an "abstract transaction" between the individual and Christ or God.

2. No other attempt (and there have been many of them) by a loyal Disciple has gone so close to the root of the whole difficulty.

Alexander Campbell wrestled with this problem during his whole life. He saw the dangers to spiritual religion, and to Christian fraternity and unity, in establishing a direct, causal relation between the act of immersion and the remission of sins. He solved the problem by resort to an extra-biblical distinction between "real remission" of sins by faith, and "formal remission" by immersion. He distinguished also between change of heart by faith and change of state through immersion. He seemed in this to have had a glimpse of the social function of baptism, but it was too remote from the center of his thinking to furnish a basis for reinterpreting the rite. It always remained with him a personal transaction between the individual and God, or Christ, and was related to the remission of sins "in some sense." He never gave a satisfactory explanation of what he meant by formal remission in immersion. He likened it to the marriage ceremony, which legalized the marriage relation, but did not constitute its essence. Immersion was necessary but in a different sense and in a lesser degree than faith. He was willing to go so far in his subordination of the act of immersion as to say: "I do not make baptism absolutely essential to salvation in any case."

A book appeared from the pen of A. B. Jones in 1901 on, "The Spiritual Side of Our Plea," whose confessed object was so to interpret baptism as to remove from the "gospel of our Lord Jesus Christ the repulsive aspect of a gross and non-Christian legalism." He found in Campbell's idea a solution for the problem.

MR. AYLSWORTH'S SOLUTION.

Another book appeared in 1902, from the pen of N. J. Aylsworth, on "Moral and Spiritual Aspects of Baptism," which was the most elaborate attempt that had appeared to bring baptism into harmony with "natural law," "spiritual law," "reason, conscience, the human heart, and all history." His scheme was to blot out as far as possible the distinction between baptism and its spiritual antecedents and to treat the whole institution "as one act, internal and external." Regard baptism as a spiritual-physical act, and all difficulties immediately vanish. The physical act of immersion is joined indissolubly to its spiritual antecedents, almost to the point of absorption with them, and its inviolable necessity to salvation is justified by an elaborate speculative philosophy. He treats it as a command of Christ, and as inseparable from the remission of sins. He knows nothing of Campbell's distinction between real or formal remission. It is baptismal regeneration rationalized and ethicized.

Mr. Morrison has completely severed the act of immersion from the personal authority of Christ, or from the remission of sins; but by construing baptism as initiation into a social, moral culture-medium—the Church; and by lifting the remission of sins out of an individualistic forensic act into a moral-social process, he is able to speak of baptism for the remission of sins.

There can be no doubt that Mr. Morrison has abundant ground in New Testament teaching for his view; but better, he has on his side all the probabilities arising from the history of the origin of baptism and the comparative study of the evolution of religion and of religious institutions. They are shown to be social in origin and social in function.

3. Mr. Morrison has taken his ecclesiastical life in his hands by writing this book. There are Disciples who look upon every effort to modify the Campbellian doctrine of the design of baptism as an act of treason to the brotherhood. Those of us who believe in freedom and progress owe Mr. Morrison a profound debt of gratitude for keeping alive among the Disciples the spirit of free inquiry. There are too many of us muzzled by our official positions as pastors and teachers; the prophetic office is likely to die among us if some one like Mr. Morrison does not speak his whole heart from time to time.

Women Boost American Made Goods

Pointing Out a Present Day Practical and Patriotic Opportunity for American Women.

BY GENEVIEVE CHAMP CLARK.

Miss Genevieve Champ Clark, daughter of the Speaker of the National House, is one of the honorary chairmen of the "Woman's National Made in U. S. A. League," recently organized in Washington, to promote the use of American made goods, articles and products. Other honorary chairmen and active members of the League include Mrs. Thomas R. Marshall, wife of the vice-president; Mrs. Champ Clark, wife of the speaker; wives of cabinet officers, of senators, representatives and other prominent officials, wives of governors, mayors, heads of great women's organizations, noted social leaders, and many other well known American women.

THERE is a great patriotic movement on foot in this country. It affords opportunity for practical patriotism to every person in the country. But especially is it a woman's movement. I refer to the "Made in U. S. A." movement.

It was the women of Germany who were the power behind the throne which made the trade mark, "Made in Germany," a synonym for excellence throughout the world. It is rather a curious circumstance that German products should be proudly marked with these words. I am told that it happened in this way:

England is a free trade country and the manufacturers of other countries are allowed to come into their ports without taxation. English cutlery, at the time to which this story relates, was the best cutlery in the world. German cutlery was very poor. So a phenomenal swindling arose in this way. English merchants put cheaper German cutlery into English boxes and sold them to their countrymen as English goods. So great did this swindle grow that the English government took the matter in hand. England informed Germany that in the future no German cutlery would be allowed in English ports unless clearly marked "Made in Germany." The German government took the hint and the German women were crestfallen. They did put "Made in Germany" not only on their cutlery, but on every article of manufacture. And it is a standard for high class.

WHAT THE AMERICAN CAN DO.

The American woman has the opportunity now to do for the United States what the German woman has done for Germany. In the past we have been foolishly dependent upon Europe. We have been enchanted by the word "imported." We have paid exorbitant prices for foreign labels and trademarks. We have unhesitatingly discriminated against our own country. Now the people in whose favor we have discriminated have ruthlessly thrown us upon our own resources and have answered the call to the colors in their respective countries.

They are now being our real friends by abandoning the needle, loom and work shop for the sword. They are being patriotic and we would do well to follow their example. And patriotism is strictly a home industry. In the past, the American manufacturer, actuated by a spirit of self preservation, has often put an imported label on his wares. It would be exactly the same goods if it carried the "Made in U. S. A." label and both we and the manufacturers and merchants would enjoy a lovely feeling of self-righteousness.

AMERICAN VERSUS "IMPORTED."

The other day a friend of mine was on a purchasing tour in some Washington shops. In one shop was a sale of crepe material. My friend asked the clerk if these materials were made in the U .S. A. In a desultory fashion, the clerk responded that she did not know. The manager of the shop, happening by, overheard my friend's remark. He stopped

Miss Genevieve Champ Clark, who declare that the future prosperity of America is in the hands of the American women.

and explained to her that a part of the goods were made in American mills and a part in English. He showed the two samples in the quality of which she could discern no difference. He assured her that there was none. One of the pieces was forty cents a yard. This was American made. The other was seventy-five cents and was made in England. My friend asked him why that was, why he bought English goods when he could buy American made just as good at a lower figure. He replied that the women, who do the bulk of buying in this country, would rather pay the difference on the same goods if it is made in a foreign country. Is this not a lamentable commentary?

THE TAILORS IN CONVENTION.

My tailor once told me a story that made me feel like that proverbial "thirty cents." He told me that before he came to this country, he was a designer for one of the most famous dressmakers in Paris and that his talent had in no way diminished since his removal to this country. That now, however, he had to pay exorbitant prices for models designed by his own pupils because they remained in Paris and he came to the United States of America. It was resentment over such antics as this which I think prompted the American tailors several years ago to start a great propaganda for American clothes for American women. They held a great convention which was attended and enthusiastically endorsed by the leading tailors and modistes of this country. The designs were lovely, but did they succeed? They most certainly did not. We American women would not co-operate with them.

AN ECONOMIC RIDDLE TO BE SOLVED.

All these things are in the past. And as Perlmutter says, "There's no use crying over spoiled milk no matter who left the ice box open." But we have got some more milk in our ice box and let us be careful about the lid. We have a greater opportunity to solve an economic riddle confronting our country than any generation of women has had since our ancestors first established this republic. In those days the women were the manufacturers. Every house had its loom and every housewife was a factor of the great industrial world. Long since has this work passed from the hands of women. It has gone into the hands of men. And, in place of the loom in every modest home with the women of the household the workers, we have mammoth factories and mills with ear-splitting machinery, with thousands of men and women and boys and girls as operatives thereof. Now that the men are the manufacturers, we women discriminate against them. An inhabitant of Mars might be excused for mistaking such conduct for professional jealousy.

But there is a permanent constructive work that we American women now have the opportunity of doing for business. The present situation seems to be an economic riddle. The answer not only can, but must be found by women. It is an economic problem that is essentially a woman's problem, because women are the purchasing agents of the nation. It is an astounding fact that two-thirds of the nation's wealth is expended by its women. It is obvious then that the success of such a plan as the "Made in U. S. A." movement depends upon the women. It is an imperative patriotic duty. Let us look sharp lest we shirk and spend the rest of our lives, if not "in penury and woe." at least crying over another quantity of spoiled milk.

In order that this movement may be a compact organization, the Woman's National Made in U. S. A. League has been formed with national headquarters in Washington, D. C. It has for its sponsors, patrons and chairmen, the most prominent women in the country. It already has a tremendous membership made up from every state in the Union.

WHAT THE LEAGUE CALLS FOR.

To put the duties of a member of the Woman's National Made in U. S. A. League concretely and completely, they may be stated thus:

(1) Ask for Made in U. S. A. goods, products and manufactures. (2) Insist that the quality and price be right. (3)

PLEDGE OF MEMBERSHIP.

Woman's National Made in U. S. A. League.

I pledge myself for the welfare of our country, while the war lasts, to demand and buy everything, whenever possible, "Made in U. S. A.," and urge my friends to do likewise.

Name .....

Address .....

Buy with discrimination and intelligence. (4) Insist upon honest labels. (5) Encourage American designers, manufacturers and producers. (6) Respect good work and good workmen. (7) Tell your friends about it.

It is no small thing to be able to teach the youth of the land, boys and girls alike, over whom our influence extends, that a good day's work honestly well done in shop or mill or laboratory is constructive patriotism. It is a thing that none of us should forget, that any work well done is an honor to the doer. It will be striking at the root of evil that is responsible for our unemployed problem, if we teach the children to pay the same homage to work that in the past has been paid to money. Let us make our standard efficiency and the gold will take care of itself. When we have learned that lesson, it will not take a world war to shock us into appreciating and utilizing our own capacity.

A NATIONAL PRIDE NEEDED.

Let us develop a national pride in everything "made in U. S. A." Only with this pride to back it will our national trade mark be effective. We are proud of our great natural resources. Let us be able, by the time Europe has adjusted her differences and can give us her attention, to show her our new pride in our own manufactured products. Natural resources are accidents—products and manufactures we get by the sweat of our national brow. Let us quit bowing and scraping to things "imported" and give preference and honor to things made at home. This is the crux of the situation. We will demand made in U. S. A. goods, we will give preference to them on every occasion, and the most vital point in the whole affair is that American made goods must be worthy of this preference.

The Woman's National Made in U. S. A. League and the general committee in charge of this propaganda are going to see to it that the national trade mark is not used or misused as a medium of selling cheap, shoddy, unworthy goods and articles. The people who are interested in this are determined that the Made in U. S. A. trademark must be used only on standard goods. Otherwise, it would be decidedly false patriotism. It is a case of internal reciprocity. My father gave me a definition of reciprocity once and it is this:

"You pat my back and I'll pat yours."

So what we really want and what we really need to ensure the permanent success of this movement is that the American consumer shall give preference to American made goods and that the American manufacturer shall see to it that no man of any country excels him in his own line.

THE AMERICAN WOMAN HOLDS THE KEY.

The future prosperity of this country is now in the hands of the American woman. It devolves upon her to bear this solemn duty in mind even in individual purchases. We should carry this thought into the shops with us and in all cases ask first for American made goods. Doubtless there will be many things which we cannot get when we first ask for them. But some thoughtful manufacturer hearing of this frequent demand will begin at once to supply any article for which there is a sufficient demand. This would give a tremendous amount of work to the so-called unemployed, through the sheer force of the demand of the women purchasing agents which resulted in new American industries. It is patent that every new industry thus started would be the medium of work to a great many thousands of people. We would be knitting up the loose ends of our economic problem. Would it not give the American woman untold satisfaction to feel that it was her power, her purchasing power, which gave work to thousands of unemployed and made the American business world more prosperous? We have not lost our power. It was through us that the foreign label became the thing. Will we now refuse to use our power to make the American label equally in vogue?

Here would be the happy consequences of a conscientiously concerted action of this kind:

SOME RESULTS ANTICIPATED.

It will help every man and woman who works for a living. It will give employment to many out of work. It will raise the quality of goods, products and articles of manufacture. It will keep the looms of our big mills busy continually. It will bring better times. It will teach self reliance. It will teach us the wisdom of cooperation for our mutual benefit. It will make foreigners respect our goods, products and manufactures because we respect them ourselves. It will make American merchants, manufacturers and producers proud to make and sell "Made in U. S. A." things.

And last, but not least, it will keep many a wandering dollar at home.

Alas, the number of prodigal American dollars which helped to make this European war possible.

"OVERCOME EVIL WITH GOOD."

The Bible admonishes us to "overcome evil with good." So, out of this nerve-racking, heart-breaking war, the American woman has an opportunity for overcoming evil with good. She has an opportunity which she has never had before, and may not for many a day have, of freeing herself from the European mania. It is incongruous and un-American for us to be a "clinging vine" nation. I think that it is un-American to be dependent upon anybody for anything. As a nation we have been dependent upon no one politically. We asserted our independence in our cradle by sticking out our tongue at our mother country. We have never been from that day to this dependent in the slightest degree upon any nation politically. Why should we be industrially? At any rate, we have been in the past. But the sturdy oak has got other fish to fry. Pardon a mixing of metaphors. We have a rare opportunity to become industrially independent as "a hog on ice." I never saw a hog on ice and I have never been able to picture anything like what the freedom of such an animal in such conditions would be.

It will take real courage though to emulate that estimable animal under those enchanting conditions. It will not be an easy task. But nothing worth while is easy. It will take patience and some self-sacrifice and perseverance, and above all, co-operation. It will take a long pull, a strong pull, and a pull all together. But in these struggles we must not forget that it is in our power to make "Made in U. S A." a synonym of superiority in all branches of manufacture and industry. What if it is a little personal sacrifice at present? Would it not be, women of America, a monument well worth a little patience and self-denial, mutual co-operation and endeavor to have the United States of America the mistress of the world of fashion and manufacture?

LIFE LATENT IN THE DUST.

The potentialities of life that lie in a few ounces of soil, as illustrated by a writer in Answers, may prove a matter of interest to gardeners and other botanical experts. "One year, in the month of February" says the writer alluded to, "Mr. Darwin removed from three different parts of a small pond three tablespoonfuls of mud that weighed in all six and three quarters ounces. He placed it in a breakfast cup and kept it covered in his study for six months. At the end of that time he had removed from it five hundred and thirty-seven distinct plants.

"Another interesting experiment was carried out by a Scotch gentleman a few years ago. In a patch of soil taken from a hedge, about twenty-eight inches long by eleven inches wide and twenty-eight deep, he planted a dozen acorns, and took note of the number of plants that grew from seed naturally contained in the soil.

"At the end of a year he had taken out, as they came up, fifty-five plants; the following year, fifty-six more plants were removed, and in the two succeeding years, two hundred and eleven."

THE TRUE STRENGTH OF NATIONS

THERE is something primitive, crude and unprogressive in the spectacle of a civilized nation, composed of millions of clever people, trusting for its defense to forts and ships. With all the resources of business, of science, of thought, to depend on force today is a lazy, even cowardly, shirking of the higher possibilities of national strength. To be surrounded by "gunmen" holding the drop on all commercial rivals is a sorry conception of a nation's greatness. This attitude has been as destructive to England's own peace of mind as it has been menacing to the world's welfare. For our republic to follow an example like this would be an ignominious surrender of democracy to medievalism.

David Starr Jordan.

THE CHRISTIAN CENTURY

EDITORIAL

HAS THE CHURCH COLLAPSED?

AN ARTICLE in the January number of the Century Magazine affirms that the Church has collapsed, that it is gradually losing its hold upon the community and sinking into helplessness in the face of the complex interests of modern life.

There has never been a time since the apostolic age when an observant critic could not make the same charge against the Christian society. The Church has always been a gradually changing organism and change to many minds implies decay. To see customs, practices and beliefs once held venerable and authoritative gradually losing their hold alike upon the Church and its environment is no doubt disquieting to those who regard such things as a part of the fixed order of Christianity.

And just such lamentations have been voiced through all the centuries since the Master was among his people in the flesh. And such changes will always be experienced. They are as necessary in the Church as in nature. The trees put away bark and leaves when they have served their purpose. Birds and beasts understand the laws of change and the discarding of outworn and useless belongings. These are not signs of decay, but of growth.

We believe the Church in the present generation is facing more difficult problems than ever before in its history. We believe that it is recognizing the futility of many of its former occupations and pronouncements. But that which is interpreted by some of its critics as disintegration is merely the attempt which good and wise Christians make to adjust themselves to a changing social order and to discard useless materials in the effort. We believe that the Church has some distance yet to go in this seemingly destructive process. But it is only to make way for a more efficient response to the world's need. The only discouraging sign of the times is the refusal of some parts of the Church to meet the demands of the changed conditions. Wherever the Church depends upon ancient forms and formulas for its influence over society, it must fail. It is only a genuine and timely contact with the living needs of the world today that can give it the influence it craves.

The best proof of the vitality of Christianity is its constant readjustment to the most outstanding needs of the time. The astonishing thing about the Church today is its new activities easily planned to touch the social order at the points most critical and needed. It is the mark of a living organism that it thus adjusts itself to new conditions and puts forth new organs when there is need. Never was this so true of the Church as today and in spite of all deficiencies which are numerous enough the Church was never rendering a more timely and effective service than at the present moment.

PRESIDENT WILSON ON THE BIBLE.

"HE alone can rule his own spirit who puts himself under the command of the Spirit of God revealed in his Son, Jesus Christ, our Saviour.

"No great nation can ever survive its own temptations and its own follies that does not indoctrinate its children in the Word of God. As schoolmaster and as governor I know that my feet rest with the feet of my fellow men upon this foundation, and upon this foundation only, for the righteousness of nations like the righeousness of men must take its source from these foundations of inspiration.

"I am sorry for the men who do not read the Bible every day. * * * It is one of the most singular books in the world, for every time you open it some old text that you have read a score of times suddenly beams with a new meaning.

"There are problems which will need purity of spirit and an integrity of purpose such as have never been called for before in the history of this country. I should be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and of all our thought the incomparable and unimpeachable Word of God.

"The providence of God is the foundation of affairs, and only those can guide and only those can follow who take this providence of God from the sources where it is authentically interpreted."

PUT THE CHRISTIAN CENTURY INTO EVERY HOME IN YOUR CONGREGATION!

AS THE unselfish and essentially missionary character of the Disciples Publication Society gradually dawns upon the minds of pastors and churchmen the suggestion occurs to many of them that the churches and Sunday-schools of the brotherhood should add this Society to the list of their benevolences and take an annual offering for its support.

This suggestion was made on the floor of the open meeting of the Disciples Publication Society held in Atlanta during the convention last October. It has been repeated in perhaps a score of instances in recent conferences. A number of individual donors to this great work have said in remitting their gifts that they intended to secure an offering from their churches for Christian journalism as represented by this brotherhood publication house.

This is a perfectly reasonable sentiment. If a college deserves to be represented in the budget of church benevolences, the Disciples Publication Society deserves such representation, for it is an educational institution of farther-reaching and profounder influence, perhaps, than any single college among us. If missionary funds may be properly applied to the publication of the various monthly organs of the several societies the churches that give such funds will readily see the appropriateness of making an offering to religious journalism, which, as Isaac Errett declared, does more for the missonary cause than any other single agency.

All this is clear. Nevertheless, we have consistently advised such friends not to make a church benevolence of the Disciples Publication Society. Why? Because this Society through increasing patronage of Sunday-schools and churches will, in four or five years, be on a self-supporting basis, and instead of asking gifts as it must do now it will be itself an almoner to Christian education and missions. We do not wish to further complicate the work of our present societies by adding another society to the list of claimants for the offerings of the churches.

The problem of financing the Disciples Publication Society during these few years of its infancy must be worked out through personal gifts from individuals who perceive the significance of such an enterprise and who desire to devote their means to its accomplishment.

Yet the churches as churches may share substantially in this work—if not by gifts, then by putting The Christian Century into the homes of their congregations. A number of churches have already expressed their desire to do this very thing. Such wholesale subscription would not be made in the spirit merely of a compliment to the recipient, but based upon the principle of efficiency. The practical value of such a plan as set forth in the advertisement in this issue will not be disputed by any one.

We are pleased to call attention editorially to the advertisement and to reinforce the office manager's lucid and convincing statement of the case.

ANTI-CATHOLIC CRUSADES.

THERE is a large amount of attention given in these days to the anti-Catholic propaganda. In many of the Protestant churches there is a definite and persistent effort made to create prejudice against Romanism. Much of the Protestant press is dominated by strong anti-Catholic feeling, and there are certain journals and speakers whose chief, if not only theme is the creation of hostility to the Roman Catholic church by every conceivable method.

With the sentiment of disapproval of certain Roman Catholic doctrines and practices we have the fullest sympathy. In all the controversies in which Romanist and Protestant have divided we are definitely and enthusiastically on the Protestant side.

We believe that the centralization of the Roman Catholic church in its ecclesiastical and political policies is wrong, un-American, undemocratic and doomed to gradual collapse and failure. We believe that many things have been done in the name of the Roman Catholic church subversive of the best interests of Christianity, and contrary to sound morals and human progress. We believe that there are grave dangers in some of the practices of the Roman Catholic church, such as the celibacy of the clergy and the use of the confessional.

Nevertheless, we are convinced that the anti-Roman crusade carried on by a certain type of Protestantism, whether through the press or in public speech, is wrong and foolish. It causes strife needlessly. It magnifies errors of policy and administration into crimes against the public welfare. It points out the errors and sins of individuals as if they were the deliberate program of the entire institution. And worst of all its result is rather to strengthen than to weaken the Catholic sentiment in any community. No cause need ask for better aid than that which is furnished by vituperative denunciation on the part of its enemies.

The Roman Catholic church is fighting the battle of life and death within its own ranks. The spirit of modernism and liberty is gradually winning its way even in the Curia. Its ecclestiastical system is doomed to disintegrate in the face of the spirit of democracy, the spirit of liberty and the spirit of Christ. The old and outworn doctrines of the middle ages in spite of their time-honored place in Roman theologies are no longer convincing even to the priests of that church. And a pope who, like the late Pius X, was essentially an obscurantist and reactionary in his views, was already discredited in the more progressive circles of Catholicism long before his death.

In the meantime there is a vast work which Roman Catholicism is accomplishing and for which as yet Protestantism is not prepared. It is able to minister to wide areas of modern life totally unreached, and seemingly unreachable at present by Protestant ministration. Times are changing rapidly and this condition will not always prevail. But meanwhile, the Protestant who can see the throngs of people entering or leaving Roman Catholic churches on any Sunday and not feel a sense of satisfaction that their religious life is being fostered, even in ways which do not fully approve themselves to his interpretation of the gospel, is surely lacking in sensitiveness to the meaning of religion in modern life.

We disapprove heartily of much that Roman Catholicism reveals. We cannot share its intellectual attitude nor approve many of its practices. But we cannot doubt that in the final unity of the people of God that church or its later representative will have a part. If there is one thing which we dislike more than some of the teachings and usages of the Roman Catholic church it is the vitriolic, un-Christian and futile crusade which is made against it by good people who ought to be wiser judges of human nature and better interpreters of the truth.

A NATURAL COALESCENCE.

NEWS reported in Church papers and conveyed by correspondence makes clear the fact that the spirit of unity is working in many local fields. Particularly are Baptists and Disciples becoming aware of the fact that in places where one or the other, or both of these groups are weak wisdom and the Christian spirit both dictate the advisability of some proper combination of forces.

To be sure, there are many places where the Baptists and Disciples would find it more difficult to unite with each other than with almost any other Christian body. The very fact of their nearness in teaching and polity sometimes magnifies the distance between them. Ancient controversies that should have been forgotten long since are likely to be revived in the minds of older members at the mention of union.

But in many instances there is a genuine spirit of good will prevalent between the members of the two bodies and in such cases it is often true that the kingdom of God would be promoted in the community by union into one congregation. Such we hope will ultimately be the case everywhere, and every experiment in this direction is an aid to the final consummation.

The questions on which Baptists and Disciples differ have largely faded out of mind. There is no reason why any of these questions should longer divide the two bodies. In the admission of members to the churches the Disciples may well imitate the Baptists in the care exercised by the officers of the church lest any candidate come over hastily to baptism or enter the Church from other than the proper motives. And the Baptists might well imitate the Disciples in the practice of extending the invitation more frequently so that any worshiper might know that the call of the gospel is presented to him whenever he worships with such a congregation.

In the practice of baptism there is no difference between Baptists and Disciples. In the administration of the Lord's Supper there is coming to be no difference between them as to the right of all children of God to participate. Some Baptist churches, especially in the south, still practice close communion, but the tendency among the Baptists generally is away from this custom. In the frequency of the administration there is usually a difference. The Disciples have always enjoyed the practice of weekly communion, though many of their churches, to be sure, meeting less frequently, observe the ordinance monthly or even less often than that. The Baptists usually observe the first Sunday in the month as communion Sunday, but many Baptist churches in this country and most of those abroad spread the table every Lord's day. There should be no difficulty therefore in reaching an agreement on this point.

In all other matters wisdom and the spirit of fairness will dictate the best means of reaching common ground. The missionary offerings can be divided between the boards of the two bodies, either equally or in some other equitable way. And in the choice of officers a just consideration of former relationships will preserve entire good will until within the united congregation there ceases to be any consciousness of any difference.

Such a united church ought not to consider itself as standing alone but rather as doubly knit up with the great Christian bodies to which it is joined in sentiment and loyalty. In all things pertaining to the organized work of the Baptists it will be a Baptist church. In all that relates to the broader interests of the Disciples it will be a church of the Disciples. But it will be first and foremost a church of Jesus Christ attempting to do his work in the community and to interpret the spirit of unity along with the other fundamentals of the Christian faith.

"ALIEN IMMERSION" AND SOUTHERN BAPTISTS.

RE-IMMERSION of candidates whose baptism, though originally performed by immersion, was not performed by a Baptist minister, obtains much more widely among southern Baptist churches than most people of the North imagine. A Baptist editor has been collecting data on the subject. He finds that "alien immersion" is acceptable in a very small percentage of the churches. According to states the churches that will accept it are as follows:

Alabama, a negligible number; none in Arkansas; Florida, only two churches; Georgia, not half a dozen; Kentucky, probably twenty-five; Louisiana, possibly one; Maryland, all; Mississippi, none without protest; Missouri, one-fourth of the churches; New Mexico, none; North Carolina, about 25 per cent; Oklahoma, 1 per cent; S. Carolina, probably 25 per cent; Tennessee, 1 or 2 per cent; Texas, practically unanimous against alien immersion; Virginia, 25 per cent.

A Disciple who applied for admittance to one of those Baptist churches could not get in unless he submitted to another immersion by a Baptist clergyman. And these Southern Baptist Christians really believe that they are honoring Jesus Christ in their practice!

CONTENT.

There is a jewel which no Indian mine can buy,
No chemic art can counterfeit;
It makes me rich in greatest poverty,
Makes water wine, turns wooden cups to gold,
The homely whistle to sweet music's strain.
Seldom it comes, to few from Heaven sent,
That much in little—all in naught—Content.

—By an Unknown Author in the 18th Century.

FOR CHURCH EFFICIENCY!

Put The Christian Century Into Every Home in Your Congregation!

THINK what uplift would come to your entire church from it! Think of your entire congregation reading every week that dynamic message of John R. Ewers on the Sunday school lesson!—that delightful and helpful interpretation of Woman's activity by Ida Withers Harrison!—that illuminating study of the prayer-meeting topic by Silas Jones!

Think what enlargement of interest and vision would come *to your entire church* if your people were reading from week to week the graphic and comprehensive accounts of what is going on among the Disciples and what is going on in the larger Christian world! You have often deplored the provincialism, the parochialism, of your church membership. The Christian Century in every home is the sure cure for it!

Think of the great articles on religious themes: missions, social service, the spiritual life, that your members would read—written by the most thoughtful Christian leaders and the ablest writers! Think of the editorial interpretations of current Christian events and movements being read by the membership of *your* church! For example, imagine what whetting of mind and searching of soul there would be among your church members right now if they—all of them—had had access to that series of "opening editorials" on the Spiritual Life! Again and again our pastor-readers and lay-readers have written the office in the past few weeks expressing their profound desire that all the members of their congregations might have had the "Century" in their homes if for no other reason than that they might have had the inspiration and benefit of that series!

The Christian Century in every home will treble the intelligence of your congregation with respect to the things you preach about, Brother Pastor! And it will treble their responsiveness and service.

It will cost your church treasury very little to put it in: You will be surprised how little! It will prove to be the most productive investment the church ever made.

It will cost you, Mr. Generous Layman, very little to pay the total cost of The Christian Century for one year as your gift to every member of your congregation. And there is not another gift you ever made from which you derive greater satisfaction than you will derive from this.

Write to the publishers telling approximately how many homes there are in your church and we will amaze you with the liberality of our proposition.

Disciples Publication Society 700-714 E. 40th St., Chicago

THE "CENTURY" IS ALIVE!

This so-called "wholesale plan" of subscriptions has been tried somewhat extensively among the Disciples by some other papers, and has not been a noteworthy success. It has therefore been practically discontinued. The publishers of The Christian Century have ample reason to be convinced that this failure is not the fault of the plan. They believe that into whatever congregation The Christian Century goes it will signally demonstrate its indispensableness to the life of that congregation. The venerable Dr. B. B. Tyler, of Denver, described the "Century" to a caller thus: "It's alive, man, it's alive!" That is saying a good deal for a *religious* paper! But every reader knows that it says the truth about The Christian Century, and your membership will soon find it out if you send the "Century" to them.

What Other Church Leaders Say About The Christian Century.

REV. FRANK WALLER ALLEN, Springfield, Ill.: "Deserves the loyal support of all Disciples."

PRESIDENT R. H. CROSSFIELD, Transylvania University: "Always stimulates thought."

REV. B. A. ABBOTT, St. Louis, Mo.: "Its influence on us has always been wholesome."

REV. CLAUDE E. HILL, Valparaiso, Ind.: "One of the best edited religious papers in the country."

JUDGE FREDERICK A. HENRY, Cleveland: "Vigorous, without being quarrelsome or censorious."

REV. PETER AINSLIE, Baltimore: "One of the most readable papers in America."

REV. EDGAR D. JONES, Bloomington, Ill.: "A new day has dawned for The Christian Century. The night of misunderstandings and misrepresentations has passed away."

DR. F. E. LUMLEY, College of Missions, Indianapolis: "The Christian Century has a great future."

MRS. PERSIS L. CHRISTIAN, Eureka Springs, Ark.: "The Century is to thousands a bright and shining light. I think I would skimp the larder before I would do without it."

REV. E. L. POWELL, Louisville: "The Christian Century works under a supreme sense of loyalty to Christ."

REV. ROGER T. NOOE, Frankfort, Ky.: "The Christian Century is an inspiring visitor to my study. It comes with morning freshness."

REV. V. W. BLAIR, Eureka, Ill.: "I believe in The Christian Century because it has proved its honesty, love of truth, constructiveness, spirituality and vital touch with today's problems."

HON. HARRIS R. COOLEY, Cleveland, O.: "Future years will demonstrate the great service The Christian Century has rendered to our movement."

REV. A. B. PHILPUTT, Indianapolis: "Success to you. 'The Open Mind' is the slogan for our times."

REV. T. E. WINTER, Philadelphia: "The Christian Century is of very great constructive value to the Disciples' movement."

REV. H. P. ATKINS, Birmingham, Ala.: "The character of its journalism is splendid."

REV. GEORGE W. KNEPPER, Ann Arbor, Mich.: "The Christian Century seems to be the only paper which recognizes the fact that as a communion we are not the end, but only a means."

PROF. CHARLES T. PAUL, College of Missions, Indianapolis: "The pages of The Christian Century are full of pure gold."

REV. CAREY E. MORGAN, Nashville, Tenn.: "I look forward eagerly to the coming of The Christian Century."

REV. W. H. BAGBY, Taylor, Texas: "A journal that holds to the higher levels."

REV. E. B. BARNES: "It has a field as long as it maintains its open platform where good men with worthy messages may be heard."

PROF. J. G. McGAVRAN, College of Missions, Indianapolis: "The Century is making us think."

REV. C. M. SMAIL, Beaver Falls, Pa.: "The more I read it, the greater becomes my delight in it."

MR. SAMUEL HARDEN CHURCH, Pittsburgh, Pa.: "The Christian Century puts life ahead of the foolish intellectualities which men have heretofore called religion."

REV. ROBERT L. FINCH, Maryville, Mo.: "I have been getting the "Century" since the Atlanta convention, and wonder now why I impoverished myself by not receiving it all along. The tone of the paper is superb and your editorials especially are most helpfully instructive and constructive."

Can Your Church Afford to be Without The Christian Century?

The Larger Christian World

A Department of Interdenominational Acquaintance.

Great Endeavor Convention Coming.

The Fifth World's and Twenty-seventh International Christian Endeavor convention will be held in Chicago July 7 to 12. The promotion committee is very optimistic in its advance pronouncements and insists that sixteen thousand delegates will be present. Among the celebrated speakers who will be present are President Woodrow Wilson, Secretary of State William Jennings Bryan, Dr. F. B. Meyer, J. A. MacDonald and Jane Addams. Rev. "Billy" Sunday will conduct noon meetings throughout the convention. A great chorus of a thousand voices will lead the singing of the convention.

Gen. Joffre a Protestant.

The religious lines are all confused in the present war in Europe. Catholic fights against Catholic, Protestant against Protestant, and even some of the few Greek Orthodox in Austria are fighting against their brethren of Russia. It would be assumed that the French are Catholic, but it is stated that Gen. Joffre, the great French leader, is a Protestant.

"Pastor" Russell Repudiated.

For several days the Chicago Tribune printed the sermons of "Pastor" Russell as paid advertisements in its pages. On the protest of the Chicago Church Federation Council, these paid advertisements were refused. The newspaper began looking up the record of Pastor Russell and the result is a series of articles exposing his career, much on the order of those formerly published by the Brooklyn Eagle. The story of the millennial dawn leader's divorce is told. His operations in "miracle" wheat are laid bare. The story is one that has attracted wide attention in Chicago.

"Father Endeavor" Clark Visits Chicago.

The founder of the Christian Endeavor movement, Rev. Francis E. Clark, visited Chicago for a great meeting of the Chicago Union on Feb. 9. He spoke in Moody church to delegates from the Endeavor societies all over the city. Other speakers on the program were Dr. Ozora S. Davis and Rev. C. G. Kindred. The music for the evening was furnished by the United Vested Choirs of New First Congregational church.

British Envoy to the Pope.

British traditions have been recently violated by the appointment of a "special" envoy to the pope, the first to be sent in four hundred years. Were it not for the war, Protestant England would be making more violent objections than it is. At the meeting of the London Council of Protestant Churches, recently held, the following protest was adopted and ordered presented to the government and the opposition leaders as well: "That this council strongly condemn the action of the government in advising his majesty the king to appoint and dispatch a special envoy to Pope Benedict XV. The secrecy with which this proceeding was planned and the omission of the government to consult Parliament with reference thereto, the council specially deplore. The council further protest against the nation being made to pay the expenses of the mission. They condemn and reject the specious and unsatisfactory excuses set forth in the 'White Paper,' as reasons for the dispatch of the envoy, and they hereby declare their intention publicly to oppose to the utmost of their power, in such manner as time and circumstances may require, the continuance of this mission. The council call upon the government forthwith to bring to an end the mission to the pope, which is in defiance of our religious and national faith and policy, is a betrayal of our national convictions, is humiliating subservience to the foe of civil and religious freedom, and is a step that is calculated to weaken the ties which cement us to our allies in the present war and to neutral nations."

Rebukes a Congressman.

Rev. Charles Bayard Mitchell recently received several packages of seed from Washington and a letter from Representative Mann full of polite wishes about the flowers the seed would produce. The minister acknowledged the receipt of the flower seed in a note in which the following words occur: "We do not want your flowers. Give us your influence for driving out the liquor traffic, which allows no flowers to grow where its curse blights." This rebuke was administered because of Mr. Mann's vote on prohibition.

Congregationalist Gain in Great Britain.

The Congregationalists of Great Britain have issued their new year book and the figures indicate a gain for the past year. In the British Isles there are 5,004 churches, branch churches, and mission stations, with seating accommodation for 1,822,658 persons. The church members number 492,898, with 71,935 teachers and 664,432 scholars in the Sunday-schools. Compared with last year, this shows a decrease of 19 churches and mission stations and 5,425 sittings. It is stated that there is an increase of 1,635 church members, but a somewhat serious decrease of 12,877 Sunday-school scholars. This decrease in the Sunday-school scholars has been analyzed, and shows the decrease of 9,505 in England, 389 in Wales, 2,655 in Scotland, and 328 in Ireland. There are 3,125 accredited ministers, and of these 204 are temporarily without pastoral charge, 96 are engaged on tutorial or other professional work, 38 are occupied in secretarial work, and 407, by reason of age or ill-health, have retired from pastoral duty. In addition there are 240 evangelists and lay pastors, and 5,002 lay preachers. During the past year 8 new churches have been formed, 11 new chapels and halls have been opened, and 7 new schools built. In the ministerial section 54 new settlements took place, and 51 ordinations were reported. There were 18 ministers who left for other denominations, and 3 ministers entered from other communions into the Congregational ministry.

English Non-Conformists Organized.

The various denominations in England are now organized into the National Free Church Council. This enables them to act in concert in all matters that involve their common good. Rev. F. L. Wiseman is the president this year. Since the middle of September Mr. Wiseman has visited twenty-one districts, ranging from Northumberland and Durham to Devon and Cornwall. He resumes his campaign on January 18, when he visits Wolverhampton for meetings of the West Midland Federation, proceeding the next day to Hanley for North Staffs Federation. Mr. Wiseman then gives two or three days in each week until the end of February On each of his visits the president has been accompanied by Dr. Meyer and a lady speaker from the women's auxiliary.

Dr. Campbell Morgan Still Ill.

Sir William Robertson Nicoll gave the address to the Westminster Chapel Literary and Social Guild on a recent date, taking the place of Dr. Campbell Morgan. There was a large audience, over which Sir Robert Laidlaw presided. Dr. Morgan, who is still at Mundesley, is making excellent progress towards recovery.

Prayers Continue at City Temple.

Though interrupted by the holiday season, the noon prayer-meetings for the war victims at the City Temple in London have been resumed. Dr. Clifford recently spoke at this noon meeting. Towards the close of his helpful address, Dr. Clifford said: "Do not let us imagine that we are the first people that have been in the dark. Trustful souls have been in gloom before, they have been overwhelmed before with their anxieties and apprehensions, they have had their difficulties and they have gone to God in prayer, and have found not only strength but illumination, not only fresh force, but fresh methods of interpreting life." The chairmen of the meetings for the month of January were as follows: The Rev. R. J. Campbell, M.A., Dr. F. B. Meyer, B.A., Rt. Rev. Bishop E. R. Hasse, D.D., the Rev. J. Clifford, D.D., the Rev. J. Scott Lidgett, M.A., D.D., the Rev. R. J. Campbell, M.A., the Rev. F. L. Wiseman, B.A. These are also set down as the speakers, except on January 20, when Rev. F. C. Spurr, and on January 22, when Rev. J. H. Shakespeare, M.A., were expected to give the address.

Christian Literature for Moslem Children.

Bishop J. C. Hartzell, chairman of the World's Sunday-School Association's committee on Moslem work, has reported from North Africa that the work of providing Christian literature for Moslem children is making good progress. The following are ready for publication, and at Bishop Hartzell's suggestion will be produced by the World's Sunday-school Association without delay: An Arabic hymn book, with fifty or sixty good hymns selected for their value in developing Christian life and character; a simple catechism, already being taught from manuscript; notes on the Lord's prayer, the Ten Commandments and the Apostles' Creed; some bi-lingual tracts in French and Arabic, for use in the French colonies; a catechism for immediate use among the Kabyles; and four tracts containing stories which have proved to be very effective among the children. Concerning these tracts Bishop Hartzell says: "They are sure to be learned by heart, and will be recited far beyond the points of regular missionary visitation. It is in the line of the old Arab method of education. Our Sunday-school scholars and those in the week-day classes have learned by heart the story of the creation and the promised redemption, and chant it after the manner of the traveling Arab minstrels."

Roman Catholic Rules for Lent.

Archbishop Quigley, of Chicago, has issued the rules which faithful Roman Catholics are expected to observe during the lenten season, which began Feb. 17 and continues until Easter Sunday, April 4. Some of these rules are as follows:

"The sick, the very poor, and in general all who, because of old age, weakly constitutions, or hard labor, cannot fast without detriment to their health, are exempted from fasting.

"Those obliged to fast are restricted to one full meal in the day, which should not ordinarily be taken before noon, and to a collation not exceeding the fourth part of an ordinary meal in the evening, though the use of some warm drink, such as tea, coffee, or chocolate, with a small piece of bread in the morning, is authorized.

"Abstinence from flesh meat implied in this precept of fasting is, in this diocese, dispensed with on Sundays without restriction, and at the principal meal on all other days, except Wednesdays and Fridays and the Saturdays in Ember week and holy week.

"Workingmen and their families are allowed to use flesh meat on all fast days, except Fridays, Ash Wednesday, Wednesday and Saturday of holy week. They are also urged to abstain from intoxicating liquors."

Preacher Sued for Libel.

U. G. Robinson, a former minister, who in recent years has been publishing in St. Louis a paper that has devoted itself to fighting the Anti-Saloon League, and the source of whose revenues has been a subject of much interesting speculation, has been sued for libel by W. E. Johnson, editor of "The Republic," and though the case was tried in St. Louis, the jury has awarded a verdict in favor of the prosecution and has assessed damages against Mr. Robinson of $1,500. This disposes of the challenge long issued by Mr. Robinson, asking why the Anti-Saloon League did not sue him for libel.

Christian Science in Senate.

It is the privilege of any United States senator to make a speech on anything in the universe and use the government frank to disseminate the speech to any part of the United States. Recently Senator Works of California spoke in the Senate on Christian Science. It is a very unusual procedure to introduce sectarian matters on the floor of the national assembly in a government which is founded on the principle of separation of church and state. It remains to be seen whether the Senator will use his franking privilege to send the sectarian teaching broadcast.

Denominational Arbitration Fails.

The Methodist circles have been much agitated about a controversy over jurisdiction which has arisen between the northern and southern bodies in the city of Atlanta, Ga. The northern Methodists have started to establish a church in the parish of a southern congregation. The committee on arbitration called the federal council has declined to assume jurisdiction in the matter and give as their reason the fact that their council "had been called into being for the ends of peace and good will and not for the increase of discord." The incident is regretted by many large-minded people in each communion on account of its tendency to delay the union of the two bodies.

Dr. Stone Ill.

Dr. John Timothy Stone, pastor of Fourth Presbyterian church of Chicago, has been ill and was taken to Henrotin hospital recently for an operation. He is reported as convalescing and he will be back in his pulpit again very soon.

Reassures the Japanese.

Dr. Shailer Mathews is now in Japan, in company with Rev. Sydney Gulick, representing the interests of the Federal Council of the Churches of Christ in America. They have recently held a conference with prominent Japanese, among these being Count Okuma, the Premier. The American delegation has expressed to the Japanese the desire of American Christians for peace with Japan. They also brought assurances from Governor Johnson of California that he is adverse to any further legislation against Japanese in his state. The results of the meetings in Japan are regarded by American church leaders as being distinctly favorable to peaceful relations with the Japanese.

Honor Aged Baptist Leader.

A reception will be given to Dr. Adoniram Judson Rowland in Philadelphia this month in honor of his seventy-fifth birthday. Dr. Rowland has been for twenty years secretary of the Baptist Publication Society. Under his leadership this society has come to great efficiency.

President for Rochester Seminary.

Dr. Augustus H. Strong resigned the presidency of Rochester Theological Seminary in 1912 and since then three committees have been at work trying to secure a president for this leading Baptist institution. A straw vote of the trustees revealed a great deal of sentiment in favor of Rev. C. A. Barbour, D.D., who is connected with the religious work department of the International Committee of the Young Men's Christian Association. Dr. Barbour once served as supply teacher of homiletics in this institution and two of his former pupils are now teachers there. He is a well-known Baptist and his call insures a loyal support from the numerous alumni of the institution.

Dr. Broughton Resigns.

Rev. Leonard G. Broughton, D.D., of Christ church, London, continues in a very precarious state of health and he has handed his resignation in to his church. He has not announced his intentions with regard to future work when he regains his health.

Patent Medicines and Methodism

A libel suit is pending in which John A. Patten, one of the most prominent laymen of the Methodist church and the leading stockholder in the company that manufacture and sell a patent medicine called Wine of Cardui, is suing the American Medical Association for an article which appeared in their official journal. The article characterized Wine of Cardui as non-medicine and drawing its popularity from its intoxicating affects. Meanwhile great agitation is abroad among the Methodist churches as to what action the church should take with reference to a man whose money has been made in selling as a medicine a concoction whose label states that it is twenty per cent alcohol. The official journals of the church last week published a statement signed by seventy preachers and laymen of Illinois asking that the church consider the question as to whether, independent of the result of the libel suit, the church can approve the sale of a remedy requiring so large a percentage of alcohol. In the list of names are some of the most eminent clergymen of Illinois and most of the district superintendents. This statement recites that the prescribed doses of Wine of Cardui introduce into the system the same amount of alcohol daily as though the woman using the medicine drank two-thirds of a bottle of beer, or nearly an ounce of whisky. Mr. Patten is chairman of the book committee of the Methodist Book Concern that employs all the editors of the official Methodist papers. These papers out of courtesy to Mr. Patten have not discussed the case until early in February when the signed statement of the seventy referred to was put in all the papers the same week. The character of Mr. Patten in his private relations is not in question, as he is highly esteemed for many good works. The question among Methodists arises from a seeming inconsistency between private character and business ethics. The whole case is an interesting instance of the way in which the modern social conscience is changing things in every communion.

Protestant Churches Grow

The religious bodies of the United States have no cause to be discouraged over the results of the year 1914, according to the statement sent out by the federal council of the Churches of Christ in America. The new communicants or members added made good all the losses by death, expulsion, or withdrawal, and left a surplus of nearly three-quarters of a million, or, to be exact, 763,078. This is an average increase of 2 per cent for all bodies, great and small, Christian and non-Christian. The statistical tables were prepared by Dr. H. K. Carroll of Washington, D. C. The grand total of church members in the United States is now 38,708,149. All the larger denominations share in the increase. Baptists gained 122,125, Eastern Orthodox churches 36,500, the Roman Catholic church 136,850, the Lutherans 56,248, the German Evangelical synod, representing the State church of Prussia, 29,315; the Methodists 231,460, the Presbyterians 56,019, and the Protestant Episcopal church 28,641. The Episcopal church crossed the million line, having gained 86,468 since 1910, and over 300,000 since 1900. The Roman Catholic church gained nearly a million and a quarter since 1910 and more than five and a half millions since 1900. The Methodist Episcopal church, the second largest denomination, gained 187,487 in 1914 and nearly 700,000 since 1900. The thirty churches constituting the federal council of the Churches of Christ in America report, as will be seen, nearly 17,500,000 members, somewhat less than half of the aggregate for all denominations, with 103,000 ministers and nearly 139,000 churches. These bodies have a net increase of over 500,000 members, or more than two-thirds of the entire increase of all bodies.

Here and There

Dr. Horne's Tribute to Athanasius.

"Theology today is for the most part a product of the academic life," says Silvester Horne in his "Romance of Preaching." "In the days of Athanasius it was hammered out in the wilderness and the cell. Men forged their beliefs, like thunderbolts, at the center of the storm. The faiths that clothed their souls were tested in the furnace heated sevenfold. You can still tell the difference between the article of a creed cunningly worded to evade a difficulty, conciliate a doubter or confound an enemy, and an affirmation which is the cry of a great soul for some truth which is a fixed star in its firmament and without which it will blunder along its way. It is this passionate sincerity that lends dignity to controversy. As we read the story, all Athanasius' extravagances and personalities drop away from him, and we only see the prophet who cared so supremely for the glory of his God and the honor of his Savior, that he was prepared to stand alone against the world, until the truth he saw was recognized and acknowledged by all. . . . It belongs to the glory of Athanasius that, even living when he did, he had no belief in the coercion of conscience by force. He was, rather, like the dear old priest in Praed's poem, who

"Held, in spite of all his learning,
That if a man's belief is bad
It will not be improved by burning."

This zealot for truth, and even for dogma, believed in fighting his battle out with the weapon of argument, reason and persuasion, and winning the only victory that is honorable to a Christian combatant."

* * *

Magnify The Type!

Have we ever considered the effect of miserably printed books upon the eyes? In the days of our youth all print looks alike, and the difference becomes apparent only when we begin to go blind. When sight was undimmed all print was legible; when sight becomes dim all print is execrable, except the largest and the best. Occasionally, we see a minister or layman reading a New Testament, a vest-pocket edition, printed in microscopic type. The day will come when all such follies will demand a terrible reckoning.

The eyes of school children suffer beyond all computation because of badly printed newspapers and books. Soon spectacles will be needed to magnify the type. Why not magnify it in the beginning and do away with much of the spectacle business?

Some day men of discrimination will buy only those books for themselves and their children that will not be injurious to the sight. When that time comes publishers will yield to the demand for large type or legible type at least, and though the books will cost more, the satisfaction to the reader in saving eyesight will be worth more than money can buy. For what is the cost of a good book compared with the calamity of semi-blindness which we all know is hastened by the plague of bad printing.

* * *

Questions About Prayers.

Should prayers at the communion table be general or particular, for many things or for one thing? Likewise, when one is asked to pronounce the benediction, does that give him the liberty to make a long or formal prayer, or to do anything except what he is called upon to do? At the conclusion of a sermon it is well to dismiss a congregation as quickly and as quietly as possible. Such is my observation.

* * *

A Thesaurus for the Theological Controversialist.

The late Dr. Charles Silvester Horne, in his refreshing volume, "The Romance of Preaching," gives us this instructive observation: "Dean Stanley made a careful but not exhaustive collection of his (Athanasius') favorite epithets for his theological opponents—"devils, anti-Christs, maniacs, Jews, polytheists, atheists, dogs, wolves, lions, hares, chameleons, hydras, eels, cuttlefish, gnats, beetles, leeches." Dr. Horne adds, "His vocabulary, it is plain, might have won for him distinction in a political career." From the subterranean character of this language, Athanasius must have been the "Billy" Sunday of his time. To the credit of this illustrious church father, be it said that the precepts of the New Testament were not very widely diffused in day.

If his theological opponents were all these things after their conversion, what must they have been before?

There is no doubt that Athanasius used these terms in a brotherly spirit, having always in mind the proprieties which must ever be observed between those of the same faith. It's a glorious thing to be roasted on a spit, provided the operation is begun, continued, and ended with prayer, and in a spirit of gentleness and forbearance.

We are profoundly thankful that the illustrious Dean did not make an exhaustive collection of Athanasius' choice epithets. Probably the Dean discovered that if he had gone much further he would have had an encyclopaedia on his hands. By pulling an ecclesiastical wire or two he managed to have the game called in the fifth on account of darkness.

* * *

A Training School for Janitors.

Why has no training school for church janitors ever been founded? Let all mirth be restrained for a moment or two while we consider the need of such a school. In the first place, a janitor should be a man of tact, one who knows how to open and close a door on occasions without turning a service topsy-turvy. He should know when to raise or lower a window without being told. He should be a master in the fine art of ventilation at all times. Why in the estimation of the average janitor must the auditorium be viewed as a jug, the sworn duty of the janitor being to keep the cork hammered in so that no foul air can get out and no fresh air can get in? The janitor could be made a very useful man in his day and generation. As matters now stand, we may well pray to be delivered from men of good intentions who as janitors are doing the best they can under the circumstances.

The best janitor I ever knew was not really a janitor at all. He had been a trained mechanic for many years, and gave his services at a small cost to the church as caretaker. He knew nothing about the work, yet he did it as if he knew everything. He could sweep and dust without leaving the impression that the dust from the highway had been carefully gathered up and strewn on the seats where it would do the most good—to the eye. The fact that he was an unprofessional janitor brought him near to my heart. The dear, good man is dead and in heaven, and, unfortunately, left no successor in that holy apostleship devoted to the wondrous work of doing things right and keeping things clean. Such an apostolate lives, but scattered and solitary, far from the church with which most of us have to do.

* * *

The Problem of Perpetual Discussion.

A writer in a certain Disciple journal denies that such churches as go by the name Methodist, Presbyterian, etc., are churches of Christ, though he cheerfully admits there may be Christians in them. But what is the use of continuing such a discussion? If there are Christians in churches which are not churches of Christ, they are saved, nothwithstanding the heretical character of the church. And may it not be true that in the church of Christ of which our brother is a member there may be persons who are not Christians? So while there are Christians in spurious churches, there are also spurious Christians in genuine churches.

Now if the genuine Christians will save the spurious churches, and the genuine churches will save the spurious Christians, "we will come rejoicing bringing in the sheaves." Emerson would revel in such an illustration of his law of compensation as this!

* * *

The First Sunday in March.

Everybody in our churches knows what this day means as surely as the children know the meaning of Christmas. It is the day on which we pay tribute to Him who is king of kings and lord of lords. It is the day on which we are reminded of our membership in the glorious army of all times, and in all lands. It strengthens our belief in human brotherhood, in the purpose of God to bring the world to himself, in the possibility of the "greater works" which the Christian may undertake for the conversion of his fellow-men; and the day gives to us renewed inspiration as we recount the wonders that God hath wrought. This year should witness a great advance all along the line, in the investment of life and in the increase of our gifts. Here is the common ground, the mountain-top, where every Disciple can have fellowship with every other Disciple and with Christ in the redemption of the world.

"Pray ye the Lord of the harvest that he may send forth laborers into his harvest.

E. B. Barnes.

It is inevitable that choices must be made between the supreme and the secondary, between the lofty and the low, between self-pleasing and God-pleasing. And these choices are of tremendous importance, for their result is to start or to strengthen springs of moral issue, both in our own lives and in the lives of others. We need, therefore, to be aware of the ever-present necessity of watchfulness, if we would avoid that which has brought shipwreck to many a nobly begun life.—J. Stuart Holden.

Said Dr. John Watson (Ian MacLaren) after he had retired from the pastorate of the Sefton Park church, Liverpool: "If I were beginning instead of closing my career I would be careful about three things in particular: I should preach shorter sermons, I should be more attentive to my English, and I should preach more comfortingly."

The Sunday School

SAUL ANOINTED KING.

INTERNATIONAL UNIFORM LESSON FOR MARCH 7.

1 Sam. 9:17-10:1 Memory Verse, 10:1.

Golden Text: Fear God. Honor the King. 1 Pet. 2:17.

American Standard Bible.
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9. (17) And when Samuel saw Saul, Jehovah said unto him, Behold, the man of whom I spake to thee! this same shall have authority over my people. (18) Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is. (19) And Samuel answered Saul, and said, I am the seer; go up before me unto the high place, for ye shall eat with me today; and in the morning I will let thee go, and will tell thee all that is in thy heart. (20) And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And for whom is all that is desirable in Israel? Is is not for thee, and for all thy father's house? (21) And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou to me after this manner?

(22) And Samuel took Saul and his servant, and brought them into the guest-chamber, and made them sit in the chiefest place among them that were bidden, who were about thirty persons. (23) And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee. (24) And the cook took up the thigh, and that which was upon it, and set it before Saul. And Samuel said, Behold, that which hath been reserved! set it before thee and eat; because unto the appointed time hath it been kept for thee, for I said, I have invited the people. So Saul did eat with Samuel that day.

(25) And when they were come down from the high place into the city, he communed with Saul upon the housetop. (2) And they arose early: and it came to pass about the spring of the day, that Samuel called to Saul on the housetop, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad. (27) As they were going down at the end of the city, Samuel said to Saul, Bid the servant pass on before us (and he passed on), But stand thou still first, that I may cause thee to hear the word of God.

(10) 1 Then Samuel took the vial of oil, and poured it upon his head, and kissed him, and said, Is it not that Jehovah hath anointed thee to be prince over his inheritance?

Verse by Verse.

BY ASA MCDANIEL.

17. **When Samuel saw Saul.** Read 1. Samuel 8:1-10:27. Note the description of Saul in chapter 9:1, 2.—**Jehovah said unto him.** Heb. answered him RVm. The question about the future leader of Israel was answered in the mind of Samuel.—**Shall have authority.** Literally, shall restrain my people.

18. **In the gate.** The public meeting place of the people.—**Seer's home.** The word translated seer is the oldest designation for prophet. The word marked the method of receiving the divine communication in its early usage.

19. **Go up before me.** Samuel gives the place of honor to Saul. Note the graeious way Samuel gives place to his suecessor.—**All that is in thy heart.** Indicates that Saul had more and greater questions to ask, than those about the asses. The one about the animals was answered at once, and the others waited for the coming of the new day.

20. **Set not thy mind on them.** Be not anxious about the lost asses for they have been found.—**For whom is all that is desirable in Israel?** The exaet meaning is not entirely clear; but the question and its answer by Samuel, and Saul's reply in the next verse, would indicate that Saul's interest in the offiee now in sight had been stimulated by the statement.

21. **Am not I a Benjamite, of the smallest of the tribes, and my family the least of all the families of the tribe of Benjamin?** Saul's answer shows becoming modesty. The statement, however, must not be taken too literally, for we have seen in v. 1. that Saul's father was a man of standing in the eommunity. Humility is the root of all true values in life.

22. **The guest chamber.** The room in which they are brought is probably a hall built especially for worship in their sacrificial feasts.—**Made them sit in the chiefest place.** The simplicity of their customs is indicated by the fact that Saul and his servant reeeived equal treatment at the feast.

23. **Bring the portion which I gave thee.** The visit of Saul had been anticipated by Samuel, as is shown by his command to the cook.

25. **The thigh.** Or shoulder. RVm. The exact translation is very uncertain; but it is clear that the choiee piece is meant. The rest of the verse is obscure and apparently corrupt. (Smith.)

25. **He communed with Saul upon the housetop.** They talked over their future plans on the flat roof of the house, a comfortable and eommon place for rest and eonversation in Palestine.

26. **The spring of the day.** About dawn. Samuel accompanied his guest to the city limits. v. 27.

27. **Bid the servant pass on.** Samuel desired to be alone with Saul.—**That I may cause thee to hear the word of God.** The time had come for Samuel to make known to Saul the fact of his divine appointment as king.

10:1. **Vial of oil.** Heb. flask of oil. This was the ancient ceremony of investure with the royal offiee. (Judges 9:8).—**Poured it upon his head.** A description of the act of anointing.—**Kissed him..** The evidence of personal affection.—**That Jehovah hath anointed thee.** Samuel was but carrying out the divine will and the desire of the people to have a king.

A Good Beginning to a Bad Life

The Lesson in Today's Life.

BY JOHN R. EWERS.

Saul was a failure. But not yet. It is difficult not to read back into these earlier narratives the facts which will later color our estimate of him. As we see him in today's lesson he is a modest, capable young man. Later he will become spoiled through power. Power is the element, like fire, which tries the souls of men. To abuse physical power makes one a bully and a beast; to abuse money-power, makes one a scornful aristocrat; to abuse mental power makes one a cold and unsympathetic recluse, to abuse social prestige creates class hatreds. There may be even a kind of so-called spiritual power which only ministers to hypocrisy. Saul is modest and fine in this story of today.

A BENJAMITE.

There was a note of deep pride in the declaration of his tribe. For he came from a brave, warlike clan whose battle-glory was widely recognized. Only a little tribe, yes, but a tribe of heroes. Greece was a little country, Palestine was only a little country. The famous Lion of Lucerne commemorates the bravery of the Swiss guards. Switzerland is only a little country. Small colleges send out an unusual proportion of great men and women. Little towns and country places must be reckoned with. The king—Israel's first king, head and shoulders over his fellows, brave, modest and clean—was a Benjamite.

WHY WAS HE CHOSEN?

That is the question that perplexes many young men. They cannot understand why some young men are advanced and others held back. Every employer is a Samuel on the lookout for capable, dependable men. "Nothing is so rare as an honest and capable man," said a big employer to me recently. "There are plenty of selfish irresponsibles who have plenty of ambition and surprisingly little quality." Samuel saw possibility in Saul.

COMMUNION.

Can you command your mind to paint that oriental picture? Samuel the old man, handsome of feature, with a delicate spiritual power written on his face; Saul, the large, open-countenanced, free proudly-bashful youth. The housetop, the hills, the valley, the flowing streams, the flocks and herds, the clouds swept by the breezes. Saul never forgot that luminous hour! Do you remember that talk with the college president? Do you recall that memorable hour when some old friend of your family told you about the fine things for which your people were noted? Blessed is the man who makes you believe in yourself. In that house-top communion no doubt Samuel reminded Saul of the noble traits of the Benjamites, of the good points in his father's house, and of the potential energies of his own young life.

CROWNED.

Early in the morning the old judge and the inspired youth walk side by side. Suddenly the old man stops and taking a vial of oil he declares God's will that Saul shall become the first king of Israel and anoints him there and then.

THE PITY OF IT.

So far the story reads like a romance. But we know the ending for we have already the story to its mad and fatal end. With Saul it was the breakdown in middle life. The most terrible strain upon the bridge of life is to be found in the middle span. The fires and storms of youth are as nothing compared with the frightful strains of the dangerous age, 45 to 55. The boat leaves the harbor in a comparatively smooth sea, but in mid-ocean the fierce storm awaits.

The wise youth goes forth well protected against dire emergency. Saul, with his gigantic body, is lacking in mental and spiritual equipment and the storm shall beat out his miserable life.

We think it a gallant thing, to be fluttering up to heaven with our wings of knowledge and speculation; whereas the highest mystery of a divine life here, and of perfect happiness hereafter, consists in nothing but mere obedience to the Divine will. Happiness is nothing but that inward sweet delight, which will arise from the harmonious agreement between our wills and the will of God. There is nothing in the whole world able to do us good or hurt, but God, and our own will: neither riches nor poverty, nor disgrace nor honor, nor life nor death, nor angels nor devils; but willing, or not willing, as we ought.—Ralph Cudworth.

Who knows what influence Lebbaeus had in the first discipleship? He is a man of no historical account; he does not figure among the three mighties; but Lebbaeus means "hearty, cheerful." Who can tell what influence the man had by virtue of his cheerfulness?—Joseph Parker.

Disciples Table Talk

R. A. Long Speaks in Meeting.

Evangelistic services are being held in a mission hall by the men of Independence Blvd. church in Kansas City and large audiences have been in attendance. When R. A. Long, who had gone to the meeting with the delegation from the Christian church, was asked to make a few remarks he said he could think of no better text than the one he just had heard at prayer meeting: "Fret not, for He loves you; faint not, for He holds you; fear not, for He keeps you." "Doubtless many hearts feel faint and are overcome because of burdens pressing down upon them," said Mr. Long. "This does not occur in only one walk of life. It is felt in every walk. There are periods in the life of every human reared by Christian parents and knows the tenderness of a mother's love, when at times the heart is fainting. There is something wonderful in the knowledge that somebody somewhere loves us. God is not partial with His love, He is not discriminating. That heart which beats in the breast of the lowest of the unfortunates tonight, beneath the worn garments of the man who has given up all hope, is just as valuable in the sight of God as the heart which beats beneath the silken robes of a prince or a potentate who controls the commerce of a kingdom."

Evangelist Arraigns Politicians.

The political conditions in Paris, Ill., have been widely advertised as being about as bad as can be. It is openly alleged that votes are bought and bribes given and received. Herbert Yeuell in his evangelistic services there paid his respects to these conditions. In emphasizing the need for open declaration of faith in Jesus Christ he said that a paralysis had crept over the churches of Paris because the public ideals were of such a character that man could be a corrupt politician and if he had money, a church member and in good standing, at the same time. He said the commission form of government is well enough, but held that the hearts of the people would have to be changed first, for the same fellows have their hands upon the public affairs of the town. He said the preachers of Paris are helpless because their supporters are among these political gangsters, and until there is a demand made by the righteous people of Paris that the church people stand clear of all public venalities, the churches will continue to be dead and Paris a stench in the nostrils of the nation. He said that he had made no statements for which he saw the need of making any apology and under no circumstances had he authorized any paper or persons to explain his statements or apologize for the same. The thing he said he had been contending for all through this campaign, was a clean conscience in all public and private life and he declared that no man has a right to continue a member of the church whose hands are in any way besmirched by political corruption. There were 80 confessions of faith during the special services.

New Pastor Does Things.

Arthur Stout recently celebrated the beginning of his second year at Bowling Green, Mo., and his work has been greatly blessed. The Sunday-school has more than doubled in his ministry and there are 59 in the young men's class. The C. W. B. M. auxiliary has 90 members. The church will conduct an every-member canvas on March 28. Mr. Stout is leading a movement to have a municipal playground established. His civic interest has brought good-will to the church.

Growth Compels Building Operations.

The Sunday-school at Alexandria, Ind., is growing so as to compel the congregation to build an addition to their building. On a recent Sunday there were 57 men in the Bible class taught by the pastor, G. W. Winfrey. There have been 23 accessions to the church since last summer.

Over Five Hundred New Members.

A gain of over five hundred members in one year, is the striking record of University place church, Des Moines. The net gain for the year has been 347. There are 3,116 members of this church, 2,061 living in Des Moines. During the coming summer, it is expected that a new organ will be installed in the auditorium and the inside of the building will be frescoed afresh. There was a special installation service for the new officers recently.

Church Extension Receipts Make Gain.

The receipts of Church Extension made a good gain in January. The gifts by individuals were nearly twice as great as last year. The offerings of the churches were $1,400 as against $960 last year.

Community Helps Get Up Sermons.

Frank Waller Allen has all Springfield helping him get up his sermons these days. He has written letters to prominent people in various walks of life all over the city and these are being asked their opinion about various matters in connection with the church. On the evening of Sunday, Feb. 14, the subject was "The Church and the Largest Life," and on that occasion all of the replies were read to the second question, which was, "In your judgment is the modern church fulfilling its mission and if not what would you suggest?" On Sunday evening, February 24, the subject will be "The Church and the City," and on this occasion the introduction will consist of the reading of all the replies to the third question which is, "What relation should the local church sustain to local politics?" Then on Sunday evening, February 28, the subject will be "The Church and All the People," in which the replies to the fourth question will be read by way of introduction, which is, "Is the church of today in your opinion reaching all classes of society? If not, what plan have you to offer?" Sunday evening, March 2, the concluding sermon of the series will be preached, the subject of which is, "The Beautiful Kingdom of God," in which the sum of the whole matter will be discussed. During the preaching of the series a question box will be placed on a stand in the foyer wherein serious questions that pertain to the subjects under discussion may be deposited, with the assurance that they will receive sincere attention.

In and Around Chicago

H. L. Willett spoke in Evanston in the First M. E. church on the evening of Feb. 14 before a large audience composed of the students and instructors of the Northwestern University, as well as of townspeople who are always ready to welcome him back to the city.

Mr. Myron C. Settle, of Gary, Ind., who will be chief speaker at the meeting of Chicago Sunday School people on March 8

Charles M. Sharpe is in the south on a trip connected with the interests of the Disciples' Divinity House. During his absence, the pulpit of the Monroe Street church is being supplied by Prof. W. D. MacClintock and W. C. McDougall.

C. G. Brelos, pastor of First church at Waukegan, read a paper before the Disciples' Ministerial Association on Feb. 15.

The pulpit of the Metropolitan church was filled by Lin D. Cartwright on the evening of Feb. 14. Metropolitan church has not yet secured a pastor. E. C. Mobley of Gainesville, Tex., was in correspondence with the church recently but decided to remain in the southland.

The choir of Jackson Boulevard church will give a musicale operetta on the evenings of Feb. 18 and 19. The piece rendered will be "The Nautical Knot, or the Belle of Bannabapool." Over eight hundred tickets have been sold.

Asa McDaniel preached at Douglas Park church again on Feb. 14 and his pulpit at Harvey was filled by an elder of Jackson Boulevard church, M. K. Compton, who though a layman, preaches on occasion.

The early days of March will gather Chicago Disciples to Jackson Boulevard church twice. On the evening of March 5, the C. W. B. M. will give a banquet there. Three missionary speakers will furnish the program. These will be Emory Ross of Liberia; W. C. McDougall of India, and G. B. Baird of China. The Sunday-school organization of Chicago Disciples will hold a banquet on the evening of Mar. 8, at which function Myron C. Settle, who conducts a school of religion in connection with the public school system of Gary, Ind., will be the chief speaker.

Mr. and Mrs. E. M. Bowman have been sailing in the Gulf of Mexico this winter and visited the Bahama islands. They are at home again in Chicago after a very pleasant trip.

O. F. Jordan addressed an audience that filled the large Grace M. E. church of Chicago on the evening of Feb. 14, speaking to the Knights of Pythias. His topic was "Forces Making for World Peace." These forces he enumerated as being The Woman Movement, Education Social Movement, Fraternalism and Modern Religion. He said, "Never have the optimist and the pessimist clashed over the future of the world as during the past six months. Paragraphers are busy writing short articles for magazines which lugubriously record the failure of the church and the down-fall of civilization. On the other hand, the optimist notes that the conscience against war has grown more in America the past six months than during the previous thirty years and as soon as the war is over, he predicts a great peace movement in Europe. The war is so terrible that we would never smile again if we could realize its horrors. Yet with all its evil, there is coming this good, that the world is discerning as never before that war and civilization are not compatible. The forces that shall abolish war are so invincible in their character that we need have no fear for the future."

Evanston church is planning some features for the deepening of the spiritual life during the Lenten season. A New Testament League is being formed to read the New Testament through before Easter. Other plans are in process of formulation which will be announced later.

L. D. Cartwright, a student in the Disciples Divinity House, preaches regularly at Sanktown, Ind. Dr. Errett Gates visits Morocco, Ind., church regularly.

A Busy Preacher.

W. G. Conley is pastor of the church at El Centro, Cal., in the Imperial valley. In addition to his pastoral labors, which include building a great church, he is founder of the town of Seeley, and president of the First National Bank. The El Centro church is installing a $3,500 organ. Bruce Brown held evangelistic meetings in this church recently and as a result there were 49 accessions.

Goal is Reached at Atlanta, Ill.

When R. H. Newton went to Atlanta, Ill., four years ago, he had some great aims. These have all been accomplished. They were a new building, a Bible school of five hundred with trained teachers, and a church membership of four hundred. It is only recently that the five hundred pupils for the Sunday-school were secured. F. B. Thomas has just closed evangelistic meetings in this church and during these meetings there were 104 accessions. Mrs. Thomas assisted with the music during the meetings and sang gospel solos.

Enthusiastic Missionary Meetings.

Mrs. Elizabeth Ross, mother of Emory Ross, the Liberia missionary, and Mrs. O. W. Lawrence, state C. W. B. M. worker, have been holding a missionary conference in Maryville, Mo. The greatest interest has been attending these meetings and 21 women have asked for life membership in the C. W. B. M, and have paid twenty-five dollars each for this privilege.

T. A. Boyer Now a Doctor.

Thomas A. Boyer, pastor of First church in Oakland, Cal., who will soon go to Richmond, was recently honored by Berkeley Bible Seminary which conferred the degree "Doctor of Divinity" upon him. This degree was given in recognition of the religious work which has been done by Dr. Boyer upon the Pacific coast.

Movies of John Barleycorn.

San Jose, Cal., church has installed the moving picture machine. On a recent evening, the pictures illustrating "John Barleycorn," by Jack London, were given. These proved very popular since many of Jack London's stories are located on the coast. It will be recalled that these pictures were produced under the direction of Hobart Bosworth and represent one of his greatest triumphs. The liquor interests were so aroused by the fear of the effect these pictures might have upon the public mind, that they offered the producers $25,000 to withhold them from circulation until after the fall elections. In this story Jack London prophesied that prohibition will surely come and since that prediction was made six states have been added to the dry list of the United States and the billion-dollar traffic in strong drink in Russia has been wiped out.

Twenty-five Hundred Calls Made.

The visitation campaign made by Broadway church, Los Angeles, in January, was a success. Twenty-five hundred calls were made. The church provides a report blank by which each member reports the calls he has made in detail and also reports his own church attendance. Each church visitor is provided with calling cards indicating that he is calling in behalf of the church. The goal of church attendance for the members is to be present every week. The pastor, Charles F. Hutslar, has been appointed chairman of the banquet committee for the national convention. All banquets in connection with the convention will be arranged through this committee.

Efficiency Campaign at Washington, Pa.

John Ray Ewers of East End church, Pittsburgh, is in Washington, Pa., assisting Walter Mansell of First church in an "Efficiency Campaign." The Sunday-school of this church has an attendance of over six hundred.

Christian College Abolishes Social Sororities.

By co-operative action of the faculty and of the sorority members themselves, social sororities at Christian college, Columbia, Mo., have been abolished. President St. Clair-Moss, as chairman of a committee on the investigation of the sorority question, has been gathering data for the past two years. The results of this investigation and study were placed before the executive committee of the faculty and the members of the sororities. The reasons alleged for this action is that there is no social need for sororities where the junior college provides dormitories. The sororities are believed to consume too much of the student's time, to establish sectional spirit in the school and to be used for political purposes in influencing class elections. Each of the three sororities owns an attractive bungalow on the west campus so the change is made difficult by reason of the property interests involved.

Church Extension Grants Loans.

At the board meeting of the Church Extension organization on Feb. 4, the following loans were promised, all from six per cent money, other worthy applications being carried over for lack of funds: LaFontaine, Ind., $2,500; Albuquerque, N. Mex., $3,500; Salem, Ore., Court St. church, $2,000; Chehalis, Wash., $800; Rush Hill, Mo., $1,500; Robersonville, N. C., $3,000; Bay City, Tex., $1,000; Tacoma, Wash., Pine St., $1,200; Memphis, Tex., $1,000. The following loans were closed during the month of January: Belhaven, N. C., First church (Annuity fund), $3,300; Capitol Heights, Md., $400; Port Arthur, Tex., (Annuity fund) $4,000; Hattiesburg, Miss., (Annuity fund) $2,000; Kimberly, Ida., (Dr. J. W. Gill fund) $687.48; Electra, Tex., $700.

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Bloomington, Ill., Second, S. H. Zendt, pastor; J. A. Barnett, pastor; 40 accessions; continuing.

McLean, Ill., F. L. Starbuck, pastor; F. B. Thomas, evangelist; 16 accessions; continuing.

Frederick, Ill., J. N. Cloe, evangelist; continuing.

Ferris, Ill., J. W. Porter, evangelist; Baltimore, Md., Seventh; Howard W. King, pastor and evangelist; Newell A. Warner, singer; 25 accessions; closed.

Windsor, Col., A. W. Luce, pastor; Claude J. Miller, evangelist; 51 accessions; closed.

El Centro, Cal., W. G. Conley, pastor; Bruce Brown, evangelist; 49 accessions, closed.

Deer Lodge, Mont., L. Hulser, pastor; H. F. Ritz, evangelist; 20 accessions; closed.

Atlanta, Ill., R. H. Newton, pastor; F. B. Thomas, evangelist; 104 accessions; closed.

Madisonville, O., Harry Rector, evangelist; Wallace Tuttle, singer; 4 accessions; closed.

Little Rock, Ark., Third; R. O. Rogers, pastor and evangelist; Wallace Tuttle, singer; continuing.

Beardstown, Ill., G. W. Morton, pastor and evangelist; Miss Bonnie Denny, singer; continuing.

Pleasant Hill, Ill., Bowling G. Reavis, pastor and evangelist; Ralph Pollock, singer; 28 accessions; closed.

Burlington Junction, Mo., John W. Love, pastor; Chas. A. Lockhart, evangelist; 14 accessions; closed.

Pontiac, Ill., J. F. Rosborough, evangelist; Ernest Read, pastor; continuing.

Kansas City, Kans., North Side, Independence Blvd. Laymen, evangelists; 60 accessions; continuing.

Kansas City, Mo., Linwood Blvd., Burris A. Jenkins, pastor and evangelist; 170 accessions; continuing.

Bozeman, Mont., Walter M. Jordan, evangelist; A. L. Chapman, pastor; continuing.

Grand Junction, Colo., G. H. Bassett, evangelist; 50 accessions; continuing.

Logansport, Ind., J. H. Gervin, pastor and evangelist; 50 accessions, closed.

Washington, D. C., Ninth St., H. E. Wilhite, evangelist; Geo. A. Miller, pastor; 225 accessions; closed.

Independence, Mo., John Hamilton, evangelist; 201 accessions; continuing.

COLLEGE TO CELEBRATE BIRTHDAY

Washington's Birthday comes as an important event in this brief month of February, and tends to perpetuate the memory of the man of Mount Vernon.

WILLIAM WOODS COLLEGE

Celebrates its twenty-fifth birthday in May, 1915, with a Grand Pageant illustrative of its successful quarter-century history. The affair will be elaborate in its every detail and gorgeous to a marked degree.

Young women are given a full Literary Course, including Bible, and instruction in Music, Art, Expression, and Home Economics, at this standardized Junior College.

WILLIAM WOODS COLLEGE

(Owned by the Christian Churches of Missouri.)

FULTON, MO.

Pastor's Son Wins Appointment.
Elton Clarke, son of G. H. Clarke, an Indianapolis pastor, is a senior at Butler College this year. He has been appointed assistant instructor in zoology in the university of New York and will begin his work there shortly after his graduation from Butler next June. Mr. Clarke has specialized in zoology and is now in his third year as assistant in that department in Butler college.

Twenty-three Enlist for Christian Work.
The Men and Millions team was recently in Beardstown, Ill. The speakers were Dr. Royal J. Dye, Dr. R. H. Crossfield, Dr. H. C. Hurd, and Geo. W. Muckley. The young people of the community were greatly interested in the work of the team and twenty-three signed cards indicating their desire to devote their lives to some kind of specific Christian work.

Dr. Gordon Undergoes Operation.
Dr. A. McNeil Gordon was operated on at the Battle Creek Sanitarium on a recent date. It was supposed she was suffering from stomach trouble but it was found she had a long-standing case of appendicitis. The trouble with her eyes has grown better since the operation and she is on the way to recovery.

Missionary and Mother in Des Moines.
Mrs. Elizabeth Ross and her son, Emory Ross of Liberia, will visit a number of the Des Moines churches in February, and hold C. W. B. M. day services in them. The "Billy" Sunday meeting prevented these churches from observing the day in December as usual.

Farmers' Institutes in the Church.
Farmers' institutes are being held in many of the churches this year. On Jan. 19, there was such a meeting at Metz, Ind., and Mrs. Walker of Indianapolis delivered two addresses. On Feb. 11, an institute was held in Lakemont, N. Y., church. On Jan. 25, an institute was held at Macy, Ind.

Furnish Food to the Poor.
Lorain, O., church has established a soup kitchen and is giving away food to the poor several days a week. The first day the church opened its doors for this work, fifteen gallons of soup and forty loaves of bread were given away.

School of Methods at Steubenville, O.
The Ohio Christian Missionary Society is holding schools of methods in different parts of the state and the last week in January a school was held at Steubenville. Among the teachers were Dr. J. D. Darling, general secretary of the Ohio Sunday School Association, Miss Lillie Faris, W. S. Goode of Cleveland and Prof. H. Newton Miller, who holds the Moninger chair of religious pedagogy at Bethany. Wilford H. McLain, State Bible School superintendent, was also present and lectured on "Teen Age Problems."

Dedicated Atkins Hall.
An addition to Linwood Boulevard church, of Kansas City, costing $60,000, was dedicated on January 31. Atkins Hall, the new structure, has a seating capacity of 1,500. Seven thousand dollars was needed to clear the building of debt. This was quickly raised. Resolutions neatly engraved on parchment were presented to J. C. Hill, who labored faithfully on the building committee.

Union Evangelism in Montana.
Four churches at Lewiston, Mont., are cooperating in a union evangelistic effort. The Disciples are prominent in the effort to unify the community in religious work.

Pastor Treats Friend's Novel.
David H. Shields, of Kokomo, Ind., is a friend of Harold Bell Wright and they still maintain a correspondence. Mr. Wright was pastor at Pittsburg, Kans., when Mr. Shields was pastor at Salina. The two often met and talked over the problems of religion and life. On a recent Sunday evening, Mr. Shields reviewed "The Eyes of the World." He said the essential message of the book was wholesome but considers the character "Sibyl" rather too unearthy in its goodness.

Minister Passes Away.
O. P. Snodgrass, formerly minister at Union City, Ind., passed away recently at his home near Alexandria, Ind.

Ladies Lead Civic Movement.
The ladies of Frisco, Tex., church have led an important civic movement. They had shade trees set out around the church and have urged all the householders of the city to do the same. The result is that in a few years a town that was peculiarly lacking in this kind of adornment will be filled with trees.

Minister Prepares Catechism.
Realizing the need of a manual of instruction that would in some measure be analogous to the older catechisms of the liturgical churches L. O. Bricker, of First Church, Atlanta, Ga., has prepared a booklet which will be used in his church this year. He says: "Other religious communions take better care of their children than we do. The very backbone of Presbyterianism and Lutheranism is their catechism, by means of which their children are instructed and brought into the church and made adherents to these faiths. Our weakness is that we depend upon adult evangelism, or upon some emotional revivalist breaking into a Bible-school, like a wild horse into a flower garden, and persuading a lot of untaught and unready children to confess a faith they do not understand. It is for the purpose of teaching clearly all the things belonging to the Christian life, that this little book has been prepared. It will be used in all classes in the Junior and Intermediate departments of our Bible-school, beginning next Sunday and continuing until Easter, which will be a day of decision and dedication for all those who desire to become Christians, after knowing what it means. The minister also invites parents of children to take a copy of this little book and go over it with their children. It contains five chapters, under these titles: Becoming a Christian, The Church, The Lord's Supper, The Christian Life, About This Church."

Rev. C. R. Scoville, who is holding a union meeting in Akron, O., for which more elaborate preparations have been made than for any other meeting in the history of the Evangelist's work.

Reception to the Bride.
W. T. Mullins, pastor at Middlesboro, Ky., was married recently and on a recent evening over two hundred of the members of the church gathered in the church parlors for a reception to the bride. The evening was very pleasantly spent and refreshments were served.

Begin Use of New Edifice.
Though the auditorium of the new church edifice is not entirely finished at Port Arthur, Tex., the congregation began using it for worship on Sunday morning, Jan. 31. The work of completing the structure will be rushed to completion at an early date.

Methodist Reviews Disciple History.
Dr. Matt. S. Hughes, pastor of First Methodist Episcopal church in Pasadena, Cal., is preaching a series of Sunday evenings on the history of American denominations. He spent a Sunday evening recently on the history of the Disciples, in which he dealt with the Campbells and their followers with insight and sympathy. He especially praised the Disciples for their contribution to the cause of Christian union and for their service in reaching the pioneer sections of the country. He called attention to the fact that the Disciples were the first great religious body born on American soil.

Sees Every Pastor in State Move.
To live long enough to see every Disciple minister in the state move would seem to involve an almost patriarchal experience, but G. B. Van Arsdall has lived in Denver five years only, and yet in this time every pulpit in the state has had a change. It is a striking commentary on the unrest among churches and ministers.

Carry Soup to the Poor.
The Apron Committee of the Whatsoever Circle of Independence Blvd church, of Kansas City, recently established a soup kitchen for the poor in a needy district of the city. The place was open for twenty-four hours without a single application for food. This was not due to any lack of poverty, but to the fact that the factory people of the district. The churches at Hobbs, Cultsville and duced to the most dire straits. When the women saw that the people would not come, they put the soup into buckets and carried it to where they knew it was needed.

Indiana District Work Succeeds.
An example of the efficiency of the district service in Indiana is furnished by the work of Guy I. Hoover, in the eastern district. The churches at Hobbs, Cultsville and Union Chapel have been formed into a pastoral group. The three churches have voted to approve the plan. They will now have a resident minister and a far more efficient service.

Christian Union Experts Meet.
The Commission on Christian Union met in Kansas City recently and among those present were W. F. Richardson, H. K. Pendleton and S. B. Moore. Plans were made for an extension of the message of this commission.

Great Banquet at Kalamazoo.
When Dr. H. L. Willett went to Kalamazoo recently, he was astonished to see the large audience of men that was gathered together by the Inter-church Brotherhood of the city. Over six hundred men sat down to dinner together at the Pythian hall dining room. Dr. Willett spoke to the men of his experiences in conducting a travel study class of the University of Chicago around the world. His discourse dealt with the missionary observations of his trip.

Fire Damages Edifice.
On Jan. 24, the Bible classes were assembled at Berthoud, Colo., church when the fire in the stoves got connected with the wood-work of the building in some way and the floor of the church was burned out, occasioning a loss to the congregation of about six hundred dollars. The quick work of the fire company saved the building from complete destruction.

Conflagration at Athens, O.
There was a fire in Athens, O., church recently but no one tried to put it out. The pastor, George J. Owen, burned in the presence of the congregation the notes representing the entire indebtedness of the congregation. The officers had sold the old parsonage and had raised enough additional money to leave the present property clear of debt. The church now owns the lot where it meets, also the cottage and lot in the rear of the church house, and the valuable lot at the corner of State and Congress streets, where some day in the not far distant future they will erect a commodious house of worship.

Pastor Reconsiders Resignation.

J. Irving Brown resigned at Sac City and accepted a new pastorate at Adel, Ia. His church people were so loath to see him leave that they asked the Adel church to release Mr. Brown from his contract that he might remain with them. This the Adel church has graciously agreed to do.

Flames Consume Church Edifice.

The church edifice at Louisville, Ill., burned recently, being a total loss. It had been recently erected at a cost of five thousand dollars. A. H. Bennett, the pastor, had labored most diligently in erecting the building. It is planned to erect a new building at an early date.

Sunday School Workers Meet.

A meeting of Sunday-school workers at Des Moines recently brought out some interesting discussions on religious education. "That the reading of the Bible a few minutes daily in the public schools will fortify the moral life of the children or equip them to meet the temptations of life is unthinkable," declared Myron T. Settle of Gary, Ind. His subject was "Religious Education and the Public Schools." The speaker further emphasized the fact that such a course does not even give the school children a fair knowledge of the Bible. The restoration of the Bible in all of the public schools will not solve the problem, in his opinion. Mr. Settle cited North Dakota, where Bible study is recognized by the state board of education. In his home town of Gary the churches have five paid instructors, and 750 grade pupils get two hours' religious instruction a week. Eight different denominations conduct day schools where this training is given. Children are admitted to the church class rooms upon the written consent of their parents. This Gary plan was originated more than a year ago. Other interesting papers were read at the meeting by R. M. Hopkins, Cincinnati, national Bible school superintendent; W. E. Frazee, Lexington, and J. H. Jones.

Disciple Pastor Becomes Naturalized.

Not many Disciple pastors in the United States have had to become naturalized, but this has been the experience of William Garnett Alcorn, pastor at Monroe City, Mo. He is a native of Australia and he recently declared his intention of becoming a citizen of the United States. With this object in view, he appeared before S. A. Birch, clerk of the United States court. Mr. Alcorn's witnesses were three preachers, B. H. Cleaver, J. T. Bloom and Mr. Alderton of LaGrange.

Another Church Building Burned.

The edifice at Bellefontaine, O., has burned to the ground and the officers and members are busy taking subscriptions to erect a new edifice. The church has a membership of 550, 130 new members having been added since Traverse Harrison became pastor last November.

Visitation Work Brings Results.

The visitation campaign which has been on the past month at Broadway church, Los Angeles, Cal., has borne fruit. Among the important results are 22 accessions to the church the past month. This church will keep open house to eastern friends during the summer.

William Woods College Has Pageant.

William Woods College, an institution for young women at Fulton, Mo., conducted by the Disciples of Missouri, will observe a celebration of twenty-five years of history in May. The celebration will take the form of a historical pageant. This school has enjoyed a large patronage from Disciple young people the past year.

Gas City (Ind.) Church Makes Headway.

J. Thomas Luckey has been pastor at Gas City, Ind., for three months. In that time a serious deficit in the treasury has been wiped out. There have been 89 accessions to the church, 52 by baptism and 37 by reinstatement. The pastor has officiated at 13 funerals in the period.

Classes Study "Church School."

The book by Walter S. Athearn of Drake University, "The Church School," has evidently "caught on" among Disciples, for it is being used in many communities as a text for special classes. Calvary church, Missoula, Mont., has a class studying the book under the leadership of the pastor, Harold H. Griffis. Quincy, Ill., church has a class under the leadership of W. D. Endres. The latter class at Quincy has an enrollment of forty.

G. B. Van Arsdall Begins Sixth Year.

G. B. Van Arsdall has begun his sixth year with Central church, Denver. There are but few pastors left in the state that were there five years ago. There have been 737 accessions to the church in that period, and the net gain in membership has been 387. The present resident membership is approximately 750. The most notable advance in the church has been the enrichment of worship, a vast improvement in the educational work of the Sunday-school, the placing of the finances of the church on a business basis, a great increase in missionary interest and giving and the use of the prayer-meeting for some of the larger purposes of the congregation.

Dr. Powell on Unemployment.

Establishment of a municipal employment bureau to find positions for Louisville's jobless men and to relieve the suffering in that city, was advocated recently by E. L. Powell in his month-end sermon at First church. This plan, in brief, provides for a commission of five members, composed of the mayor, the county judge, a factory owner, a representative of the mercantile interests and a representative of the civic clubs and churches. The commission's work he outlined thus: Employ an agent to learn conditions; establish registration points at various places where needy men may give their names and be known as seeking work; obtain the names of business houses, factories and families willing to give employment, and last, establish a lodging house if public lodging houses now being operated are unable to cope with the situation. Dr. Powell said this plan was put into effect in Sioux City, Ia., and proved a success. He said he would submit it as a tried, workable plan at the conference to be held soon at the city hall.

Pastor Opposes Pugilism.

A prize fight is scheduled for Juarez, Mexico, just across the line from El Paso. The pastors of the latter city, led by Perry J. Rice, have been very actively engaged in trying to prevent the fight. Owing to the lack of any well recognized government in Mexico, it seems nearly impossible to secure action. One of the principals in the contest, the negro Jack Johnson, is a fugitive from justice in the United States and it may be impossible for him to reach the place of the fight. The El Paso people have tried to secure action on the part of the federal government, but no practical plan has yet been evolved.

Large Audiences Hear Evangelistic Pastors.

In Missouri, two prominent pastors are holding evangelistic services in their own churches. G. A. Campbell had 120 accessions at the close of his second week and the meetings are still going on. They are conducted quietly on a high spiritual plane. Burris A. Jenkins is continuing his meetings a week longer than originally planned and at the last report there were 189 accessions. His audiences have ranged from four hundred to a thousand. Both congregations are quite sure that it has been profitable for them to hear their own pastors in these evangelistic services.

Columbus, O., Church Thrives.

Wilson Avenue church, Columbus, O., had 73 accessions by baptism last year and 40 by letter. They now have over seven hundred members. The pastor, J. J. Tisdall, officiated at 14 funerals and 7 weddings; preached 170 sermons, delivered 56 special addresses, made 1,014 calls and in other ways entered deeply into the life of the community. The financial reports show $10,581.77 raised for all purposes, and $866.80 was given to missions and benevolence. Mr. Tisdall began his fifth year with this church on Feb. 1. When he began the church membership was 229. The debt on the church building has been reduced from $16,000 to $6,500.

Business Man to Care for Churches.

L. O. Knipp was for twelve and a half years pastor of the church at Plymouth, Pa. He had business talents and has become a leading officer and director of several coal mining enterprises. He has not forgotten his preaching interests, however, and he recently went to Scranton, Pa., and organized a new congregation there, with a membership of fifty. The men in the new church are leaders, one being prominent in the affairs of the Lackawanna railroad; another is a manager of the Lackawanna Woolen Mills, and still another is the manager of the Commercial Institute. Mr. Knipp has accepted a relationship to the work of the American Christian Missionary Society. He will care for the interests of the society in the east and will visit churches as opportunity offers.

Mission Churches Reaching Maturity

BY GRANT K. LEWIS.

At the age of twenty-one a young man reaches majority. Many a boy becomes self supporting under that age, however. The average time for a church to attain self support under the American Society, according to a statement by Secretary Grant K. Lewis, is five years. The board of directors keeps careful watch over all churches receiving appropriation. Both, general office and the state secretaries are continually pressing upon all such congregations the desirability and need of declaring themselves independent of the boards as soon as possible. Every contract drawn with mission pastors specifies that consent is given to gradual reduction. The rule is a twenty per cent reduction annually. There are few exceptions. Many churches reach self support under this time.

Recently a number of churches have been declaring themselves able to walk alone. Tampa, Florida, ministered to for a number of years by E. W. Elliott, became self supporting November 1. The Third church in Wichita, Kansas, has developed such strength under the ministry of W. T. McLain that it became self supporting January 1. H. F. Lutz has for two years been successfully leading the work at the H. Street church, Washington, D. C. Recently special evangelistic meetings held by Evangelists Wilhite and Shaw added a large number of recruits to the membership and enabled the church to become self supporting. Mr. Wilhite is conducting other meetings under the American Society, immediately supervised by the Maryland Board. While some of his meetings are with self- supporting churches, the one held at Ocean View was at a mission point and gathered sufficient results to make the church self supporting by co-operating with Millville, Delaware.

R. E. Dunlap, in addition to the important labors of supervision in Arizona, has held some evangelistic meetings and in November organized two new churches, one at Glendale and the other at Tolleston. These meetings were successful. Twelve hundred dollars were raised for local support and O. E. Ames was called to the pastorate. A church was also organized at Bowie, Arizona, and attached to the pastorate there of Willcox. Arizona was thus credited with two self-supporting fields this fall.

The American Board is arranging for special evangelistic meetings to begin this spring at Lynn, Mass. Conditions indicate that a profitable meeting will result in a self-supporting church in this important New England city.

Under the immediate supervision of our affiliated board in South Idaho, Evangelist C. R. L. Vawter will begin a series of meetings. Arrangements have been made for Evangelist Vawter to conduct meetings at Twin Falls, Caldwell, Boise, Nampa and Payette. The American Board hopes to secure funds to use him in one or two other fields which are crying loudly for the gospel.

The Mid-Week Service

By Silas Jones.

TOPIC FOR MARCH 3.

The World Purpose of Jesus. John 3:16; 10:14-16; 8:12; 12:32.

The Christ of our faith claims dominion over all men and over all the customs, laws, and institutions through which men express their lives and by which they are governed. The individual is called upon to form his life after the Christian ideal. The political and business organizations of the world are being summoned before the tribunal of Christ and asked to give an account of themselves. "The fundamental idea of the gospel may be stated in a sentence. The glad tidings consist of an ideal incarnation of God in the interest of a universal incarnation."

The Divine Character.

The teaching of Jesus is that God is the sum of moral perfection. "The Mohammedan affirms that Allah is good," writes Dr. H. L. Willett, "because good is dependent upon his will. If he chose to do what we call evil, it would be good because he wills it. Strangely enough, this view seems to be held by some Christians, who insist that even if God chose to do evil, it would be good because of his choice; and they point to certain episodes in the Old Testament for proof. Not so did our Lord teach. To him the Father was evermore supremely good. To the young man he said, 'Why callest thou me good? One there is who is good—God.' The loving tenderness of parents in seeking the best for their children was used by him to illustrate the perfect goodness of God, in comparison with whom all men were but 'evil.'"

What Will It Cost?

If programs could save the world, there would be an excess of virtue upon the earth now. Two loafers meet and at once plans for setting the world right are proposed. At every convention of church people there are presented schemes for curing men of their wicked ways. The teachers in colleges and universities are quite willing to tell us how to get out of our difficulties. The farmers are coming forward with their suggestions. Diplomats draw up peace treaties in order to save the nations from the horrors of war. But the trouble is that too many of us are like the man on the sinking boat who grabbed one of the few life preservers, making sure of his own safety, and then cried out, "Fifty dollars to the man who will save my wife." The cost of identifying ourselves with the world of men and of accepting the consequences of such identification is great, so great that we often decline to pay it. With successful men and good men we like to associate, but the bad man and the failure are disagreeable fellows, they do not understand us, they abuse our confidence: let us therefore keep away from them.

The New World.

The new world of Christianity is the old one made over. It exists as an ideal; and in part as a reality. "The problem of religion," says Dr. Hyde, "is to present Christ as the representative of all humanity; so to hold up the cross of Christ as to make every man who is doing wrong feel that he is rolling up the mighty mass of misery which Christ and humanity must bear. It must show that every deed of dishonesty or lust, every word of unkindness or insincerity, every indulgence in sensuality or selfishness, is an addition to the burden Christ came to bear; a crucifying of him afresh in the person of his brethren." We know in a way the effect of sin. When we are fully Christian, we shall be able to see the moral issue in every situation and we shall have the courage to control our actions in harmony with the demands of truth and right. We shall not spend more money to foster suspicion among nations and to punish crime than we spend on religious and moral education.

Matt. 1:21; 18:11-13; John 18:36-37; 2 Cor. 10:3:5; Phil. 2:10-11; Heb. 8:11; Rev. 14:6; Rom. 15:3; 2 Cor. 8:9.

Faces Problem of Unemployed.

L. J. Marshall of Wabash Ave. church, Kansas City, spoke recently on the question of unemployment. His sermon was liberally reported by the press: "That the present industrial system is wrong is admitted," said Mr. Marshall. "This was admitted last week on the witness stand before the industrial commission by such men of affairs as Guggenheim and Gary of the steel corporation. Gifts to educational institutions do not solve the problem, although they may relieve it by teaching men their true relationship with each other. The responsibility which every man should feel for every other man alone will solve the problem. We must adopt Christ's view—that all men are brothers. Every man's duty is to relate himself to every other man according to the doctrine of Christ. When we begin to think more of character than clothes and more of our duty to our fellow man than we do of food, then the problem will be solved."

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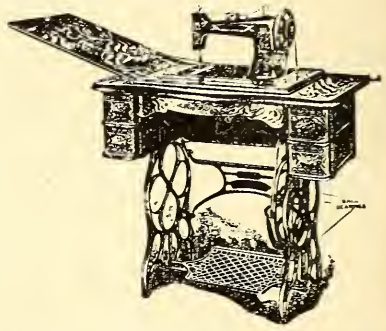

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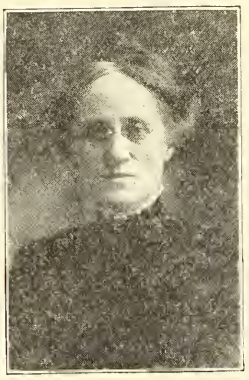

Celeste B. Givens

Readers of "The Conquest" are invited to send questions to Mrs. Givens for her answer. If you are troubled about some problem that has come into your life, tell her about it. We are assured she will give you help. Sign your name, although it will not be printed with your question. Address Mrs. Givens, as follows: Mrs. Celeste B. Givens, 3121 Cottage Grove Ave., Des Moines, Ia.—EDITOR.

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It is a happy task I have assigned to me—this one of writing letters to you—girls. For do you know I find girlhood in its wondrous unfoldment the most fascinating thing in the world—(unless it be boyhood.)

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My rose garden gave me hundreds of glorious roses last summer, but as the season waned I began to notice a blight falling on the sweet pink buds, and before I knew it ugly half-formed roses were trying to look up into the sunshine.

Oh! I said, what is here?

And we found the tiny rose worm eating the delicate petals and finding its way into the heart, there like a poisonous canker eating out all its beauty and life.

Listen, girls! Do you know that is just what sin does? You may grow into girlhood, protected and screened from its withering power; but when its scorching winds touch you, at first like the rose, only the sweetness of expression is marred, and the delicate soul beauty shining forth in that sweet face is changed.

We cannot trace it. We cannot define it. We only feel it.

Then, if the influence is not checked, it sears its way into the fibers of the very heart and life, and ugliness replaces beauty, and like the rose the soul of life is blasted.

Oh ye sheltered ones on life's pathway! Let us hold out the strong hand to lead the tossed souls into safety. Girls, girls! Keep thy heart pure; for out of it come life's issues.

May this sacred corner of this splendid paper be now dedicated to loving helpfulness in solving many a problem for you, girls, and grow into the most glorious of personal fellowships.

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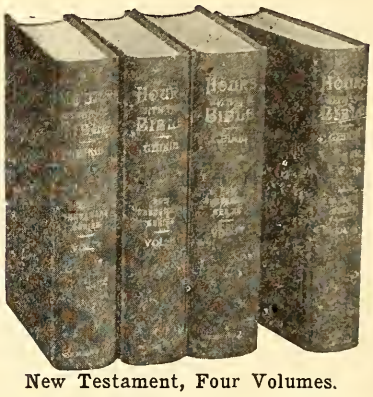

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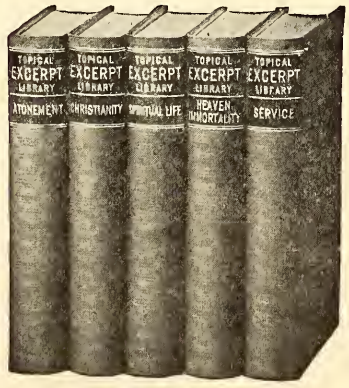

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

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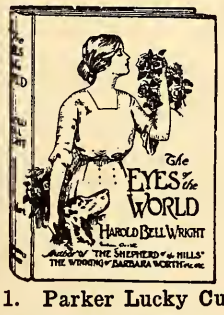

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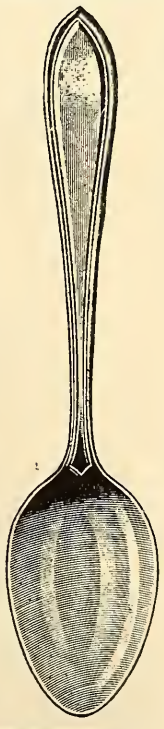

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THE CHRISTIAN CENTURY
CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Christian Century and the Spiritual Life: An Editorial Consecration

DURING the past three months there has been appearing on this page of The Christian Century a series of editorials on the spiritual life, dealing especially with the relation of the Disciples of Christ to the religious demands of the new age into which the world and the Church are being rapidly ushered.

From the beginning of the series it was hoped that these articles would be regarded by our readers as possessing more than ordinary significance. However, we did not call particular attention to the fundamental nature of the articles, preferring rather to let them stand on their own merits, and watching meanwhile for the tokens of favor or indifference with which they were being received.

Now that the series is completed we feel that these tokens are by far the most significant feature of the series.

No article or series of articles has been published in The Christian Century in the past ten years which has called out such expressions of gratefulness and hopefulness from our readers as has this series. Hardly a letter has been received by the editor during the past six weeks, hardly a communication to the business office from our subscribers, in which there was not some appreciative reference to the call we were making for the deepening and reconstruction of the spiritual life.

An aged minister, now retired, in his day an aggressive campaigner for Disciples' principles, gives this autobiographical touch:

> Your editorials on the spiritual life have warmed my heart and fired my imagination. I confess that as I have had leisure in my declining years to study more widely and to observe more fairly I had begun to lose interest in our own people and what we have called "our plea." I had lost my zeal for many of the things I used to preach, and had come to think of the Disciples as just another denomination like the rest, perhaps little better than the rest and in some points not so good. As I follow you the old flame seems to be rekindled. I can see now the wide and unoccupied place to which the Disciples are divinely called. I feel as if youth had come again to my mind and I wish it might come to my body too, that I could go out as a preacher of the spiritual message which you have shown so clearly is the kernel of all our basic principles.

A young minister in his first pastorate who had corresponded with us some two years ago, while in the seminary, about accepting a pulpit in a denominational church writes:

> I am glad now I remained with our own people. At that time I could have left without a single conscientious scruple. But since reading your "reinterpretation" of the Disciples' ideals I could not get the consent of my conscience to go now. I see more in our principles than I ever saw before and I believe we have a distinctive work to do in the modern world.

These two are merely samples out of the big basket of grateful sentiments we have received. But we cannot give space for more. Such tokens greatly encourage us.

But they do more: they confirm the aim and purpose that are in us to give to the "Century," increasingly, the character of an exponent and interpreter of the spiritual significance of the historic ideals of the Disciples.

This has always been the point of view from which we have approached the treatment of any theme.

Not in specific instances only, but in the tone and atmosphere of the whole paper have we endeavored to make this spiritual point of view dominant.

But in projecting the series of articles on the spiritual life we felt that the time had now come when that point of view should be made more explicit both to readers and editors, and that both they and we should consecrate ourselves afresh to the highest ideals.

* * *

Our brotherhood has been passing through critical and turbulent times for the past decade and more. The air has been rent with controversial strife. The normal ongoing of our purposes as a people has been deflected into by-paths of contention over personalities and technicalities.

It seems evident that if this condition of mind continues to be fostered by our journalism the Disciples will altogether lose their testimony and become a by-word in Christendom. The centrifugal forces among us are very strong. Our individualism and congregationalism are almost anarchic.

Our differences of opinion are radical and serious—when they are considered merely on the level to which our journalism has dragged them. If no higher ground for our common effort can be found than that upon which the discussions of the past have been carried on, a division in our ranks is altogether inescapable; the work of our amiable peace-makers is hopeless. Strong forces are now consciously at work to create this division. The integrity of our movement can be preserved only by carrying our problems up from the level of opinion and personality onto the higher level of the spiritual life.

* * *

We are menaced with division because our discussion has degenerated to the level of prejudice and crass partizanship and commercialism. All sensitive men and women among us are disgusted with the unspeakable contentions for which our journalism is mainly responsible.

As for The Christian Century it proposes definitely and positively to abandon whatever participation it has had in this newspaper strife. Our role in the past has been imposed upon us by the coarse attacks that have been made upon certain men and institutions. This newspaper was the only organ through which the facts could find a voice. Altogether against our taste we accepted an obvious duty.

We believe that duty is now fully discharged. We are face to face with a new duty. It is not now necessary to defend the right of certain men and churches to a place in the Disciples' movement. The present duty of a journal representing the Disciples of Christ lies quite outside the field of controversy with its newspaper contemporaries.

It is a constructive task that we now face, a task at which we can work in total disregard of whatever tirades and recriminations other newspapers may choose to indulge in.

The only newspaper that can serve the cause of the Disciples of Christ is one that has a constructive attitude and vision. Any organ that continues the bitter newspaper controversy of the past two decades with all its bickering and backtalk is harming the true cause of Christ.

We need an inward reconciliation.

At both extremes of our differences there is need for a reconciling reinterpretation.

If our so-called "conservatives" come to see that our historic principles have to do first with our own souls, and only secondarily with the outer organization of the Church, their pride of opinion will vanish, and with it will go the unspiritual belligerancy that is too common among them.

And if our so-called "progressives" come to see that these principles upon which the Disciples have historically laid so great emphasis are the structural principles of the highest ethical and spiritual life they will surely recover again the conviction of a distinctive and worthful mission for our movement which not a few of them have lost.

* * *

It was to make the suggestion of such an interpretation of these principles that our recent editorials were written. Our treatment merely touched the high places of the great subject. Lying between these peaks are rich valleys in which it is our intention to walk in the future, in company with our readers.

To a constructive spiritual ideal we renew our consecration.

For partners in fulfilling the high purpose involved in such an ideal we covet the support of all our readers, and especially the pastors of our churches, who, more than any other class, have felt the baneful influence among their people of a type of journalism lacking in vision and delicacy and spirituality.

In humility and awe at the magnitude and seriousness of the task that confronts us, we ask all who cherish the ideals of the Disciples of Christ to join us in petitioning God for his guidance and blessing on all our work.

George Hamilton Combs, Preacher

BY EDGAR DeWITT JONES.

It is a rare privilege when a preacher has a chance to hear another preacher. The rule is that whenever he goes to church he has to hear himself preach. Most pastors therefore would covet the privilege that Rev. Edgar DeWitt Jones enjoyed of sitting in the congregation while his pulpit was occupied every evening for two weeks by Dr. George H. Combs. The brotherly and discriminating appraisal of the Kansas City pastor, which Mr. Jones has prepared, not only sets forth the great qualities which, taken together, make Dr. Combs one of the most effective preachers and gracious personalities in the American pulpit but also reflects an equal graciousness on the part of Mr. Jones as a hearer. It is almost as admirable to hear eloquently as to preach eloquently.

SOME ministers are born preachers; others acquire the art; still others never do, and are used of God for widespread good through consecrated personalities rather than pulpit power. George Hamilton Combs is a preacher born, who through his more than twenty years of ministry has cultivated assiduously his heaven-sent gift of public speech, focusing, as it were, his cosmopolitan observations, his extraordinarily wide reading, and his fruitful reflections upon the supreme task of preaching.

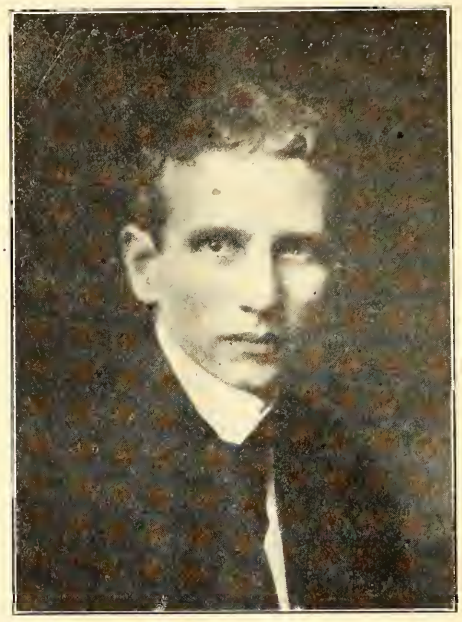
As a lad to whom public speaking was always fascinating I heard George H. Combs in his glorious youth preach Sunday after Sunday for more than two years; later I heard him in his notable convention and other occasional addresses. I have read his three published volumes, most of his contributions to our religious journals, and recently I listened to him through a series of twelve sermons in the church of which I am minister. I feel, therefore, in a small measure, at least, prepared to estimate this gifted man's ability as preacher, and I am anxious to put this estimate on paper while the spell of the man's message, like the haunting harmonies of a great oratorio, is still upon me. I shall attempt to estimate this preacher's power under five headings, as follows: Asset of Presence, Asset of Voice, Asset of Vocabulary and Diction, Asset of Evangelistic Passion, and Asset of Human Element.

I. ASSET OF PRESENCE.

Dr. Combs is not, physically, impressive, that is to say—in a crowd you would not look at his figure twice unless you got a good view of his face. Then possibly you would look at him two or three times. The man is slight of build, slender and of medium height, and his face is most interesting. Dark, deep-set eyes, and mobile lips, a face that preaches—an actor's face if you please. Years ago I used to think George H. Combs resembled the pictures of Matthew Arnold, now I am told that it is not uncommon for people to observe a resemblance between him and Sir Forbes Robertson. It is when the man preaches that his rather slight figure expands and fills out measurably.

In the pulpit Dr. Combs transgresses many of the conventional rules; he puts his hands in his pockets—most any pocket, leans against the desk most any old way—does a dozen and one eccentric things—yet he is never aimless in movement nor ungraceful; every move fits in, dovetails as it were, into the sermon which is supreme. There is an oratory of presence where the very figure of the speaker impresses and sways; there is an oratory of light where the speaker, by lucidity of statement and cogency of argument, illumines whatever subject he selects; and there is also an oratory of passion so fervid and tumultuous as to transfigure the speaker even though he be slight of build. Combs' oratory is the oratory of passion for the most part, though of light, also.

In passing it may be observed that Dr. Combs does not often look straight at his audience in the delivery of his sermon,



Rev. George H. Combs

but oftenest, like some other noted speakers, above their heads into space.

II. ASSET OF VOICE.

Dr. Combs' voice as a voice is not extraordinary. That is to say, I suppose we have in our communion over a hundred or so ministers with voices as good, but I know no minister, or public speaker of any kind, who uses his voice so fully and with such results as George H. Combs. His voice, though pleasant, is not especially musical and in the higher registers, like most men's voices, it is thin, but in the middle and lower registers his voice is full, resonant, and possesses a sort of electric timbre. I say again that I know no public speaker who uses his voice so fully as Dr. Combs. In the course of some sermons he trips upstairs and down, in that vocal house of his, ever so lithesomely. Years ago I do not think this preacher used the higher register much. In his convention addresses he seldom if ever does, and wisely so, for the voice in alternately high and low pitch is not a good speaking voice before a big assembly. Half the audience will lose the low note and a third will not be sure of the words spoken in the higher register.

In the course of a sermon with us one evening Dr. Combs told most dramatically the story of Thomas Hardy's "Tess," and when he came to the description of the killing by the wronged woman of the man who had wronged her, the preacher cried out in a shrill, high tone that went to the marrow of one's soul the word "DEAD," then in the deep register and with expulsive tone and with a timbre tingling with terror he exclaimed, "DEAD." No actor could have surpassed the thing, and its effect was marked by a stillness profound. One could have heard the proverbial "pin drop." However, I should say, and in so saying I believe I speak for the average auditor, Dr. Combs' voice is most effective in the middle and lower registers. For one thing, everybody hears him when he so speaks, and when he employs the higher and lower tones auditors with defective hearing, and there are always a number of such present, miss much of the discourse and frequently lose the entire thread of thought.

I have heard only one other notable preacher who employs the high note right along and with dramatic power, and that is John McNeill. Campbell Morgan occasionally resorts to a somewhat similar use of his voice and is particularly effective in a sort of sibilant or stage-whispering in some dramatic passage. I am believing, however, it is a use of the voice which should be rarely, not regularly employed even where the minister can use it effectively. For one reason the high notes put nervous folk on the anxious seat speculating whether the voice will hold out to the tip-top or break on the way.

III. ASSET OF VOCABULARY AND DICTION.

Here it is that George H. Combs is in a class quite by himself in our ministry. For brilliant phraseology, scintillating diction, rich and varied vocabulary I never heard anywhere Combs' superior. I know preachers who are his superior in sustained diction of a more scholarly style, but I know but one who equals him in rhetorical versatility and that is Bishop William A. Quayle. Combs' sentences are unique and variable, sometimes they are as forked lightning, sometimes like patter of raindrops in summertime, sometimes like biting wind; or to change the figure, sometimes they are as a broadsword, sometimes as a bludgeon, sometimes a rapier—so brilliant and beautiful they are occasionally as to quite bewilder the hearer.

Combs' syntax is occasionally eccentric, many of his words unusual, some of them not in the dictionary, a few he may like overmuch, as for example, "full-throatedly," "bottomed," "worthwhileness," etc., etc.—words I set down in my mental notebook as I heard them fall frequently from his lips. Such a vocabulary as Dr. Combs possesses can be acquired only by wide reading, hard study, and a great deal of writing. A hint as to this preacher's method: he told me he wrote for twelve years practically everything, now he writes practically nothing. He doesn't need to write, that is apparent. Some of the sermons he preached for us he prepared in his room at the hotel; he showed me how he did it. He took the pasteboard case that his shirts came in from the laundry—he says for years he has depended upon his laundry for his sermon-making stationery—and upon that rather cumbersome piece of pasteboard he sketched in slender fashion a sermon in outline. Just a few lines or heads, and all on a piece of pasteboard surface big enough to write the full text of the Declaration of Independence. Before going into the pulpit he transferred the outline to a hotel letterhead, carried this with him into the

pulpit, and consulted it very seldom in the course of his sermon. It all seemed very simple, very easy, and doubtless was —for him. But back of such ease is painstaking labor such as only Dr. Combs, his wife, and maybe an intimate friend or two, can know or appreciate.

IV. ASSET OF EVANGELISTIC PASSION.

I know not how it may be with George H. Combs in his own church Sunday after Sunday, but I do know that in the services with us he manifested an evangelistic power and passion that amazed me. Especially was this true in the invitational part of his sermons. Here he was direct, hortatory, appealing, winsome. He frequently gave a third and fourth invitation; what is more important, quite a number came after the second and third invitation. His evangelistic message was linked closely and securely to the great fundamentals of the faith which he preached dogmatically but with widest tolerance and gracious spirit toward those who might differ from him. Holding tenaciously to the miraculous he said he believed our attitude toward those who had intellectual difficulties with the miracles should be that of tolerance and "widest fellowship."

Dr. Combs is not afraid of humor in his sermons, he does not avoid a laugh when it comes in his way even at a Sunday morning service, neither does he turn aside to get a laugh. He is exquisitely tender at times and some passages in his sermons are fraught with pathos such as to stir his hearers to the deeps of their emotions. Combs' preaching is thoughtful. Those who hear him must think. He supplies much food for thought. His is an intellectual appeal but not scholastically so. In his earlier ministry he probably permitted the literary and rhetorical side of his sermons to sway him overmuch—indeed, he says this of himself. But today the content of Combs' sermon bulks larger in his conscience than does the form. The form can now take care of itself, it is "of age" so to speak. Combs is not a "literary preacher." He is a gospel preacher of persuasive power, whose message is always worth while and never commonplace in arrangement.

V. ASSET OF THE HUMAN ELEMENT.

George H. Combs is very, very human and for that I love him all the better. He tells with considerable chagrin how in his early ministry he sought for the Christian life a brilliant minded politician who was not a communicant but a regular attendant at his church. For that man the preacher worked overtime polishing his sermons, embellishing, ornamenting. One day this noted man said to Dr. Combs: "Doctor, I wish I had your scrapbook;" and as the pastor of the Independence Boulevard church told this, his eyes flashed fire. "Think of it, he wanted not my Christ, by my SCRAPBOOK, and" he added, "from that time Christ has been in my sermons more and my scrapbook less." I think we have often misjudged George H. Combs. I am sure I have. We have deemed him selfish sometimes because he lives so much to himself. As a matter of fact, he has had to live much to himself if he live at all. Physically he is not strong, never has been, probably never will be, though he is stronger now than he has ever been in his life. He is a bundle of nerves and as sensitive as a magnetic needle to anything that distracts or annoys. His strength is easily exhausted. He cannot spend more than two hours at a time in a social way without having to withdraw, go to his room and rest. When he is through preaching he is limp. The great and good people to whom this man ministers know, though perhaps only partially, this condition of their pastor's health and his high-tensioned temperament, and they have royally safeguarded and protected him, else they would not have him now.

Finally, to the many accomplishments of George Hamilton Combs there is a crowning one I wish he might be privileged to add ere God calls him home. I wish this man might be called upon some time to deliver the "Yale Lectures on Preaching." We have no man better qualified both by experience and natural gifts for that task than he, and as yet our communion has not been represented in that historic cause. Lecturing to preachers is a privilege that this magnetic minister much enjoys and in which he is superb. The memory of his address to our own ministerial association on "Preachers and Preaching" lingers with me as linger the flute-like notes of Tetrazzini in an aria I heard her sing five years ago in Covent Garden, London.

Greater praise than this I can pay no man.

First church, Bloomington, Ill.

France Learning to Call Upon God

In this time when many are losing faith in the power of good, as a result of the great war now overwhelming the lands across the sea, it is heartening to find a thinker who sees a silver lining within the present cloud of war. Mr. Vance Thompson writes thus hopefully in the New York Sun: "France has found unity, and has learned in the darkness to call upon God." In these two facts, he declares, there is a hint of what Europe may be. He states that he is hopeful also of Germany, Austria and the other powers engaged in the struggle but he writes of France because he knows more about her. We quote the following startling words from this article:

EXTRAORDINARY things—things that had seemed impossible to the wildest prophet or dream-reader last July. There is no exaggeration (for I have no need of it) in saying that a new France has been born—as in war-pains unspeakable. For fifteen years France has been in the hands of the politicians, whereof you know.

When you looked out of your window what you saw was moral, political, social anarchy.

Came the war.

France had done brave things in every sphere of human activity. Her musicians were in the front of all nations; she was at the head of science and scholarship; from painting to flying she led; but it seemed that her high spiritual destiny was to end in the gutter and the mud, and that her political destiny was to die in the appetites and greeds of the politicians.

MEN REBORN IN A DAY.

In a day—in an hour—war knit together the old energies of the race. (And it was a strange thing to see laughter die in France. After the first horror of unexpectedness was conquered, the faces of men and women were wiped clean of fear and, also, of laughter—as soap-suds is wiped from a plate. It was strange to see the new faces—grave and steady, awed but courageous. Faces of Gaulish men and women.)

The old energy came back; and the old unity. Priest and Socialist, cleric and revolutionnaire, were merely Frenchmen. And the old high idealism came back. It was a strange thing—unfamiliar and uncomfortable—to the middle-aged generation.

CROWDS THRONG NOTRE DAME.

Some day the history of the war will give a page to that strange scene when Paris—the shrill, derisive Paris you know—swarmed and jammed its way into Notre Dame. And they filled the vast cathedral, from wall to wall. They hung like bunches of grapes on the ancient pillars. And outside the parks and the square were black with humanity—kneeling.

No matter what happens to France, she is facing things in a new way.

If this war were merely a dirty squabble of greeds—trade-grabbers jostling for places in the sun—there would be small hope for civilization. But the men who have watched it—as I have—coming slowly to an issue, since 1907, know it is the inevitable struggle between the old forces of democracy and armed aristocracy. And it is already bearing fruit in all the nations. I know more about that in England and France, but I am sure it is true of the others. Humanity is knit pretty close in these days. . . .

NATIONS "SHED SELFISHNESS."

In the first anger and surprise of war lots of foolish, bad things were said and written in England, as elsewhere. What you hear now is different—and what you read. I think Lloyd-George voiced it first; and his words are worth knowing. He said the nations were "shedding themselves of selfishness," and making a new Europe—a new world. That view is worth while. And the newspapers are dropping the tone of brag and anathema. The London "Times" in a fine way denounces those who exult over the enemy—or envy them. This article in The Times—and if you know that essentially English newspaper you will agree with me—shows definitely how new and splendid an ideal has risen up in the public mind of England. A new ideal has risen where there were sloth, obscurity, and fatted insolence. You can see it in this: "The comparison we have to make is with our own ideal, not with other existing men or nations. It does not matter whether we are inferior or superior to them in any respect; it matters only whether we are doing our best to reach our own ideal. In that effort men and nations alike would neither hate themselves nor others, but only forget themselves and all comparisons with others; and when comparisons were forced upon them by the struggle for life they would not suffer them to trouble the peace of their souls with pride or hate or envy."

Flying Above Europe's Battle Front

BY JOHN T. McCUTCHEON.

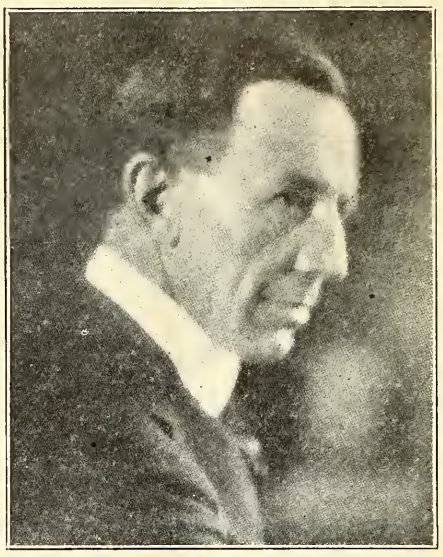
Mr. John T. McCutcheon, cartoonist for the Chicago Tribune, was sent to Europe by that paper a few weeks ago. He had often since the beginning of the war expressed a desire to go up in one of the war aeroplanes, but he did not dream that such a desire would ever be gratified. To his surprise, a German aero captain took up the matter at once with his general, and the following narrative, from the Tribune, indicates the result:

"WHICH one of you gentlemen wished to go up?" asked Capt. Walter, chief of the flying corps. I was indicated as the candidate.

"This is the man," said Consul Robert J. Thompson, American representative at Aachen, who was one of our party. "He is the only one of our party who is not married."

"We will use this 'double-decker' over here," said Capt. Walter, "and you will be taken up by one of our greatest flyers, Ingold. He has made many records for Germany. For a long time he held the endurance record, having flown for sixteen hours without landing. We have now beaten that record, however."

The captain led the way across the field to where a great, massive, gray biplane was standing. I was impressed by the strength and size of it. No American machine that I had ever seen was nearly so heavy and strong. A crowd of aviators, staff officers, and our party of civilians followed and watched the preparations for the flight.



Mr. John T. McCutcheon

MAKING READY.

"What size is your hat?" I was asked, after which a leather helmet was given me to try on. It seemed all right, but the captain sent for another. Evidently it was important that the helmet fit properly. Two pairs of goggles were tried on before a snug and secure pair was found. Then a Bavarian staff officer gave me his leather coat to slip on over my heavy ulster. It came only to my hips, and the effect was such that I looked like a tribesman from central Asia.

"This coat has my officer's shoulder straps," said the owner of the coat, "so that if you fall into the hands of the enemy you will be treated as a prisoner of war and not a spy. If you were captured in civilian clothes you would be shot as a spy."

I was conscious of a new thrill of interest. It was evident that going up along the battle front was not entirely devoid of serious possibilities.

Another officer then brought a woolen muffler, which was wound tightly around my neck. The goggles were given a final adjustment to see that they were windtight, and I was asked to climb on board.

Ingold had already taken his place in the rear seat, a sort of cockpit, above which only his head and shoulders appeared.

A SWIFT CLIMB.

The engine was started, and there was a tremendous roar as the speed of the great propeller forward was speeded up and slowed down in a preliminary test.

In another moment the roar rose to a high key and the aeroplane moved forward with increasing speed and within only a couple of hundred feet left the ground.

We climbed swiftly. In an incredibly short time the houses and wagons and roads below shrunk to toy proportions. A long wagon train of ammunition became tiny objects on a white road, which stretched off for miles to the north. Railway trains, loaded with troops, contracted in size until they were toy trains.

I did not know what the pilot's instructions were, but at first we flew northward, away from the battle front, just to the south of Laon. This was a distinct disappointment. But all the time we were climbing to higher altitudes, and I soon realized that the wind was fitful and treacherous. The machine gave sudden and disquieting lurches, and occasionally would fall for a few feet. . . .

Below me, like a relief map, stretched the vast plain, dotted with clusters of houses, with railways and roads and checkered with beautiful fields and patches of wood.

Ahead of me was the propeller, but so high that the blast of air from it passed over my head. In my pocket there were two handles of steel to which one might cling, and along the forward edge of the pit was a leather-padded rim that would break the shock of a bad landing. There was no altitude gauge in my compartment and so I could not determine how high we were. Above me the clouds were very close, and the expanse of country unfolding below me was vast.

THE GREATEST BATTLE FRONT IN HISTORY.

When we swung about we were several miles north of Laon. In a wide half circle we sheered about until the city lay dead ahead. We were still climbing, probably for the serener air levels above, and the wagon trains and long lines of motor trucks below were microscopic in size. Soon we passed the aviation field and left it behind. This meant that we were to fly south of Laon and thus see the greatest battle front that has ever been known in history.

The town of Laon is perched on a hill 600 feet high. The great cathedral, rising 200 feet above the street levels, dominates the town as the Cologne cathedral dominates Cologne. From its towers one may see Paris, and from the chateau, or prefecture, where the general's staff is quartered, one may see, day and night, the fierce artillery duel that is rising six or seven miles to the south. And yet, notwithstanding the crowning eminence of the town and its cathedral, they now looked like toy houses far below. The cathedral had become squat and had flattened out to the altitude of the smaller buildings around it. It seemed incredibly small. The great normal schools which now are field hospitals and which look off from the rim of the crescent hill across the rolling valleys and hills to the south were like miniature blocks which seemed hardly to be higher than the valleys below them.

Elevations had flattened and instead of hills the country to the south of Laon was like a plain, crisscrossed with roads, spattered with houses and villages and checkered with green and yellow fields. Off to the south was the ribbon of the Aisne, along which the mightiest battle of the ages has raged for weeks. Farther away to the southwest were the dim outlines of Paris, seventy miles away.

TRAGEDIES ENVELOPED IN SMOKE.

It was a wonderful sight. Human beings were specks, and I could not see the tragedy of their movements, but the huge clouds of belching smoke from the French and English batteries and the answering bursts of unfolding white billows from the German batteries told how savagely the great artillery duel was raging and meant that at every moment men were being torn to pieces and others were soon to be carried away from the field on stretchers. . . .

The noise of the motor in the aeroplane was so great that it drowned the sound of the firing. I could not hear the deep growl of the guns. And if by any chance a balloon gun of the allies had bombarded us as we flew, we could not have known it until we saw the white balls of smoke around us or felt the sudden and violent convulsion of the air. And if a hostile aeroplane had hovered over us, as the events of the next hour proved to be possible, we could not have heard the noise or felt the throb of the propellers.

Ingold steered the plane south of Laon, passing over the Faubourg d'Ardon at a great height and swinging off in a wide circle as we reached the edge of Bruyere.

BACK TO EARTH.

In the skies there was no sign of a hostile flyer, although at that moment a French machine was rising into the clouds from somewhere back of the line of battle.

As we passed over Laon, northward bound, I felt the head of the machine dip and start on its long and gradual drop to the aviation field, which at that height was so tiny that the long white cross of bunting on the ground was a mere mark in the flat plains. The wagon trains still crept in, a procession of ants, and the toy engines were still pulling their endless trains of wounded going north and of fresh troops coming south.

We made a beautiful landing on the white bunting and bounced along for a few rods until the machine was safely on its wheels. Then a wide swing about and in another moment we were climbing out. The flight was over and I had the happy consciousness of having safely undergone an experience which, of all others, I would rather have had than any other in the battle zone. A crowd gathered about the machine as I got out of my leather coat and the helmet of leather.

It was then that we saw for the first time the French flyer high in the clouds to the south of us.

Christianity's Advance in India

With a Statement of Some Obstacles to be Overcome in that Country.

BY GEORGE W. BROWN.

A CENSUS report is not usually considered interesting reading. But there are usually a number of interesting things to be found in an Indian census report. I have to hand the report for Central India. Central India as a whole is one of the most difficult fields in all India. This is because it is a group of native or feudatory states, the rulers of which have certain rights, but are not permitted to do all things they might like to do. There are twenty-nine states considered of sufficient importance to be named in the report. There are many others, some of them merely a village or two in size. The total population of Central India is a little over nine millions. It is of importance to us because it borders on much of our field.

Part of a Dispensary and Hospital in India.

The petty rajas or kings are all non-Christian, most of them Hindus. They are on the whole very much opposed to the preaching of Christianity in their territories, though some of the larger ones permit preaching. The chief mission at work in this area is the Canadian Presbyterian, and they are a fine lot of missionaries. They find most ready entrance through their medical work, for this mission believes much in the missionary doctor. Another opportunity for entering a field is found in their uplifting work among the jungle tribes, and many of these have been turned to Christ.

SOME CENSUS REVELATIONS.

But to the interesting things in the census report. One of them is that some of the petty rajas and village owners gave particular instruction before the census was taken that no one in the village was to report himself as a Christian. So many Christians reported themselves as belonging to the caste in which they had been born. In some cases this matter was found out and corrected. But prejudice, though strongest against Christians, was not confined to them. There are several dialects of Hindu. One of them is known as Urdu. It differs chiefly from the other dialects in having many Persian and Arabic words in it, in its use of the Persian or modified Arabic character instead of the ordinary Hindu character, and in being the tongue of the Mohammedan community. The census officer tried to find out the number of persons speaking each of the different languages and dialects. In the chief Mohammedan state in the group there was a strong feeling that simply because the state was Mohammedan, all the subjects thereof should be returned as speaking Urdu, regardless of the actual facts. The census officer insisted on recording the truth, and then the matter was taken up in one of the leading Mohammedan papers, and an attempt was made to make political capital out of the affair, since the census officer was thus trampling down the sacred and inalienable rights of the Mohammedan religion!

EARLY MARRIAGE THE RULE.

As in other parts of India, early marriage is the rule, especially among women. At the age of twenty, 84 per cent of all the girls are married. Those who are not married by the age of twenty are as a rule either defective physically or morally, or else immoral. And so the census report goes on, "It may thus be said without exaggeration that ordinarily a genuine 'old maid' is unknown in the Agency except among Christians or others." "Others" refers to Parsis and few of the reformed Hindu sects, whose numbers are quite small. Yet the Hindus are themselves becoming conscious of the great evil these early marriages entail, and a certain social reform society in the area has advocated a rule that the minimum age of marriage for boys should be twenty and for girls sixteen, but there is no public sentiment to support them, so the rule will be for a long time unheeded.

Widows there are in abundance, from a month old upward. Except in the castes considered low in the social scale, widow remarriage, even of the mere child widows, is rare. Hence non-remarriage of widows, like the seclusion of females, is an index to one's position in the social scale. Tribes which formerly practiced widow remarriage are gradually abandoning it.

To persons interested in missions, of course, the most interesting matter is that connected with the spread of Christianity. The superintendent of the census feels that while progress has been made in the conversion of the inhabitants to Christianity, this progress will be checked, because the castes from which converts have been chiefly drawn are being gradually drawn into the vortex of orthodox Hinduism, and their conversion will be continually a matter of more and more difficulty. On the other hand the returns of the chief mission at work in the area show a steadily increasing number of converts. But here is what the census officer has to say in regard to the spread of Christian influence in general.

CHRISTIANTY SPREADING.

"While on the one hand circumstances militate against the rapid extension of Christianity through the agency as an active religion, the extension of civilization will tend to facilitate the spread of its educating influence, and this is more apparent every year. Although the states of Central India are very conservative and more slowly permeated than British India by the influence of western ideas and ideals, yet the steady rising of the ethical plane due to this influence is sufficiently obvious."

As to actual results achieved, the report remarks that the Canadian Presbyterian Mission had increased its adherents by over 1,200 during the last decade, a gain of 127 per cent. Surely this is something worth striving for, especially when one knows that all possible forces short of absolute murder are brought to bear to prevent people from becoming Christian, and it is with the utmost difficulty in many places that one may preach. For us who live in British territory where restrictions are less numerous, the encouragement is great. We too have had a large growth in the same time, though the Canadian Mission is a few years older than ours and has a large number of missionaries at work.

Jubbulpur.

Two Poems

By Thomas Curtis Clark.

DARKNESS AND LIGHT.

The man who hath within
No guiding light,
Walks 'neath the blazing sun
As in the night.

Whom God illumines dwells
In undimmed day;
Through storm and night he treads
A clear, sure way.

—From The Sunday School Times.

THE OPTIMISM OF FAITH.

Above the raucous cries
Of world-old wrong,
Faith hears, in accents deep,
Truth's battle-song.

Athwart the fearful gloom
Of sin's black night,
Faith hears, slow-conquering,
Love's kindly light.

—From the Christian Messenger.

THE CHRISTIAN CENTURY

EDITORIAL

DON'T APOLOGIZE!

WHATEVER else you may do, brother pastor, or fail to do, when you go into your pulpit on Sunday, March 7, do not apologize to your people because you are asking them on that day to give money for foreign missions. It is no time for a whining tone. It is no time for "ifs or ands" or any kind of qualifying phrases.

It is a time for a straight thrust at the pocket-book and the bank account through the conscience. If anybody pleads hard times, you are to plead the incomparably harder times of the missionaries and the missionary cause!

If anybody complains that his income is cut down, you are to declare it as the will of God that in these days of world-wide suffering every Christian's expenditures ought also to be cut down, down to the bone of absolute necessity, so that he may have even more than in ordinary times to give to Christian work.

It is time for churchmen to practice a sane but drastic asceticism. The mission work of all Christendom rests upon the American Church while Europe is at war.

If Christ's churchmen fail this year to support His work adequately it ought not be because you, brother minister, fail to show them plainly their unprecedented privilege.

COLLEGE CREEDS.

OUR ATTENTION was recently called to some correspondence in which the president of a college among the Disciples asked for suggestions regarding some form of agreement or bond that should insure contributors to the college against the danger of any future departure from the form of doctrine held at the time of the gift.

The statement was made that donors to educational institutions might desire to have their gifts so safeguarded against the danger of being used to support teachings contrary to their views. This college president offered as a suggestion to meet the emergency a creed of some eight or ten articles such as almost any individual Disciple would be willing to endorse as a private expression of his religious views.

We think it would have been an interesting adventure for any man to have offered Alexander Campbell, W. K. Pendleton, O. A. Burgess, James A. Garfield, B. A. Hinsdale or any other of our pioneer educators a creed of this sort with the suggestion that it should be embodied either in the charter of a college or in any agreement made between the institution and a donor. The Disciples have certainly drifted a long way from their original moorings to be able to contemplate without indignation such a perversion of their earlier ideals.

The difficulty with such a creedal statement in connection with any educational institution, congregation, missionary society or other Christian organization, is that it is both futile and subversive of the fundamental principles of the Disciples. It is futile for the reason that if our simple principle of faith in Jesus as Lord and Savior is not sufficient to hold an institution or an individual to loyalty, then no set of propositions, however elaborate they may be, can accomplish that purpose. And it is subversive of all that is basic in the history of the Disciples because we have always insisted that there was but one item in our faith which we cared to make a test of fellowship, and that any addition to that central confession was impertinent and arbitrary.

Another evil feature about all such creed-making in the administration of educational trusts is the fact that no man can write a creed which does not have to be revised within a generation. It is a singular fact that the very people who have contended for "the creed that needs no revision," meaning by that the simple confession of faith in Christ, could gain their consent to elaborate a new creed which is bound to make trouble for their educational foundations within a generation.

Donors to religious institutions, like donors to every other good work, must either trust to the wise and faithful administration of funds by those to whom they are committed or else keep their gifts to themselves. There is no way of endowing an opinion or of entailing a dogma. The truth of the gospel may be trusted to vindicate itself to every generation. And a man of means must be singularly distrustful of the truth he holds if he cannot commit it in the spirit of Jesus to the men who are charged with the administration of educational funds.

We will not go back upon the fundamental principle of our religious history. Having come out of Egypt we will not now return to the flesh pots of the past.

THE KIND OF PREACHER WANTED.

SOMETIMES we hear of the care which churches ought to exercise in the choice of ministers lest they should find in their pulpit a man of unsound and latitudinarian views. In a certain type of religious journalism one reads frequent references to the necessity of choosing with care the men who are to be the interpreters of the Word of God.

This is proper and right. No church wants a minister who is lacking in character, in education, or in loyalty to the Word of God. The gravest danger is likely to arise in the instances in which these requisites to ministerial success are neglected.

But if some of our churches are careful to choose men who are "sound" in the faith, meaning by that expression an adherence to the orthodoxy of a past generation, a literalistic interpretation of the Bible and a legalistic message, there are other churches, and their number is increasing, that demand a different sort of leadership and are careful to secure what they need.

Recently a letter came under our observation which was representative of this newer and growing class of churches. It was written by an elder of the congregation, the superintendent of county instruction, and it set forth in unmistakable language the desire of the church to secure a man modern enough in preparation and in spirit to meet the needs of the time. It was specified that he should be an educated man, one broad enough in intellectual horizon not to be scared at evolution and the higher criticism, capable of meeting educated men upon their own level of thinking, and acquainted in some adequate way with the great social movements of the time through which Christianity is so urgently and effectively expressing itself.

This church officer represents the point of view of a very large and increasing number of laymen in our churches. The average intelligent Christian desires to sit under the preaching of a man who has faced without fear the burning questions of scholarship and of the social order and is trying to give them an adequate and convincing interpretation.

No such layman wants a minister who is either an intellectual coward or shirker, one who trifles with truth thinking to keep friendly with everyone thereby, one who backs under the protecting cover of dogma at the approach of an idea. The day of such a ministry is rapidly passing. The churches are asking for men of consecration, intelligence and courage. For such men there is a great and growing place in the ministry of the Disciples, as in that of all the churches.

THE PEACE SPIRIT.

THE Church of Christ is set for the promotion of peace. Its Master was hailed as the Prince of Peace and the bringer of good will among men. The terrible collapse of international amity in Europe has aroused in the hearts of Christian men of all the neutral nations, and especially in the United States, the desire to stop the conflict and to bring in an honorable and lasting era of peace.

It is now acknowledged by most of those who speak and write upon the subject that the armaments of the European nations now contending were the most serious element among the many that caused the war. Every ship added to the fighting force of a navy is an added argument in favor of conflict. Every regiment of men enlisted and every cannon cast strengthens the possibility of war.

Yet so strong is the obsession of militancy even in America that people who on general principles are advocates of peace join the clamor for an increased army and navy with the

affirmation that America is now able to see how necessary a strong war footing is to safety. It is difficult to understand the logic of such statements. An adequate police force we may need by land and by sea for emergencies such as occasionally arise through labor disturbances or the necessity of safeguarding our citizens in other parts of the earth.

But we neither need, nor can we secure a larger army and navy except at the price of conscription. The average American citizen has little use for the routine of military or naval life except when he feels there is need for it. The men who enlist in the army and navy in such numbers under the stimulus of a war rumor, such as we had a few months ago on our southwestern border, desert again the moment the scare subsides; and the business of recruiting is constantly the despair of the sergeants at the recruiting headquarters.

The war lobby, supported by the makers of arms and ammunition and the money lenders, keeps up its ceaseless agitation regarding the danger of war and the need of preparation. This war party is equally active among all the nations, for it knows no country. It has had its way with unhappy Europe in a manner which no man ten years ago would have believed possible. It will embroil America with Germany, with Japan or with any other nation if it can possibly do so. But if war arises with any other people it will be because we have been seduced by this war party into those very acts of preparation and aggression which are always the prelude to conflict.

If America comes to the issue of arms with any other people on earth the fault will lie with us and our selfish and criminal instigators of animosity.

IOWA'S RETURN.

IOWA'S famous mulct law, passed nearly twenty years ago, the effect of which was to inhibit the operation of the Prohibition law that had made that state celebrated in the pioneer days of the Prohibition movement, has now itself been repealed by legislature.

This brings into force again the fundamental Prohibition statute, and adds Iowa to the list of states in which the saloon is outlawed.

It is interesting to recall that Governor Drake, whose signature carried the mulct law into effect, was a Disciple, and that Governor Clarke, whose signature now repeals it, is also a Disciple.

JUDGING "BILLY" SUNDAY.

AS a phenomenon requiring to be analyzed and judged the Rev. "Billy" Sunday has set the opinion of the whole American Church crossways. Some declare that he is profane, mercenary, shifty, "a very defective Christian," a plagiarist, a hypnotist, impertinent, a plyer of a trade.

Others welcome him as a prophet of God, a vessel of divine wrath and grace. They say that his language is no more profane than was Jesus', that his generosity is shown in his giving to the Lord a tenth of all that he receives, that he is as sincere as any man, that his whole ambition is to serve Christ who has with marvelous grace saved him.

Still others are able to make many interesting combinations of those diverse judgements. One religious newspaper, published in Chicago, calls him a great many names and then abruptly closes its editorial with the simple declaration that if Mr. Sunday comes to Chicago that paper will heartily support him, will pass no criticism upon him, and will allow no other body to criticize him through its columns. No reasons are given for the promise of such unqualified loyalty.

The Christian Century has little if any interest in the discussion of Mr. Sunday's personality and motives. After the Church is done with Mr. Sunday's personality there will have to be considered Mr. Sunday's significance. In that discussion we have profound interest. We can perhaps suggest the opening questions in such a discussion.

What does it signify that the modern Church produces such an evangelist as Mr. Sunday? After all, Mr. Sunday is not to be judged as a mere personality; he is to be judged as a sample of the fruit that the modern Church produces. It is a great illusion to imagine that Mr. Sunday is unique. He is essentially no different from all modern revivalists. His alleged profanity, mercenariness, and other such qualities are but idiosyncrasies, not essentials.

The essential thing about typical modern revivalism is its artificial manipulation of the stimuli of mass psychology as a means of reaching the individual.

The question to be asked about "Billy" Sunday is the same as the question to be asked about Mr. Scoville or Mr. Chapman or any other revivalist: What is to be said about a religion that has to propagate itself that way?

To our mind modern revivalism is the Church's confession that its membership is lacking in inner spritual life. It reveals the fact that our religion is not individualized, that the locus of our motives is in an artificial group rather than in our individual souls.

Mr. Sunday has special significance because he makes this hollowness of our spiritual life so much more obvious than does any body else.

EAGER FOR SPIRITUAL MESSAGE.

THE hunger of our people for a spiritual life would be pathetic if it were not so heartening. Our first page editorial this week refers to the widespread interest awakened by our recent series of articles in which we undertook to set forth the outlines of the spiritual task to which Disciples of Christ seem to be divinely called. Many pages would be required to print the letters we have received. But we cannot forbear to quote these three, not for self-praise but because they indicate the quality and tread of sentiment among the Disciples.

A Missouri pastor writes:

> You have discovered the true irenicon. Our divided Disciple household can be reconciled by your interpretation of the principles of our movement. We have a great plea—far greater than we have realized—and we have not been equal to it. Your articles should be printed in book form and circulated by the tens of thousands among our people.

A minister in one of the most important city churches of the brotherhood, writes thus:

> I have thanked God a hundred times for those articles. You know how enthusiastic I have always been for the "Century." I have always believed that you were leading us aright, that you were taking us forward in the way God would have us go. But I always felt that you were taking us away from the historic ground of the Disciples, and I believed it was right that you should do so, for those historic contentions had lost their appeal to me. Imagine my gratitude and joy when I opened my eyes to find that this "progressive" movement of ours led directly to the ground on which Thomas Campbell stood! You have rendered me a service for which I cannot ever fully reward you.

An accomplished woman writes:

> Oh, how we need your message of the spiritual life! Our former pastor was, I think, groping after just such a message as you are giving us in this series. I wonder if he is a subscriber to the "Century." If he is not, I wish you would send him the copies containing this series and send the bill to me. I am sure he is hungering for just such spiritual bread as this.

CHINA PRAYING FOR EUROPE!

EMBARRASSED missionaries in China who know not what to say when the "heathen" point to warring Europe and ask if that is what Christianity means, welcome gratefully the proclamation of President Yuan Shi-Kai appointing a national day of prayer to the Christian's God for the peace of Europe. It gives the missionaries a chance to make confession to God, in the ears of the Chinese, that Christendom itself is far from being Christian.

One can hardly imagine a more remarkable token of the new day in China than is this proclamation of her President.

Native Christians and missionaries are thus enabled to make clear the distinction between Christianity itself and those who profess it, and to set forth the opportunity faced by every oriental nation to overtake and, perhaps, overpass Christendom itself in embodying the grace and principles of Christ.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Would Make Chicago Religious Center.

J. Gilchrist Lawson, the head of the Family Altar League, has interested religious leaders considerably with his plan of erecting in Chicago a great building to be the home of the Federal Council of the Churches of Christ in America. Dr. Biederwolf, who is secretary of the commission on evangelism, has agreed to submit the plan to the council at the next meeting of its executive committee. Mr. Lawson proposes that the building should be built on lines similar to those of the British Museum and that a great religious research library, the greatest in the world, should be housed in this building.

Dr. Eliot Says Church is Inefficient.

In an address before Philadelphia Unitarians, Dr. Charles W. Eliot charged the church with impotency in the face of the present war and said the war had in part resulted from the message of fear that has been presented by the church. His address has been published in pamphlet form by the American Unitarian Association. Dr. Eliot says of the "future religion": "It is a Christianity which will be the friend and ally of all that is good and ennobling in literature, science and art, and will avail itself without fear of all the new means of teaching and helping men which successive generations shall discover, and of all the innocent enjoyments and social pleasures, while resisting effectively every unwholesome or degrading influence on human society. It is a Christianity which will recognize that the pursuit of happiness in this world is legitimate for every human being, and that the main function of government is to protect and further men in that pursuit by securing to the community health, education, wholesome productive labor and liberty."

Teach Ethics to Young Ministers.

A course on the professional ethics of the minister will be inaugurated shortly in the Union Biblical Institute which is connected with Defiance College, an institution of the "Christian" denomination. It is stated by the authorities of the college that there is much friction among ministers because of unfraternal conduct and that ministerial courtesy needs more accurate definition. There is no textbook on the subject and it is stated that there is nowhere else in the United States where such a course is being given.

Minister Wins A Thousand Dollars.

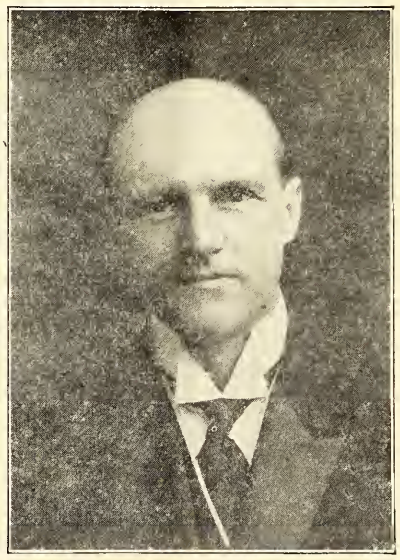
Rev. Robert A. Ashworth, pastor of the First Baptist church of Milwaukee, recently won a thousand dollar prize for an essay on "The Union Christian Forces in America." His statement contained 55,000 words. The prize competition was conducted by the American Sunday School Union of Philadelphia. The essay will be published in book form.

Dr. Broughton To Return to America.

Dr. Len G. Broughton, pastor of Christ church, London, who has been ill and recently resigned, has accepted a call from the First Baptist church of Knoxville, Tenn. He is expected in the United States before the end of February. The Knoxville church makes arrangement for a salary of six thousand dollars. Dr. Broughton will rest for a month before taking up his work at Knoxville, but expects to assume active work there about April 1.

Moody School Calls New Teacher.

The Rev. Robert McWatty Russell, D.D., LL.D., president of Westminster college, has just accepted the call of The Moody Bible Institute of Chicago to the Chair of Doctrine and Homiletics, and also will be associated with the dean, Dr. James M. Gray, and other members of the faculty, in evangelistic and Bible conference work throughout the country as well as in the editing of the Christian Workers' Magazine. Dr. Russell is a native of Pennsylvania, where he received his college training and acted as principal of McKeesport academy before graduating from the Allegheny United Presbyterian seminary. He has held two pastorates, one for six years in Caledonia, N. Y., and the other for nearly sixteen years in the Sixth church of Pittsburgh, both being marked by evangelistic and missionary enthusiasm. During the period of his Pittsburgh ministry his church contributed more than $1,000,000 for home and foreign missionary purposes. In 1905 Dr. Russell accepted the presidency of Westminster college, since which time the plant has been completely renovated, and a total of more than $200,000 secured for betterment and endowment. Dr. Russell represented his denomination at the Pan-Presbyterian Conference in Edinburgh in 1896, and served as moderator of the General Assembly meeting in Atlanta in 1913.



Mr. Charles M. Alexander, famous gospel singer, who is leading in the work of the Pocket Testament League in England.

Pastor Plans to Fight Saloons.

Rev. Charles F. Wishart, pastor of the Second Presbyterian Church, of Chicago, announces that his church is planning a program by which it will enter into competition with saloons in its neighborhood. According to Mr. Wishart a recent survey revealed the following conditions in the district bounded by Sixteenth and Twenty-sixth streets and State street and Lake Michigan: thirty-three saloons, three churches, free lunch served in every saloon, twenty-one saloons furnish music, nineteen tolerate gambling, ten have private back rooms and four are equipped with booths."

Church Mission to Japan Closed.

Dr. Shailer Mathews and Dr. Sidney L. Gulick have finished their work in Japan as the envoys of the Federal Council of the Churches of Christ in America. Dr. Mathews spoke to large audiences at the Imperial university and at the Waseda university, where he discussed certain aspects of American life. He was the guest of Count Okuma at a luncheon. The addresses given in Japan have done much to help establish confidence in Japan in the good intentions of the United States.

Blind Song Writer Dies.

The life of Fanny J. Crosby, the blind hymn writer, has been a tragic one. She has been blind since childhood and has lived to the age of ninety-four years, dying recently at her home in Bridgeport, Conn. Among her songs in use in the churches today are "Jesus Is Tenderly Calling Today," "All the Way My Father Leads Me," "Awake, Awake," and "Jesus, Keep Me Near the Cross." The writer's blindness is implied in some of her songs, as is especially manifest in the following verses:

Some day the silver chord will break
And I no more as now shall sing;
But Oh, the joy when I shall wake
Within the palace of the King.

And I shall see Him face to face
And tell the story—Saved by grace,
And I shall see Him face to face
And tell the story—Saved by grace.

Fanny Crosby wrote 8,000 hymns of Christian worship which are sung throughout the world in Protestant churches.

Extension Fund for Church.

The trustees of the Christian Publishing Association of Dayton, O., the official publishing agency of the "Christian" denomination, met in Dayton recently to plan the raising of an extension fund of twenty thousand dollars for home mission work. Twenty per cent of the profits of the church publications go into this work. They plan to increase the circulation of the Herald of Gospel Liberty by 5,000.

Prayers for the Dead.

The Archbishop of Canterbury, the Primate of England, has issued a statement approving prayers for the dead. The Bishop of Stepney has compiled some prayers under the title, "A Memorial Service for Those Fallen in War." These prayers the archbishop approves, and he also offers to consider favorably other prayers submitted to him by the clergy. He said: "I desire loyally to maintain the distinction markedly drawn by Bishop Andrews and other great Anglican divines, between those beliefs based upon definite Scriptural proof, the teaching of which is incorporated in our public formularies, and on the other hand opinions and beliefs which fall short of such definite proof." The Primate concludes by saying that the whole matter is so important, and so much depends upon our practical action at this solemn time being at once "wise, faithful, and tenderly considerate," that he shall be glad to give further counsel on the subject to any of his diocesan clergy who may desire such help.

Dr. F. E. Clark Stirs Chigago.

The coming of Dr. F. E Clark, founder of the Christian Endeavor movement, has aroused great interest in Chicago recently. The evening that he spoke at the Moody church the crowd was so great as to overflow until four auditoriums in the neighborhood were filled. Dr. Clark has seen the Christian Endeavor movement grow from twenty members until it now numbers 80,000 societies with 4,000,000 members. Dr. Clark spends his time visiting societies in different parts of the world and is said to have traveled two million miles in this work. Dr. Ozora S. Davis spoke the same evening and he said the chief asset of Christian Endeavor was the spiritual character of the founder who had imparted of his spirit to the movement.

Book Causes Agitation.

Two Baptist papers, the Baptist World of Louisville, and The Standard of Chicago, are engaged in a discussion just now over a book by Professor S. J. Case that has recently been published by the University of Chicago Press. The title of the book is, "The Evolution of Early Christianity" and its author is a teacher in the Divinity School of the University of Chicago. The Standard endorsed the book, whereupon the World made charges of Unitarianism against Dr. Case and took The Standard to task for its sympathetic review of the book. The Standard, in its reply, says that the World does not seem to know the difference between history and theology.

Baptist Pastor Willing to "Take Orders."

A highly significant consequence of the consecration of the Bishop of Spokane which recently took place in Chicago and the pulpit message delivered on that occasion by Bishop Lawrence of Massachussetts was a sermon preached in Hyde Park Baptist Church, of Chicago by its pastor, the Rev. Charles W. Gilkey, in which he took the objective fact of the consecration and the interpretation of the office of the bishop given in the Bishop's sermon, as the only standing ground for a reasonable Christian unity. He professed himself willing to be found within this "inclusive circumference" of faith, and furthermore prophesied that the solution of unity must come, if it ever comes, in this direction. Mr. Gilkey's congregation in Chicago is composed largely of university professors, and more than thirty ministers of various denominations are members of it. He is a graduate of Harvard University, has studied and taken degrees in German universities, and is a close fried of Dr. Page, who became the Bishop of Spokane.

Protestant Missions Not Failure.

A Catholic organ asserted last fall that Protestant missions in Cuba had been a failure. It made the statement that the Episcopalians had spent a hundred thousand dollars a year in that island and three other denominations almost an equal amount. The paper said, "There were no Protestants then; there are none now." The Spirit of Missions has brought together statistics from several of the boards operating in Cuba and publishes them. From 1904 to 1914 the Episcopal mission shows an increase from 6 to 50 congregations, from 75 to 1,300 Sunday-school pupils, and from 200 to 1,800 communicants. The contributions for self-support have gone up from $1,000 to $28,000 per year. The largest expenditure the denomination has made is $35,000 per year. There are 3,686 Methodists in the island and other denominations have prospered correspondingly.

Dr. Forsyth Recovering.

Dr. Forsyth of England has been ill recently and went to Matlock for treatment. He has just returned home with his health greatly improved. Dr. Forsyth resumes his duties as principal of Hackney college with the new term.

Dr. Mann Elected Bishop.

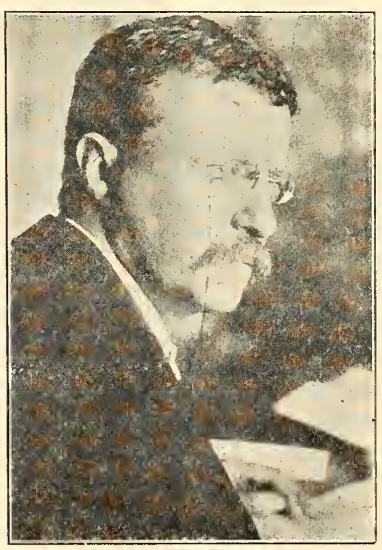
Rev. Alexander Mann, D.D., has been elected bishop suffragan of Newark. He comes to the episcopate from being rector of Trinity church, Boston, which was the church once the scene of the labors of Phillips Brooks. Dr. Mann is the son of a bishop, his father being now the missionary bishop of southern Florida. He took his B. A. at Hobart college and graduated from the General Theological seminary. He declined election as the bishop of Washington in 1908. He was president of the House of Deputies in 1913. His nearest competitor in the election was Rev. Edward L. Parsons, D.D.

THREE PRESIDENTS ON MISSIONS.

President Harrison (after a speech by Miss Singh, an Indian convert, at the New York Ecumenical Conference), "If I had a million dollars and had invested it all in missions and this was the only result, I should not want my money back."

* * *

President Roosevelt: "When I came back (from Africa), I wished I might have conveyed my experience to those people, often well-meaning people, who speak about the inefficiency of foreign missions. I think if they could have realized but the tenth part of the work that had been done they would understand that no more practical work, no work more productive of fruit for civilization, could exist than the work being carried on by the men and women who give their lives to preach the gospel of Christ to mankind."



Ex-President Roosevelt, who declares that no more productive work is being carried on for civilization than that being done by missionaries of the Cross.

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President Taft: "Until I went to the Orient I did not realize the immense importance of foreign missions. No man can study the movement of modern civilization from an impartial standpoint and not realize that Christianity and the spread of Christianity are the only basis for hope of modern civilization in the growth of popular self-government. In the progress of civilization you can not over-estimate the immense importance of Christian missions. If in China today you try to find out what the conditions are in the interior, you consult in Peking the gentlemen who are supposed to know; and where do you go? You go at once to the missionaries."

Bishop Protests Divorce.

Bishop Moreland of the Episcopal church in California has been making a study of the divorce situation in his state. He finds that in 1910 San Francisco broke the divorce record of the world with one divorce to every 2.9 marriages. The increase in the last three years has been 400 per cent for Los Angeles and 486 per cent for Alameda. The bishop has also published statistics showing how many remarriages were performed by the different denominations. He gives the order as Methodist, Presbyterian, Baptist, Congregational, Lutheran, Roman Catholic and Episcopal. Forty per cent of the children in the orphanages of the state come from divorced parentage.

Baptists Go to Coast.

Many religious gatherings will go to the Pacific Coast this summer on account of the Exposition. The twenty-second Convocation of the Baptist Young People's Union of America will be held in Oakland, Cal., July 7-11. The Exposition will observe July 10 as Young People's Union day and a session will be held on the Exposition grounds.

Religious Tendencies in Brooklyn.

Recent statistics make clear that Brooklyn is not entitled to the proud title of "City of Churches." This former home of Henry Ward Beecher has some great churches, but in a population of two million people there are only 350,000 church members, Protestant and Catholic. The Congregationalists have three churches in Brooklyn of over two thousand members each.

Rector Is Acquitted.

The Socialist rector of the Episcopalian fold, Rev. Irwin Tucker, who was arrested along with others for marching in the streets of Chicago without a permit, has been acquitted. It has been found that the ordinance requiring such permit had been declared invalid by the supreme court several years ago. The actions of the rector were therefore entirely proper in the eyes of the law. The speeches of some of the anarchist leaders that day may result in their being arrested for seditious utterances but this is not yet certain.

Unitarian Missionary Work.

The Unitarians organized the American Unitarian Association ninety years ago. It is projected on broad lines for home missions and foreign missions, as well as certain forms of benevolence. The income of this society is fifty thousand dollars a year. The leaders of the denomination point out that aside from twenty-five leading churches, the remaining ones give but seventy dollars a year on the average for all forms of mission work. There has been opposition to missionary work in the denomination from the beginning, as being an effort to impose religion on others who did not desire it. This opposition is lessening.

Here and There

THE SURE DEFENSES OF A NATION.

They are not huge guns or battleships or millions of men. Older civilizations than ours had formidable armies and spread their influence over the world, but today they are only a name, their brilliant history almost moves us to tears as we think of their descent from glory to the grave, while their vast possessions are only a handful of dust. Why did not their arms save them?

Neither will our horses and chariots save us. The campaign now on to build up greater fighting forces will only impoverish the masses of the people if it succeeds, and in case of war will open wounds that the centuries can scarcely heal. The fundamental fallacy that underlies this bellumist agitation is that guns are the only means of settling international difficulties, that the soldier is the great figure on whom the nation must depend for its life. Once get rid of the fallacy and the agitation for further appropriations for military purposes will cease.

Suppose the bellumist policy prevailed in our communities, what would be the result? When my neighbor and I have a difference, according to the bellumist policy, we should resort to force. I should arm and so should he. In that case the gunmaker would be the most useful citizen in the community. The fighting man would be an ideal citizen. But when we have differences we settle them in the courts, unless we can settle them out of court. Certainly no man with any regard for law will try to blow his neighbor's brains out because of differences of opinion. This, however, is the policy of nations—kill and be killed. And the policy will continue until we have international courts in which evidence can be heard and judgments rendered. Then a council of nations will be organized to see that the judgments are lived up to. Those who attempt to escape from the fulfillment of obligations will be dealt with summarily as an individual would be dealt with under similar circumstances.

The true defenses are justice, good will, mutual interests. When nations regard each other as brothers and not panthers waiting for a pretext to spring at each other's throats, we shall begin to hear the end of the war talk.

* * *

WHY THESE BELITTLING DISTINCTIONS?

We confess to a sense of weariness when we hear that oft-repeated assertion about the preacher to the effect that "he was a man first and a preacher afterwards." The inference always intended is that the manhood of the man suffered because of his profession. In other words, the man became a mollycoddle the moment he became a minister.

As a matter of fact, no class of men has shown the manly qualities as has the ministry. It was the preacher who withstood the tyrannies of kings in the days of oppression; it was the preacher who taught that God was the Father of all men and brought master and serf to kneel side by side at a time when every soft impulse bade him emphasize rather than wipe out social distinctions; it is the preacher who has carried the cross to many lands at the peril of his life; it is the preacher who has taught the world the lessons of heroism and daring, and has laid his life upon the altar of duty as uncomplainingly as any soldier who ever marched to death with the bugles sounding in his ears. I should like to match the chronicles of the preacher for heroism with those of any other class in the history of civilization. The qualities of the preacher add to the man, if he is really a preacher. If he is not really a preacher he is not much of a man. Where can we match the ministry of a Beecher, a Spurgeon, a Phillips Brooks, not to mention scores of men who lived in smaller and even in obscure parishes? Yet

Rev. E. B. Barnes

the old slur will be passed on from mouth to mouth, "Success crowned his efforts because he forgot that he was a minister." This contrast between the man and the minister ought to be dropped from the thinking of all intelligent people.

* * *

TARDY APPRECIATION.

It often happens that a congregation wakes up to the fact that its pastor is a very talented man only when he receives a call to another church at a larger salary. Then the brethren discover that they have an angel in disguise. Their vanity is flattered by the loudness of the call that comes from a neighboring church, and they get busy to hold a treasure whose unfathomed merits they knew not of. They would not think of letting him go, and the increase of salary that was an inducement to leave is met by even a greater increase to stay. There is nothing fair in this procedure in very many instances. Many pastors are allowed to continue their work year after year without any substantial mark of appreciation until the call comes to go elsewhere—then comes the deluge of appreciation. Why not have a few showers of blessing between times? If that experiment were more frequently tried maybe the calls would not be heeded, even if they carried with them the promise of a larger income and a more needy field.

Let every congregation rate its preacher at the highest, and pay him all that it can afford to pay, without waiting for some other church to put a value on his services! Think it over!

* * *

WHAT IS METHOD?

Last night my desk was apparently in confusion, though I knew just where every letter and paper I needed could be found even in the dark. That desk under my method looked as if a cyclone had passed over it, and the housekeeper, on several occasions during the day suggested that I "clean it up," or take the consequences. I was too much occupied with other duties to make any changes, and now woe is me! Sometime between night and morning said housekeeper got busy and the desk is a pattern for all housekeepers, past, present, and future. Not a wave of disorder rolls across its peaceful breast, for the evident reason that divers and sundry waves of trouble are rolling over me. This morning nothing that I want can be found. Her order is my undoing. I am bewildered by the straight lines of this mathematical order. Everything is icily regular. My protests are unavailing, and if anything is said in this column that appears unseemly let all men know that it is but the ghost of the terrible storms which are raging in my breast. Words are powerless to sound the depths of my disorders within because of this terrible and regular order without. I could use great swelling words of wrath, but they seem futile in view of the present distress, and might only prove an occasion of stumbling. I am in no mood to discuss methods today, and the man who broaches that subject must look well to his weapons. I have discovered that method is madness—on both sides of the house.

Method like orthodoxy is a very frail and feeble word in itself and derives its meaning wholly from circumstances. One man's method is another's ruin, as truly as one man's orthodoxy is another man's devil.

* * *

PERFECT, MORE PERFECT, MOST PERFECT.

In our early days we were taught that when anything was perfect nothing could be added thereto—that was the end, despite all the comparatives and superlatives in the dictionary. Nowadays educated people are using all manner of degrees with "perfect," hoping thereby, if possible, to deceive the very elect. It is an every day occurrence to read in learned books of the "most perfect" this or that. We also read of "infinite distances" between the opinions of certain men.

Infinite is a long, long road. But that's neither here nor there.

* * *

AN APOLOGY FOR THE WAR.

Somewhere in my reading I happened to light on the statement that war brings out the noblest qualities of the human heart, as the sacrificial work of the Red Cross Society attests. Correct. Just as murder brings out the shining virtues of the hangman's rope. Just as a mountain feud helps us all to appreciate the majesty of the law.

* * *

THIS ACTUALLY HAPPENED.

A rural minister at the funeral service of an undertaker thanked God that there would be no undertakers in heaven. What he meant was evident, but he cannot live long enough if he lives to be a thousand years old to gain the good will of the family and friends of the deceased. The sad part of this story is that it's no joke!

* * *

THE MAIN DIFFERENCE.

Orthodoxy: "Receive not these disturbers of our peace into your houses."

Heresy: "A new commandment I give unto you that ye love one another."

E. B. BARNES.

The Sunday School

SAUL GAINS HIS KINGDOM.

INTERNATIONAL UNIFORM LESSON FOR MARCH 14.

1 Sam. 11:1-14. Memory Verses, 12, 13.

Golden Text: He that is slow to anger is better than the mighty; And he that ruleth his spirit, than he that taketh a city. Proverbs 16:32.

American Standard Bible.

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(1) Then Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee. (2) And Nahash the Ammonite said unto them, On this condition will I make it with you, that all your right eyes be put out; and I will lay it for a reproach upon all Israel. (3) And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the borders of Israel; and then, if there be none to save us, we will come out to thee. (4) Then came the messengers to Gibeah of Saul, and spake these words in the ears of the people: and all the people lifted up their voice and wept. (5) And, behold, Saul came following the oxen out of the field; and Saul said, What aileth the people that they weep? And they told him the words of the men of Jabesh.

(6) And the Spirit of God came mightily upon Saul when he heard those words, and his anger was kindled greatly. (7) And he took a yoke of oxen, and cut them in pieces, and sent them throughout all the borders of Israel by the hand of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the dread of Jehovah fell on the people, and they came out as one man. (8) And he numbered them in Bezek; and the children of Israel were three hundred thousand, and the men of Judah thirty thousand. (9) And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by the time the sun is hot, ye shall have deliverance. And the messengers came and told the men of Jabesh; and they were glad. (10) Therefore the men of Jabesh said, To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you. (11) And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the camp in the morning watch, and smote the Ammonites until the heat of the day: and it came to pass, that they that remained were scattered, so that not two of them were left together.

(12) And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death. (13) And Saul said, There shall not be a man put to death this day; for to-day Jehovah hath wrought deliverance in Israel.

(14) Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there. (15) And all the people went to Gilgal; and there they made Saul king before Jehovah in Gilgal; and there they offered sacrifices of peace-offerings before Jehovah; and there Saul and all the men of Israel rejoiced greatly.

Verse by Verse.

BY ASA MCDANIEL.

1. **Then.** The Septuagint Version reads: And it came to pass after about a month, etc.—**Nahash the Ammonite.** Nahash means serpent. He was the king of the Ammonites, and a kinsman of Israel. The Ammonites lived east of the Jordan and north of the river Arnon.—**Encamped against Jabesh-Gilead.** Camped upon Jabesh in Gilead. When they encamped upon a territory it was always destroyed. **Make a covenant with us.** They had no hope of winning in battle so they wanted a covenant with suitable terms.

2. **That all your right eyes be put out.** Literally, by boring out for you every right eye. Some have thought that this was done to render them powerless in war; but it is not clear that the Bedawin had any higher motive than the pleasure of insulting an enemy.

3. **Elders.** The leaders of the tribe.—**Seven days' respite.** The Ammonites were willing to grant the request for they did not believe that the other tribes would respond to their call for aid.—**We will come out to thee.** We will give ourselves up.

4. **To Gibeah of Saul.** There were several other towns by the name of Gibeah, and this one seems to have been called by this name later, when Saul came to be more popular.—**Tidings.** The news of the threat and demand of the Ammonites. **In the ears of the people.** The messengers did not know of Saul's being anointed king.—**Wept.** Oriental people express their grief and sorrow with weeping and loud lamentations.

6. **Spirit of God came mightily upon Saul.** He felt himself strongly stirred to attempt the relief of his very unfortunate brethren.—**His anger was kindled.** His indignation was greatly aroused because of the barbarous demands made by the Ammonites.

7. **He took a yoke of oxen.** Perhaps that with which he had been plowing in the field.—**Cut them in pieces.** Sending the pieces of oxen was an act similar to that of sending about the "Fiery Cross' as a signal for the gathering of the Highland Scotchmen.—**Hands of messengers.** The same men who brought the news from Jabesh V. 4.—**After Saul and after Samuel.** Saul uses the name of Samuel to strengthen the authority with which the men of war were summoned.—**Dread of Jehovah.** Or, The terror from Jehovah, RVm. The people thought of Saul as the representative of Jehovah, and a failure to obey him would be to disobey God.—**As one man.** Divisions were disregarded when the nation was in danger.

8. **Bezek.** Bezek, the place of muster, is identified with Khirbet Ibzik, "thirteen miles northeast from Shechem on the road down to-Bethshan" (G. A. Smith).—The large numbers stated are not intended to be any more than suggestions of a great number.

9. **And they said.** The Septuagint Version translates, "and he said," making Saul the subject.—**Sun is hot.** By noon. Saul detained the messengers until he could give a definite answer.—**Ye shall have deliverance.** This is the sort of faith that conquers in all walks of life.

10. **Will come out unto you.** Comp. V. 3. This, with the following statement is intended to keep their enemies in the dark.

12. **Shall Saul reign over us?** The people, thrilled with the great victory, thought the ones who had opposed Saul at Mizpah should be put to death. See I Sam. 10:27.

13. **There shall not a man be put to death.** Saul generously passed by the insult that had been offered him, and declared that Jehovah had brought a great deliverance to Israel.

14. **Gilgal.** There is no good reason for supposing that this Gilgal is any other than the well-known sanctuary in the Jordan valley, not far from Jericho. (Josh. 4:19, 20.)

15. **Made Saul king before Jehovah.** This was a great day for the people. It was a religious event.

Opportunity

The Lesson in Today's Life.

BY JOHN R. EWERS.

Saul had been anointed but he had yet to win his spurs. He is KING who CAN. The king must demonstrate his power and leadership. The people do not want a puppet or figure-head, they demand as leader the capable man. In this lesson Saul found his first real opportunity, and he "went to it" with a hearty will.

SENATOR INGALLS' POEM.

"Master of human destinies am I,
Fame, love and fortune on my footsteps wait.
Cities and fields I tread,
I penetrate deserts and seas remote,
And, passing by hut or palace, soon or late,
I knock, unbidden, once, at every gate.
If feasting, rise, if sleeping wake
Before I turn away; it is the hour of fate.
And they who follow me
Reach every state mortals desire,
And conquer every foe, save death;
While those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain and uselessly implore—
I answer not and shall return no more."

A BETTER IDEA.

Lowell was quite right when he said, "ONCE to every man and nation." I know that Emerson said, "Every morning spells 'opportunity,'" but that is in quite another sense. There is ONE time to enter college— and only one. I met a prominent business man recently who regretted the fact that he had not gone to college. There is one time to choose your profession. There is one, and only one, big opportunity in your whole life. Take it, like Saul took his.

Edmund Rowland Sill had a better conception of opportunity in his story of the "Prince's Battle." He tells of a fierce battle and on the edge of the field a foul craven, seeing the gallant prince fighting says in excuse, "If I had a blade like his I could fight too, but this vile weapon—" and he breaks his sword across his knee and flees from the scene. Finally comes the King's son, sore pressed; his blade has been wrenched from his grasp. He is being pushed, when looking down he sees, half buried in the hot sand, the poor weapon which the coward flung away. Grasping it up he raised again his battle cry and saved a great cause in that illustrious day. He who can take what another throws away and gain victory with it is indeed a master of opportunity. What the rich man's son discards the poor boy takes up and wins victory. This is what I call grasping opportunity.

CALLED THEIR BLUFF.

The Ammonites made their mistake by doing too much talking. What they should have done was to have waded into the half-hearted men of Jabesh and to have subdued them forthwith. While they waited and swaggered and boasted about what they were going to do day after tomorrow, Saul was gathering his regiments.

SAW HIS CHANCE.

How that young farmer must have thrilled when he saw his chance! He had been waiting for it and now it had come. He was strong, quick-witted and ready. Samuel was with him and the spirit of God came upon him. It was a crude and barbarous age. Warring Europe can take no comfort from this bloody lesson. He carved up an ox and sent the pieces around to the various clans. It was the fiery torch. The clans responded. And at their head marched the brave and towering Saul. The action was sharp and short. His strategy was good. His troops were full of fury. Short work was made of the bluffing Ammonites. Thankful for their deliverance the people hastened to crown Saul their king.

MAGNANIMITY.

Flushed with victory, Saul did not lose his self-control. It was suggested that he kill his unworthy opponents. For there were some men who had talked against him. But he answered, "No, this is no time to kill unworthy enemies. Think rather of the way in which God has given us the victory." It was a fine speech and it showed the bigness of the man. To forgive is divine.

SO FAR, SO GOOD.

Our romance continues. Nothing has happened yet. Saul is making a fine start. What a pity that this good narrative cannot continue. But there will come a victory when he will forget God and in that hour he will lose what here he gained—his kingship. "Let him that standeth watch out lest he fall."

LESSON FOR YOUNG PEOPLE.

This is a great lesson for youth. In these days of war we need to "Practice the heroic" or to find "The moral equivalent of war." To see your chance and to take it. To win and to be modest and self-controlled. This is a good start. Then watch out.

Disciples Table Talk

THE CHRISTIAN CENTURY'S NEWS SERVICE.

It is now generally acknowledged that The Christian Century's news service is pre-eminent among the journals of the Disciples of Christ. For comprehensiveness of outlook, many-sidedness of interest, originality of interpretation—in a word, real newsiness, this service is unique. It has taken much effort to bring it to the high degree of competence which is the delight of all our readers. Again and again we are asked how it is done. "Where do you get all that juicy news from?" inquires a layman who says he has long since wearied of the dull, visionless reports inflated with self-praise with which the conventional paper fills its columns.

Our answer is that our readers give it to us. They have learned what we want, what our readers want, and they send us live "stories" of occurrences and observations in their local or neighboring churches, knowing that what they send us is to be treated not as an article to be run in the exact form in which they have written it, but as data to be edited in the office or rejected altogether if the news editor regards it as either uninteresting or not significant.

This co-operation of our readers, and especially the pastors of our churches, is one of the things for which we are sincerely grateful. Among those whe lend a helping hand in this fine service are scores of the busiest and ablest pastors of our largest churches. They are modest men, but they rightly reason that instead of its being immodest or forward for them to inform their church newspaper of what seems to them good news, it is their duty to do so, even though the news does involve their own names. Our correspondents have the good sense not to accompany their news "story" with an apology. During the present year it is our desire to greatly expand this news-gathering co-operation between this department and our readers. We desire that every local parish paper published in our brotherhood, and every church calendar or bulletin be mailed regularly and promptly to this office.

We ask all our readers to be on the lookout in their own churches and districts for events or utterances that would add to the interest and completeness of the department of Disciples Table Talk. Especially do we wish news that brings good tidings of social service activities in the church; forward steps in religious education; novel and helpful plans in church work; union movements promoted or engaged in by our churches; significant or timely utterances of our ministers; and any event or movement indicating that the churches are taking Christ's religion more seriously.

California Church Will Keep Cool.

A furnace to heat a church in winter is a well-established institution, but a refrigerating plant to cool it in the summer is not so common. This is one of the many interesting features of the new plant at Fresno, Cal., where Dr. H. O. Breeden is pastor. The exterior of this new church home is of red pressed brick, decorated with black glazed brick. A large massive dome is supported on all sides by substantial appearing wings. The entrance is particularly impressive. The circular steps supporting three black columns offer an inviting appearance to the passerby on either street. In the rear can be seen the roof garden, with a seating capacity of five hundred. This is the place where the summer evening services will be conducted. The building will cost $85,000 and is said to be the best in the San Joaquin valley. The auditorium will seat seven hundred people.

Pastor Conducts Great Meeting.

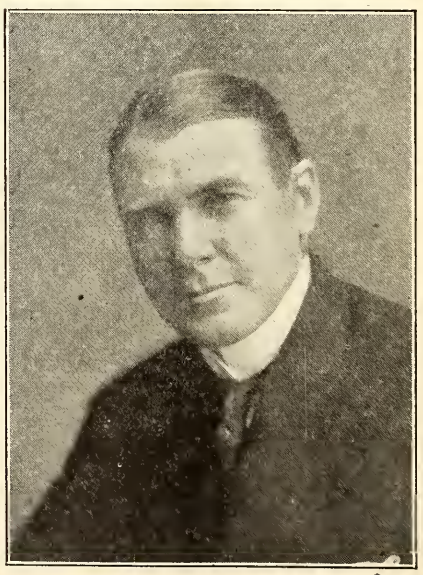
G. A. Campbell has been preaching in his own church at Hannibal, Mo., and the special services have concluded with 192 accessions to the membership. There is a great increment of spiritual power in the congregation owing to the new evangelistic interest.

Baptist Preaches for Disciples.

The secular press in Missouri is quite agitated over the calling of a Baptist preacher to preach for the Disciples at Laddonia. To the editors, this seems like the breaking up of ancient denominational bonds. The Baptist minister is R. L. Watson and he lives in Laddonia and preaches twice a month to the Baptist church. He will now preach the rest of the month for the Disciples and will not have to leave town to preach as formerly. Nelson H. Trimble was formerly pastor at Laddonia, though not living on the field. Both men had attended the rural life conferences held at the state university and had been impressed with the movement for a resident ministry in the country.

Pastor Finds that Religion is Interesting.

Edgar DeWitt Jones has concluded the series of Sunday evening sermons based upon the answers to certain questions which he mailed out to representative men of his city.



Rev. Edgar D. Jones, of Bloomington, Ill., who finds, after a thorough investigation of his community, that interest in religion is keen and growing.

The series brought large congregations to the church and revealed wide divergence of opinion upon the matters discussed. Mr. Jones said in his concluding sermon: "The answers indicate that interest in matters religious is far from waning, but is on the other hand keen and growing. After all allowances have been made and all criticisms heard the fact remains that no subject is so perennially popular and of such general interest as religion. Religion and righteousness ought to be synonymous terms, but alas! they never have been everywhere such and are not now. But the tendency is in this direction. In this day a profession of faith without an earnest endeavor to apply the spirit and principles of Christianity to life in all its aspects, is flouted and scorned. This in itself is significant. More is expected of a Christian in this day than even a decade ago. More will be expected and more realized as the years come and go."

Excelsior Springs, Mo., Starts New Building.

Excelsior Springs, Mo., church is forging to the front under the leadership of John P. Jesse. The Sunday-school outgrew the old church building and the congregation did not feel able to erect a new structure, so they have constructed the basement portion of a future structure adjoining the old building and roofed it in. This basement is now the home of fourteen new class rooms for the Sunday-school.

Was Building Money Wasted?

Thomas W. Grafton was speaking in Third church, Indianapolis, on a recent Sunday evening, on "The Nobility of Service." The congregation was recently housed in a beautiful new building. The minister reviewed the record of the year with its growth in audiences and additions to the membership and said: "The $90,000 spent in erecting this church and buying its furnishings had better been spent in feeding the Belgians or supplying the poor of our own country with food if we can not make the building of real service to Christ." The year's record of Third church was sufficient refutation of the suspicion that the money for the new building was wasted.

Auto Breaks Pastor's Arm.

L. D. Anderson, of First church, Ft. Worth, Tex., was cranking his auto recently when it "kicked" and his arm was broken. He had just been talking to "Chimmie" McFadden, king of the newsboys, who was to speak in his church and was getting ready to drive away. The accident has eliminated the gestures but the pastor continues to preach.

Sheriff Becomes Preacher.

J. W. Jones of Fowler, Kans., used to be the sheriff of Reno county. While in this office he dealt with wrong-doers with forcible methods. Seeing a more effective way, he left the office of sheriff and became a preacher, accepting the pastorate at Fowler. His ministry has aroused much interest. He had the misfortune to fall and break an arm recently.

M. M. Davis Celebrates Wedding Anniversary.

Mr. and Mrs. M. M. Davis, of Dallas, Tex., celebrated their thirty-ninth wedding anniversary on Feb. 2, giving a buffet supper to the city's ministers and their wives. A loving cup was presented to Mr. and Mrs. Davis by the guests, the presentation speech being made by A. E. Ewell. The inscription on the cup was "1876-1915. From the Christian Ministers of Dallas." Mr. Davis was for twenty years pastor of Central church and has been for the past seven years pastor of Ross Avenue church.

Club Dines at Church.

Greensburg, Ind., church, where A. H. Jordan ministers, was host to the club women of the city at luncheon at an annual meeting recently. Two years ago all women's clubs in the city disbanded and united to form the Department Club, which now studies literature, economics, history and many other subjects.

Bellefontaine, O., Congregation Will Rebuild.

A destructive fire recently burned the building at Bellefontaine, O., to the ground, but already a large part of the money has been raised to rebuild. The pastor, Traverse Harrison, led the subscription list with a liberal pledge, although he lost a number of valuable books in the fire and a moving picture machine, valued at ninety dollars. Two pianos and three organs were burned by the fire.

Missionary Works with Soldiers.

W. R. Hunt is a veteran missionary in China, whose native land is England, and who does his work under the Foreign Christian Missionary Society. He has been on furlough this winter and went baek to his old home. While there, he heard of the needs of the soldiers who were in the concentration camps, and who were rapidly falling into evil ways. At the time of the organization of the New Testament League, Mr. Hunt volunteered his services for the help of the soldier boys. In the illustration on page 18 we see him behind the counter distributing books to the soldiers. It is reported that 2,500 of the soldiers and officers received from Mr. Hunt personally copies of the New Testament and signed a card promising to read it every day. The missionary will help promote the March offering plans in England, and sail for America on April 3, with a through ticket for Shanghai, China. He will stop at Hiram to see his son, and will also visit his Living Link church, Seventh Street church, Richmond, Va. Mr. Hunt has been a missionary for a quarter of a eentury and is one of the most efficient agents of the society in China.

Facts from Philadelphia, First.

At the annual business meeting of First church, Philadelphia, held Jan. 13 at First church, a number of interesting things were revealed in the reports. During the ten months between February 28, (the time of the last meeting) and December 31, there was raised for all purposes $7,638, nearly a thousand dollars over the amount of the preceding year. About $1,800 was used in improvements; $250, given to home missions, was spent in the work at Kensington; $134 went for foreign missions, while the C. W. B. M. and Mission Circle sent $350 to the national treasurer of these organizations for mission work at home and abroad. The church gave $152 to the Board of Ministerial Relief, the third largest gift from any church. The running expenses of this work have increased through keeping the church in use every night. There are still some persons contributing nothing to the work of the church, but new pledge-cards come in every week, and eighty dollars per week for current expenses is well assured.

National Benevolent Work Asks Attention.

There are 600 motherless babies, parentless children, homeless brethren and friendless sick now being ministered to daily in the twelve institutions of The National Benevolent Association located in ten states and serving the brotherhood in practically every section of the country. These wards of the brotherhood are worthy, very needy, and (most of them) of our household of faith who can properly look to no one else for aid. The National Benevolent Association has definitely assumed the responsibility of their care in response to the urgent appeal of the churches. Easter Sunday is the time when the Sunday-schools have an opportunity to help these six hundred unfortunate people. Easter is the Association's only annual offering day, and the Easter offering is the main dependence of these hundreds of wards for their daily bread. The Association will send Easter cantatas, offering envelopes and new, attractive literature free in quantities. A school may select a cantata from this list: "Open Doors," "Loving in Deed and in Truth," "Easter Gifts and Gratitude," "Resurrection Rays," "The Garment of Praise." The National Benevolent Association has an office at 2955 N. Euclid Ave., St. Louis.

Waco, Tex., Church Edifice Rebuilt.

Central church, Waco, Tex., has put fifteen thousand dollars into improvements on the huilding, and on Feb. 7 the building was rededicated with the pastor, Frank N. Calvin, preaching in the morning and Dean Colby Hall of the Texas Christian University preaching at night.

Coast Church Calls Pastor.

First church, Portland, Ore., has been looking for a pastor for some months and has issued a call to George Darsie, of Central church, Terre Haute, Ind. The coast church was last presided over hy Maxwell Hall. It has 625 members and offers a handsome salary.

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Uhrichsville, O., J. A. Canby, pastor and evangelist; 11 accessions; continuing.

Mt. Vernon, O., J. A. Long, pastor and evangelist; continuing.

Norwalk, O., J. N. Johnston, pastor and evangelist; continuing.

Danville, Ill., Fourth; J. N. Baker, evangelist; continuing.

Indianapolis, Ind., Seventh; Clay Trusty, pastor and evangelist; continuing.

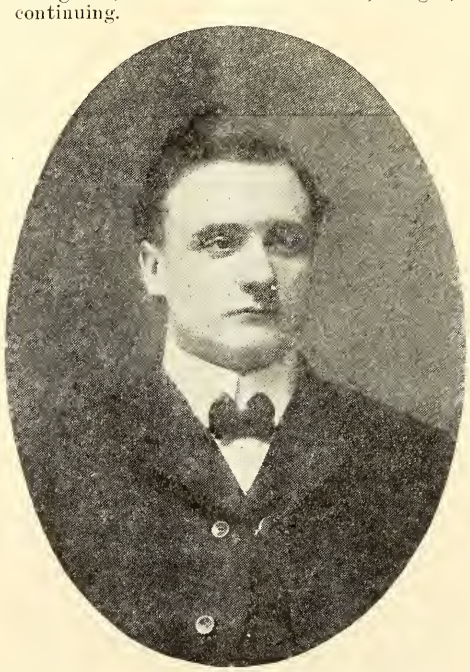
Colfax, Ind., S. C. Smith, evangelist; continuing.

Ravenna, O., B. F. Cato, evangelist; 52 accessions; closed.

Greensburg, Ind., A. Homer Jordan, pastor and evangelist; 17 accessions; closed.

Kansas City, Mo., Independence Blvd., Geo. H. Combs, pastor; 267 accessions; continuing.

Valparaiso, Ind., Claude E. Hill, pastor and evangelist; W. E. M. Hackleman, singer; continuing.



Rev. W. S. Lockhart, who has resigned at Central Church, Houston, Tex.

Holton, Kans., Duncan Macfarlane, pastor; Jesse M. Bader, evangelist; continuing.

Wichita, Kans., South Lawrence; G. J. Chapman, pastor and evangelist; continuing.

Rockville, Ind., Union; W. T. Barbre, pastor and evangelist; 24 accessions; closed.

Washington, D. C., Ninth; George A. Miller, pastor and evangelist; 269 accessions; closed.

New Liberty, Ind., P. J. Lough, pastor and evangelist; 11 accessions; closed.

Tuscola, Ill., M. K. Griffith, pastor and evangelist; continuing.

Atlanta, Ill., R. H. Newton, pastor; F. B. Thomas, evangelist; 104 accessions; closed.

Sciotoville, O., Rochester Irwin, evangelist; 77 accessions, continuing.

Gladsden, Ind., H. H. McKane, evangelist; continuing.

Forrest, Ill., J. F. Rosborough, evangelist; continuing.

Beardstown, Ill., G. W. Morton, evangelist; continuing.

Mishawaka, Ind., Minges Evangelistie Company; continuing.

Atlanta, Ga., East End; H. L. Veach, pastor; John W. Tindall, evangelist; continuing.

Logansport, Ind., Ninth street; L. E. Sellers, pastor and evangelist; continuing.

Oklahoma City, Okla., Capitol Hill; A. R. Spieer, evangelist; 6 accessions; continuing.

Colorado Springs, Col., E. C. Sharpe, evangelist; 5 accessions; continuing.

Washington Court House, O., O. G. Blackwell, evangelist; closed.

Chillicothe, Mo., R. W. Lilley, evangelist; continuing.

Council Bluffs, Ia., Edgar Price, evangelist; continuing.

Selma, Cal., E. T. Nesbit, pastor and evangelist; continuing.

Plymouth, Ind., E. J. Cain, evangelist; continuing.

Independence, Mo., O. E. Hamilton, evangelist; continuing.

Grant City, Mo., R. B. Havener, pastor and evangelist; 20 accessions; closed.

Illiopolis, Ill., B. H. Sealock, pastor; E. M. Smith, evangelist; continuing.

Grand Junction, Col., G. H. Bassett, pastor and evangelist; 49 accessions; continuing.

Rock Island, Ill., Memorial; John T. Hauser, evangelist; continuing.

Central City, Ia., Lafe Hoff, evangelist; continuing.

North Tonawanda, N. Y., G. H. Brown, pastor and evangelist; 54 accessions; closed.

Bloomington, Ill., Second; S. H. Zendt, pastor; J. A. Barnett, evangelist; C. H. Altehcide, singer; 77 accessions, continuing.

CALLS.

G. N. Harness, from Horton, Kans., to Ulysses, Neb.

J. W. Street, from Mackinaw, Ill., to Nashville, Ind.

Harry F. Lett, from Indianapolis, Ind., to Martinsville, Ind.

Hugh McClellan, from Richmond, to Gallatin, Mo.

J. T. Bradbury, from Logansport, Tex., to Orange.

S. B. Moore, from Warrensburg, Mo., to Manhattan, Kans.

Lee Tinsley, from Fortville, Ind., to Veedersburg.

Kyle Brooks, to Henderson, Ky.

Horace Kingsbury, to Mt. Sterling, Ky.

J. I. O'Neal, from Mt. Vernon, Ind., to Newton, Ill.

E. P. Watson, from Hopkinsonville, Ky., to Lexington, Tenn.

J. E. Willis, to Cleburne, Tex.

J. N. Baker, from Oakwood, Ill., to Danville, Fourth.

J. F. Smith, to Blooming Grove, Ill., half time.

Walter S. Rounds, from Arcola to Taylorville, Ill.

J. W. Porter, Ferris, Ill., half time.

A. M. Levack, to Perry, Ia. Accepts.

W. H. Bell, to Summum, Ill.

Paul Million, to Latham, Ill.

Chas. H. Day, to Dixon, Ill.

Vaughan Dabney, Santa Monica, Cal., to First, Oakland, Cal. Acceptance probable.

H. J. Wolf, to Bible Grove, Ill.

E. J. Willis, from Meridian, Miss., to Cleburne, Tex.

G. W. Light, to Wray, Colo.

J. C. Welch, from Elgin, Tex., to Bryan.

Irby J. Head, from Auxvasse, Mo., to Benton City.

Herbert F. Jones, from Monmouth, Ore., to St. Johns, Portland.

Percy R. Atkins, from Lebanon, Kans., to Newton.

S. P. Moody, from Ghent, O., to Hopedale.

J. P. Watson, from Hopkinsville, Ky., to Lexington, Tenn.

N. B. Hardeman, from Henderson, Ky., to Hopkinsville.

J. E. Denton, to Alameda, Cal.

J. G. Engle, from Clinton, Okla., to Belleville, Kans.

C. C. Dobson, to Manilla, Ind.

RESIGNATIONS.

C. B. Small, Walnut Grove, Winchester, Ind.

J. P. Schooler, Spickard, Mo.

W. S. Lockhart, Central, Houston, Tex.

J. H. Stidham, Lancaster, Mo.

H. L. Veach, West End, Augusta, Ga.

E. J. Sias, Tabernacle church, Lincoln, Neb.

James Cornish, East Side, Topeka, Kans.

E. J. Palmer, Arcadia, Kans.

L. M. Anthony, Moundride, Kans.

Jay E. Johnson, Bend Fork, O.

James N. Baker, Oakwood, Ill.

S. R. Reynolds, Howett St., Peoria, Ill.

J. E. Kidwell, Clarksville, Pa.

To Help Bethany Church.

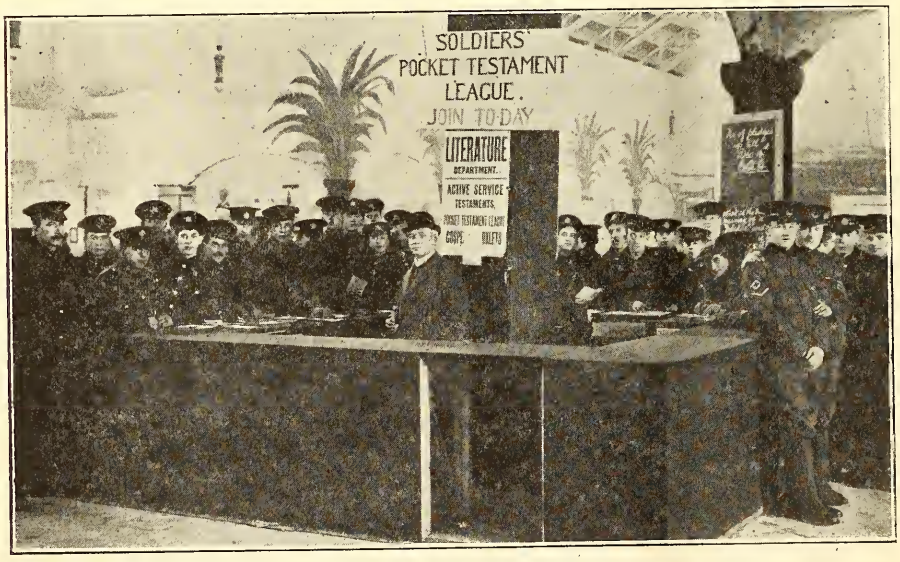
The Ladies' Aid Society of Bethany, W. Va., has prepared an attractive calendar in order to assist in paying for the new Bethany church edifice. On the front page is a picture of the new church, and each month has a page with some representative Bethany picture, all of which will be attractive to former students and present friends of the college. Copies of this calendar can be secured from Mrs. Nellie Mendel Tener, or from Mrs. Rebecca A. Richardson.

Good News From India.

The missionaries of India are encouraged over the progress being made there at the present time. There were two baptisms at Jubbulpore on Christmas day. There are now a total of 45 pupils in the Sunday-school connected with this station. There have been 14 baptisms at Jubbulpore recently, and it is expected that others will soon be coming into the church. In the station at Mungeli, there were 84 baptisms during the year 1914. George W. Brown is stationed at Jubbulpore.

Some Statistics from Cleveland.

Euclid Avenue church, Cleveland, is a strong church with 854 resident members. The Bible school has an enrollment of 687. Last year the various departments of the church raised $19,781.56, of which $11,667.98 was spent on local work and the remainder went to causes outside the congregation, missions, benevolence and education.



W. Remfry Hunt assisting the English Pocket Testament League

Candidates Attend Church.

The candiates for political honors at the spring elections were invited to First church, Bloomington, Ill., on a recent Sunday evening to hear a sermon by the pastor, Edgar DeWitt Jones. It is said by a local paper that the number of candidates in Bloomington was so large as to nearly fill the main body of the church, though some allowance must be made for hyperbole. Mr. Jones said he thought that it was not autobiography the community wanted but biography in order to vote intelligently.

Montana Church Free From Debt.

On Sunday, February 7, 1915, Calvary Christian church at Missoula, Mont., Harold H. Griffis, minister, closed a campaign for lifting its standing debt. Notes representing an indebtedness of $2,300.00 were burned at the morning service and a special program was rendered to celebrate the event. For the first time in all the twenty-five years of its history this congregation is free from debt.

Funeral of Disciple War Victim.

Private F. J. Walker, who was in "G" company of the London Scottish, was killed in action on Dec. 22. He was a member of Hornsey church and secretary of the Sunday-school before his enlistment, besides being treasurer of the Christian Band and a member of the choir. A memorial service was held in the church on Jan. 17 which brought out a large company of members who remembered the good work this brave soldier had done in the days of peace. The pastor preached from 2 Tim. 1:3.

Kentucky Pastor Undergoes Operation.

B. E. Watson, pastor of Maxwell street church, Lexington, Ky., was operated on for appendicitis on Feb. 8. At last reports he was getting along well, and his recovery was hoped for.

Our Readers' Opinions

ARE WE A DENOMINATION?

Editor The Christian Century:

In the Christian Century of December 17, 1914, you say:

> The complacent and proud acceptance of a denominational status for the Disciples by the majority of our people is the most pathetic aspect of the situation in which the Disciples' movement today finds itself.

I wish to express my hearty endorsement of the above declaration. The day we lose interest in, and enthusiasm for an undenominational type of Christianity that day we begin to become "a disappearing brotherhood' indeed. The strength of our movement is our insistence that we are working seriously at the problem of Christian union. No other religious body is so doing—at least no other body has gone at the task by a process of elimination. Episcopalians pray for Christian union as do many other religious bodies, but have they and others been willing to sacrifice mere essentials for the sake of Christian union? Thousands upon thousands of our own people have sacrificed their denominational names for the sake of wearing a name which does not divide the people of God. We have Methodists, Presbyterians, Baptists and Episcopalians in our churches every one of whom refuses to wear these names any longer and upon the ground that their love for union is stronger than their love for a party name. But as your words above indicate many of our people do not feel the unique undenominational character of our position.

It is a significant fact that when the preacher or evangelist strikes the party rut, runs into the denominational groove and makes use of the forms and phrases which have come down from the 'fathers" many countenances light up with a new interest and their Amens and handshakes clearly prove that some are much more deeply touched by a "Benjamin Franklin" type of sermon than they are by a strong sermon on the necessity and obligation of abiding in Christ to the end that we may "bear much fruit." This ought not to be. I was impressed with this fact when in a recent series of meetings I introduced baptism for the first time and a good brother took my hand at the close and said, "Now, Brother, you're a gittin' down to business." This indicates one of our awful dangers as a people, viz., that we will become more concerned about how to make Christians than the purpose for which we make them. By all means let us make it clear where baptism belongs, but never give any other impression than that baptism with repentance is a part of "the obedience of faith." "Ye are the children of God by faith in Christ Jesus" expresses the individual and subjective in conversion, just as love expresses the individual and subjective in marriage. No matter how genuine or pure is love between two hearts there comes a time for outward sanction—in the marriage ceremony—without this external formal sanction in which the Church and state are both involved social purity and moral stability could not be conserved. The apostle therefore does not leave the impression that we are to be made Christians by a mere subjective state of heart or mind suggested by the word faith, but immediately adds, "For as many of you as were baptized into Christ did put on Christ." See Gal. 3:26, 27. There is no such thing known in the New Testament as three steps into the kingdom, faith, repentance and baptism. Always in the New Testament faith is fundamental and stands back and beneath its expression or manifestation in repentance and baptism and all other acts and experiences which are Christian. "Whatsoever is not of faith is sin."

Quincy, Ill. J. M. Rudy.

OUR YEAR BOOK FIGURES.

Editor The Christian Century:

I note what you say in your paper dated Feb. 11th:

> It is something of a new sensation to Disciples of Christ to open their year-book and find that, to all appearances, instead of making a gain, they have actually lost several thousand members and over 500 churches in the past year.

This should not jar you. Surely you can diagnose the case and locate the trouble. When the ministry of the Christian Church stuck close to the Bible and preached the gospel without interrogation points sinners received the message, often the priests became obedient unto the faith, and we grew rapidly. Then we presented a solid front and marched up against sectarian forces.

With a divided church, an ethical gospel, and ministers who deny the virgin birth, and who are ready to substitute human opinions for expressed commands, and who will corner the flag and compromise with sectarianism, is it strange we are losing ground? A people who have plead for one hundred years for the oneness of God's people upon a living and a divine Christ, and for the restoration of God's Word and God's Church, now to spend their energies destroying each other is enough to cause the angels to weep. If we have not a distinct purpose and a distinct place in the world the sooner we waste away and are forgotten the better.

Columbus, Ind. W. H. Book.

Our good Brother Book probably has many times preached that oft repeated and always appropriate sermon about taking statements of Scripture out of their contexts and making them mean what they do not mean. But he has been guilty of the same practice in the above communication. The editorial from which he quotes says the loss is only an "apparent" loss, that it is due simply to a striking off of fictitious names of churches and baseless figures from the list. The editorial affirms plainly that the Disciples are not losing but gaining ground and that the apparent loss is due to more correct bookkeeping. Mr. Book should cheer up!—The Editor.

Successful Meeting In Cleveland.

A three weeks' protracted meeting closed on Sunday evening at Broadway church, Cleveland. This is the mission church in the foreign section of Cleveland. Charles Darsie, of Crawford Road church, did the preaching. There were forty-three additions, the majority of them men and boys. Twenty-five were from Bohemian families. This makes 110 additions to this congregation since moving into the new building last spring. F. D. Butchart, pastor at Broadway, and his assistant, Miss Bessie Pehotsky, have a great influence for good over the lives of the people of this community. Twenty-two devotional, educational, social and athletic meetings are held each week in the church. Over one thousand are enrolled in the departments of the Sunday-school. Mr. Darsie writes that the great difficulty in the conversion of the young people of foreign parentage is in the opposition of their fathers and mothers. The parents have not been influenced as have the young by the institutional work of the church. Early Catholic training, or else prejudice against all churches on the part of those who have broken with their church, lies back of such opposition. In practically every case a personal visit by Mr. Butchart, often several visits, were necessary before the way opened for the young people to accept Christ.

Ten Thousand Dollars for Bible Chair.

The campaign for funds to build a Bible chair house at Bloomington, Ind., has met with much encouragement in the gift of ten thousand dollars by Mr. and Mrs. Harry H. Glasscock of Kingman. The money is to be used in constructing the chapel, and is given to perpetuate the memory of their son who died two years ago. The plan is to raise sixty thousand dollars for a large building to house all the activities of the Bible chair and provide a home for the dean.

Real Revival at Linwood Boul. Church.

The three weeks of special services at Linwood Boulevard church with the pastor, Burris A. Jenkins, preaching and the men of the church helping, resulted in a real revival. There was a total of 240 accessions to the church through this effort. The question box, which was so popular a feature of the services, is to be retained as a permanent feature of the church life, and will be used on Sunday evenings.

A Liberal Giver to the Church.

Mrs. Matilda Dodd, who recently died at Jefferson, Ia., was a liberal giver to many of the good enterprises of the kingdom. Some of her gifts are as follows: Drake University, Des Moines, $51,000; National Benevolent Association of Christian church, $1,000; Christian Woman's Board of Missions, $1,100; Foreign Christian Missionary Society, $1,000; Iowa Christian Missionary Society, $10,000; International Unity Bible college, Minneapolis, $35,000; and the Christian church of Boone, $500.

Homer T. Wilson Dies.

Homer T. Wilson, who some years ago was pastor of Central church in San Antonio, Tex., died recently at his home at San Antonio and was buried at Mission Burial Park on February 11. He was widely known for his lyceum work and was a lecturer of considerable popularity. He leaves a family of seven children besides the wife. These children are now grown up and in homes of their own. Mr. Wilson was 5 years of age at the time of his death.

Jasper S. Hughes and Community Churches.

Jasper S. Hughes, a minister at Holland, Mich., announces that he will give some time to the establishment of community churches in small communities where there is not room for the various denominational churches.

Stereopticon Slides of Springfield Survey.

The survey of the city of Springfield under the Russell Sage Foundation was the most complete ever made in the United States. The charts and exhibits have been reproduced on lantern slides and the Jacksonville Woman's Club has engaged Frank Waller Allen of First church, Springfield, to lecture on these pictures at an early date.

Food economy now, more than ever, demands the purchase and use of those food articles of known high quality and absolute purity and healthfulness.

ROYAL

Is a Pure, Cream of Tartar

BAKING POWDER

Contains No Alum

Perfectly leavens and makes the food more delicious and wholesome.

In and Around Chicago

W. D. McClintock preached at Monroe street church on February 21, and C. C. Morrison is announced to preach there on February 28. C. M. Sharpe who preaches there regularly is at present in the South on a trip for the Disciples' Divinity House.

The Men and Millions Team in Illinois have tentative plans for coming to Chicago, and though the date is not yet finally fixed, the present plan is for them to be in the city the last of March. They will spend three Sundays and two weeks here.

A new C. W. B. M. auxiliary has been organized at the Edgewater church by representatives of Irving Park, Evanston and Sheffield avenue churches. It has started out with encouraging prospects.

The World's Christian Endeavor convention which is to be held in Chicago during the coming summer is already attracting great interest among the young people of the churches. Claude E. Hill and W. E. M. Hackleman, who are now engaged in holding evangelical meetings in the Valparaiso, Ind., church were in Chicago on February 22, and decided to hold the Disciples' rally during the convention at the Jackson Boulevard church.

The young ladies' class in Evanston Sunday-school taught by Mrs. Clara Coleman has to take care of the church babies in the parlors of the church while the mothers attend the morning service. There are fifteen babies in the homes of the members of this church that are less than one year old.

O. F. Jordan has been asked by the Knights of Pythias lodge to make a statement of his personal religious views at a special open meeting which will be held early in March. The lodge will announce the special evening widely and the knights will bring their ladies to the service.

The Ministerial Association gave up its regular meeting for February 22 out of respect to Washington's birthday.

An important gathering will be the spring quarterly convention of the Chicago Christian Woman's Board of Missions, which will be held at the Jackson Boulevard church on Friday, March 5, at 2 p. m. In the afternoon addresses will be made by Mrs. George B. Baird of Luchowfu, China, and Emory Ross of Liberia. Supper will be served at 6:30 at fifty cents, followed by addresses by G. B. Baird, W. C. Macdougal of Jubbulpore, India, and Mr. Ross. There will also be good music. It is hoped by the C. W. B. M. leaders that an unusually large attendence both of men and women may be attracted by the dinner and after-dinner program.

"The Oakland Sunday Evening Club" is the name given to the Sunday evening service at Memorial church. Speakers of prominence are secured by the men's club of the church. Among the recent speakers have been Prof. W. D. McClintock, on "West and East," an interpretation of Whitman's "Journey to India"; Supt. John D. Shoop of the city schools, on "Education and Life"; Miss Mary McDowell of the University of Chicago Settlement on "Civic Standards"; Prof. J. Paul Goode on "The Romance of America in the Philippines," and Prof. George B. Foster on "Can We Still be Christians?"

Hiram College Notes

For the second year in succession Hiram has won the State Inter-collegiate Oratorical Contest, Kelley O'Neall of Wilmington being the winner this year. Last year Robert Peden of Youngstown won for Hiram.

Hiram has long been a sort of Mecca for our foreign missionaries, either those on furlough or those retired from active service. That Nestor of our missionaries, Morton D. Adams, and his good wife, have had charge of the Wharton Memorial Home for the children of missionaries ever since 1910. This year Ernest Gordon of Mahoba, India, is spending his furlough in study here, while his wife is undergoing treatment elsewhere. Mrs. T. J. Arnold of China, the death of whose husband on the field and the need of her six children for school advantages have compelled her retirement from active service, has taken up her abode at Hiram.

The Disciples Club has completed its work for the year, having gone thoroughly over the background and great historic landmarks of the Disciples' movement. The club has proved highly popular and profitable. College credit was given all students taking the work regularly.

About 1903, while still minister of Central church at Warren, Miner Lee Bates, class '95, conducted a most successful series of evangelistic meetings. Ever since he came to the presidency of the college there has been a desire to have him lead the forces in another such campaign. Not until this winter had he seen his way to do so, and then for only a brief ten nights. His one theme throughout was "The New Life in Christ." The climax came the last night when, after a powerful and illuminating exposition of the "Law of the Spiritual Harvest," nine young men walked down the aisle to take a stand for Christ. Of the 31 added to the church, 22 were by primary obedience; 24 or 25 were young men.

B. S. Dean.

Pastor Arraigns His City.

Making Milwaukee famous is the job of folks who live there and the pastor of the church on Park place, Mark Wayne Williams, took a turn at it recently. Mormonism has been getting a foothold there and he was speaking of this western cult in a recent sermon when he began paying his compliments to Milwaukee. "Milwaukee may not swallow Joseph Smith," Mr. Williams said, "but could swallow some other Jonah without indigestion. Boston has its Eddy, Chicago its Dowie, Salt Lake its Brigham Young, and Milwaukee is looking for a prophet. Milwaukee is ignorant of Bible faith, conceited enough to be duped, licentious in amusements, sectarian in churches, slack in moral energy, strong on trade and politics. Milwaukee is ready for superstition."

President Kershner for Federation.

The secular press of St. Louis expresses surprise that a prominent member of the staff of a religious weekly of Cincinnati that has fought the federation idea, President Kershner of Texas, should come out strong for federation at an executive meeting of the Commission on Christian Union at St. Louis recently. Mr. Kershner's address left nothing to be desired in the way of definiteness. He said: "There is a certain type of logic which possesses the peculiar characteristic of proving too much. This is precisely the difficulty with those among the Disciples who take exception to the Federal Council of the Churches of Christ in America. The Federal Council does not in practice, whatever may be its theory, require that all who participate in its work shall indorse the denominational ideal. What an absurdity it is for us who gladly commune with the men who sit in the Federal Council to refuse even to talk in a friendly way over the common problems of Christendom."

Governor in Disciples Pulpit.

Governor Alexander of the state of Idaho occupied the pulpit of the Disciples church at Boise recently and spoke on "Christianity and Judaism."

A "Bishop" in an Automobile.

G. J. Hoover traveled 4,400 miles last year in an automobile in the work of supervising Disciples' interests in the eastern district of Indiana, the machine being furnished by a layman of Columbus, Ind. He held twelve series of evangelistic meetings with a total of 214 accessions to the churches, 126 by confession of faith. The district evangelist raised $700.44 for the state association in the field. He raised for the local churches on debts, current expenses, and other work, $8,283. Efforts are being made to put this splendid district service of Indiana upon a permanent financial basis this year.

Young People Coast and Feast.

The young people's class at Warren, O., church had a very pleasant evening recently. They had a coasting party which ended in an oyster supper at the church.

Success at Canton, O.

First church, Canton, O., had a good year in 1914. They received by letter 98 new members, and 83 were inducted into the church by baptism. The total money raised in all departments was $22,956.37. The amount contributed to missions and benevolences was $2,852.67. The average attendance in the Bible school was 2,268 per Sunday. The pastor, P. H. Welshimer, conducted 68 funerals and performed 122 wedding ceremonies. He has entered upon his fourteenth year with this church. He began a series of evangelistic meetings on Jan. 31, this being the ninth time he has performed this service for his church.

John W. Street Goes to Brown County, Ind.

For the last two summers John W. Street of Mackinaw, Ill., has been lecturing at Bethany Assembly on the Rural Church. At the session last year the National Rural Life Association was formed, and Mr. Street was elected secretary of this association. At the suggestion of C. W. Cauble, state secretary of Indiana, he was invited to consider an Indiana pulpit. Melnotte Miller took him in an automobile to Nashville. Mr. Street asked many preachers what they thought, and the majority of them advised against his going to Nashville. He then wrote to Purdue University and got a survey of Brown County. He was very much pleased with the report he got from Purdue. The Bartholomew County Association became interested in Brown county, and decided to become a big brother to it. With the help of Bartholomew County Association, Mr. Street goes to Nashville on April 1, to take up this work. He is expected to preach in the Nashville church half time, and to do evangelistic work in Brown County the rest of his time.

Religion in the State House.

Taking religion to the state house is a task much needing to be performed in many of the states, but it has remained for Iowa

Rev. Chas. S. Medbury, of University Place Church, Des Moines, who recently addressed the Iowa legislature.

to bring this about first in any formal way. Members of the Thirty-sixth general assembly in Iowa will have the opportunity of attending religious services once each week at the state house while the legislature is in session. Recently C. S. Medbury made an address to the legislators. The speakers will be secured from the various churches of the city.

Edifice Again in Use.

For many months the building at Greensburg, Ind., has been closed while it underwent extensive alterations. Now that the changes have been made, the walls frescoed and velvet carpet laid on the floors, the building was opened again to the public on Jan. 24. The pastor, A. Homer Jordan, spoke on the theme, "A Real Church." He insisted that the church should develop personal purity, rally men for service and bring them into fellowship with God.

Sunday-school Forms Legislature.

The Sunday-school at Atchison, Kans., is a live one. They have a thousand members and new plans are in operation all the time. The latest idea is to inaugurate a Sunday-school legislature. The plan was originated by H. P. Armstrong, superintendent of the school. With the assistance of the pastor, the Rev. Jesse Bader, the rough edges were knocked off and the plan revised so as to fit every need of the organization. It was placed in effect on a recent Sunday, when the representatives from the various classes were elected. In many respects this Sunday-school is unique. There is a Sunday-school paper, and a Sunday-school postoffice, a Sunday-school choir and a Sunday-school glee club. Marvin Grandstaff is the editor and reporter, printer and publisher of the Sunday-school paper. While the classes are in session he makes the round of each one, gathering news after the same fashion, and with the same efficiency that the real newspaper reporter works. After his rounds, he prepares his copy, which, instead of being turned over to a linotype operator, is read by the young newspaper man when the classes reassemble at the close of the lesson period. Who of the pupils and teachers are ill or out of town, who has had a birthday, and other similar little items of human interest are recorded and read. The Sunday-school postoffice is conducted by a live young man, who is assisted by two others just as alert. Every family represented in the school has a box, where Sunday-school literature is placed, including the weekly paper given to each person present every Sunday. If, for any reason, no one from the household gets to church the mail accumulates and is there for them when they return.

Emory Ross in America.

Emory Ross, the well-known missionary to Liberia under the C. W. B. M., is in America and will speak in a number of cities. He was recently at Jackson, Miss., and made an address in the church there on Liberia. He said: "Liberia has an area of 47,000 square miles, almost the same area as Ohio. It has an estimated population of one million. The people of greatest interest to American audiences are the Americo-Liberians, chiefly descendants of the American negroes who went to Africa after the Civil War to found the negro republic. The constitution and courts are founded on the American model. And the Liberian flag is the same as Old Glory, excepting that it has only one star. Monrovia, the capital city of the republic, has many substantial buildings of brick. Many of them are reproductions of the old Southern mansions of ante-bellum days, and some of them are built with brick brought in the ships all the way from this country. There are about twenty thousand of the Americo-Liberians. Only about twelve white missionaries are found in the republic, but there is a large force of colored missionaries, mostly trained in the United States. Among them are two black bishops. Not more than forty thousand of the Liberians are Christianized, so that a large field offers itself in Liberia for Christian effort. The white population is small, living mainly in Monrovia, the capital. The great countries of the old world are represented by consuls and ministers, and much of the court etiquette of Europe is observed at the diplomatic functions."

Storm the Parsonage.

A crowd that did not wait to knock, stormed the parsonage at Taylor, Tex., recently and the new pastor, Philip King, and his family were much surprised to find themselves the victims of an old fashioned donation party. There were sacks of flour, sides of bacon, hams and every kind of welcome addition to the larder. The minister's household is now provided for until spring.

Basket Ball for Church Teams.

Disciple boys are playing good basketball this winter and from various sections come reports of games they have won. The young men of Highland church, Denver, Col., defeated Sacred Heart quintet recently with a score of 29 to 20. In Louisville, Broadway boys defeated the team of St. John's church.

Motor Parties to Los Angeles.

Motor parties in Buicks and Oaklands are racing their way to Los Angeles. No, this is not an automobile notice but the report of a Sunday-school contest that is being held in the school at Beatrice, Neb. At last reports, each party had an equal number of passengers.

Should We Increase the Army?

"Resolved, that we should increase the army and navy of the United States at once." This was the question that the men of the Sunday-school at Beatrice, Neb., debated recently. Both sides were championed with interest and ability.

Evangelism Locates Pastor.

Wm. B. Clemmer recently held evangelistic meetings with the church at Bondurant, Ia. There were fifty accessions to the church. As a result of the increased strength, the church has voted to call a resident pastor. They have been having preaching visits by A. D. Stringfellow of Drake.

High School Credit for Sunday School Study.

The committee on accredited schools of the University of Missouri has worked out a plan by which the high schools of the state may give credit for work done in the Sunday-school under certain conditions. These conditions are: that the student must be eligible for high school work, that the teacher of the Sunday-school class must have the educational equipment required for a high school teacher and that a certain curriculum of study shall be followed. The work may be done in Protestant or Catholic churches, or under Jewish auspices. The student must conform to high school standards with regard to attendance, deportment, general attitude and character of work done. The Sunday-school teachers of Columbia, Mo., church met recently and voted to accept the conditions laid down and a class is already in process of formation and Miss Mary Gray is teacher. Another class will be formed with Mrs. M. D. Lewis as teacher.

Plan for National Convention.

The monthly meeting of the Los Angeles ministers' association was held on Feb. 1. Among the prominent visitors from abroad were J. H. Garrison of St. Louis; A. J. Hagerman of Lexington, Ky.; W. H. Hayden of Indianapolis, and J. P. Darst, formerly of Peoria. A great deal of time was given to the discussion of plans for the coming national convention which will draw together a great concourse of people, the Los Angeles people believe.

From Salvation Army to Pastorate.

Captain H. D. Gough of the Salvation Army, has been called to the pastorate of the Disciples church at Watertown, S. D. At Aberdeen he was well known for his work in connection with the Humane Society and the Living Waters mission. At Claremont he was captain of the Salvation Army corps. He will move his family to Watertown in about a month.

Imposing Church at Knoxville, Tenn.

Knoxville, Tenn., has erected an imposing church costing forty thousand dollars, one of the finest in the eastern part of the state. The architecture is of the Roman type of the style of the Italian Renaissance. The building is somewhat similar to Madison Square church in New York, though it has many original features. The building is especially imposing when viewed from the front. Six terra cotta columns three feet in diameter and thirty feet in height support the roof in front. The auditorium will seat 1,200. The acoustics are so good that the tones of the organ have had to be softened. The dedication of this beautiful building occurred on Feb. 7 and W. J. Wright was the master of ceremonies. The pastor is J. Lem. Keevil.

Pastor for Thirteen Years.

H. C. Runyan has been pastor of South Covington, Ky., church for thirteen years. When the congregation was organized it had a membership of thirty. Now there are about three hundred members.

Coshocton, O., Church Raises Debt.

Seventh Street church, Coshocton, O., has been struggling under a debt of $4,000. Previous efforts had been made to raise the amount of the indebtedness but without avail. The effort this spring was an easy one and the congregation rejoices in its success.

President Crossfield Visits the Churches.

President R. H. Crossfield of Transylvania university is visiting the churches. On Feb. 7, he spoke in the morning at Covington, Ky., and in the evening at Latonia.

New Edifice at Carlock, Ill.

Carlock, Ill., has built a new church edifice of hollow tile, faced with brick. The building has cost $15,000. The movement to secure the building was started under the pastorate of Miss Myrtle Parke and has been completed under the pastorate of Milo Nethercutt. Geo. L. Snively was master of ceremonies at the dedication Feb. 7. More than enough money was pledged to entirely clear the building of indebtedness. At noon on dedication day the church served a free dinner to six hundred persons.

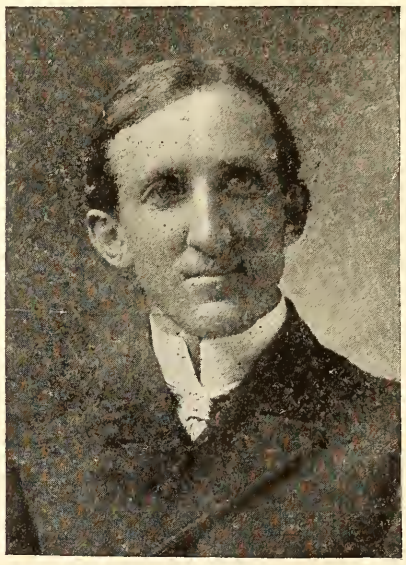
Men's Class Thrives on Social Study.

S. G. Buckner of Somerset, Pa., who is teaching Josiah Strong's lessons, "Studies in the Gospel of the Kingdom," which he secures from the Disciples Publication Society, thinks he has the largest class in the brotherhood using these lessons. He reports an enrollment of 175 and the livest interest he has ever seen in any Sunday-school lessons. The studies just now are on war and peace. Mr. Buckner's father, G. W. Buckner, from Southport, England, has recently held evangelistic meetings in Somerset and 53 were added to the church.

Revelations of the New Year Book

The new year-book of the Disciples of Christ, issued by the American Christian Missionary Society is the most complete and useful which has ever been issued. There is information never before gathered in a reference book of this sort. On page 22 is a list of all the coming state conventions with date and place, as well as the name and address of the state secretary. This should prove useful.

The book lists on Sunday-school work, history and doctrine of the Disciples, home



Secretary Grant K. Lewis, Editor in Chief of the new year book.

missions, and other subjects are also valuable. There are lists of stereopticon slides by which missionary themes can be well presented. It will be possible this year for the churches to find information on the great tasks of the church with greater ease.

The reports of the colleges have more detail than ever before, though there is yet much to be desired in the fullness of the report. The reports of the libraries of the colleges do not discriminate between "congressional records" and other lumber, and modern books. The lack of detail is not to be charged to the makers of the year-book, however.

The list of papers published by the Disciples leaves much to be desired. There is no indication whether the paper is a parish paper or not, though there is room on the page to place this information. The list of parish papers is far from complete and the name of Mission Leaves, published by the C. W. B. M. in Illinois is missing. Many of the parish papers coming to the desk of the Christian Century news editor are not listed here.

The statistics of the Australian churches are illuminating. In the city of Melbourne there are 43 churches, more than in any other city in the world.

CITIES WITHOUT DISCIPLE CHURCHES.

The list of cities of over one hundred thousand population without a Disciple church is interesting. Not a one of these cities is east of the Allegheny mountains and they are all north of New Jersey. These cities are 13 in number.

The lists of churches leading in missionary work are enumerated on a different basis than before. It is now the total amount given to all causes that affords a church standing. Akron, O., still leads with $5,464.42 given to various enterprises. Some other churches have been given a "back seat," however, as their money had been given to one society and previously secured good rating. There is also a list of the leading missionary churches by states, one to each state. Of the fifty leading missionary churches, no one city has over two. Those having two such churches are Chicago, Kansas City, Cleveland, Des Moines, Lexington, St. Louis and Louisville. It was necessary for a church to raise only $1,554 last year to get listed in this class of the leading fifty. Some surprise will be shown to find such cities as Cincinnati, Indianapolis, Los Angeles, New York, Richmond, Pittsburgh and Buffalo with only one church each in this list.

APPARENT LOSSES BY CORRECTED REPORTS.

The statistical report is so honestly constructed that it should go far to rehabilitate the reputation of Disciple statistics. No church is listed that has not been heard from recently. The membership statistics are still somewhat inflated, however. Illinois churches report active members and nominal members. These are all put in the national year-book as members. The year-book by correcting the reports through greater accuracy of state organizations shows a loss of 582 churches and shows a gain in membership of only 452. These apparent losses are explained by the desire of the "anti" brethren to have a separate organization and by the increased accuracy in accounting. One-third of the churches are without preaching all the time. Only 2,500 or 3,000 preachers give all their time to the church, though there is a total ministry of 6,161 men.

The count of the churches making no offering to any organized work is interesting. Kentucky has the largest number with 274; Indiana, 177; Texas, 152; Illinois, 130; Oklahoma, 112; Iowa, 79; Tennessee, 62, and Virginia, 54.

The churches that are "unanimous," giving to every missionary offering are pitifully small in number. Missouri leads with 55; Ohio, 36; Illinois, 27; Indiana, 23; Kentucky, 22. The report on the local expenditures was secured from only half of the churches, but this amounted to over four million dollars from those reporting. The total reported for all missions and benevolences was $1,502,621, an amount of money that is significant as compared with the probable ten millions raised by the churches for their local work.

There are missing in the year-book certain statistics furnished by some other religious bodies in their year-books. There are no statistics about the value of the church property, or of the number of sittings in the church buildings.

The foreign and home missionaries are listed in a separate list this year for ease in securing their addresses. The evangelists are also separately listed, the names being furnished by the organization of the evangelists.

A MONUMENTAL TASK.

The task of printing a statement showing the annual contribution of each of 8,494 churches is a monumental task. Six preachers change their addresses every day and the task of keeping a fresh list of these men is also one that requires continual diligence.

Some of the changes in statistical reports are astonishing. Missouri once reported 1,800 churches. With district superintendents who have hunted everything up and tabulated it, there are now only 1,075 churches! Kentucky reports 330 fewer churches than last year. Virginia and Texas lists have also been radically pruned.

The year-book is published by the American Christian Missionary Society as the January and February numbers of the American Home Missionary. The year-book goes with a year's subscription to the Home Missionary at fifty cents.

The Mid-Week Service

By Silas Jones.

TOPIC FOR MARCH 10.

The Gladness of Jesus. Matt. 5:10-12; Luke 5:33-35.

"I believe," says Carl Hilty, "that happiness can be found. If I thought otherwise, I should be silent and not make unhappiness the more bitter by discussing it. It is, indeed, true that those who talk of happiness utter therewith a sigh, as if there were doubt whether happiness could be attained. It is still further true that irrational views of happiness seem to be for the present thrust upon us. Only through these imperfect views can individuals or communities approach that degree of spiritual and material development which is the necessary foundation of real happiness."

Charles Wagner writes: "This question of pleasure is capital. Staid people generally neglect it as a frivolity; utilitarians, as a costly superfluity. Those whom we designate as pleasure-seekers forage in this delicate domain like wild boars in a garden. No one seems to doubt the immense human interest attached to joy. It is a sacred flame that must be fed, and that throws a splendid radiance over life. He who takes pains to foster it accomplishes as profitable a work for humanity as he who builds bridges, pierces tunnels, or cultivates the ground. So to order one's life as to keep, amid toils and suffering, the faculty of happiness, and be able to propagate it in a sort of salutary contagion among one's fellowmen, is to do a work of fraternity in the noblest sense. To give a trifling pleasure, smooth an anxious brow, bring a little light into dark paths—what a truly divine office in the midst of poor humanity! But it is only in great simplicity of heart that one succeeds in filling it."

The Gladness of the Single Eye.

Jesus bade his disciples rejoice that in the midst of confusion and opposition they were able to hold steadily before them their great aim in life. Suffering in itself is not good. The bitter contentions that arise when the truth is preached are evil. The alienation of friends is not a cause for boasting. But it is a cause of joy to adhere to one's convictions when ignorance and greed and foolish ambition put obstacles in the way of loyalty. Men who rejoice when they are reviled and cast out as evil believe that life is worth living, that there is a solid foundation under them. Their belief in God includes belief in man. They think God has placed them upon the earth to serve some useful purpose. And they have some idea of what they ought to be doing.

The Gladness of Experience.

Can we know life well, its bad as well as its good, and still be glad? Do the years bring disillusionment without the compensation of deeper insight and purer faith? Is play only for youth? Does knowledge mean the loss of hope? If we have the beliefs of Christians, we shall find means of enjoyment at every stage of life. The joys of experience will come to take the place of the pleasures of childhood and youth. We are not permitted to stand aside while the race of men goes into battle; we must fight. If there is any wicked thing anywhere, it is the business of the disciple of Jesus to find it out. In bidding his followers to turn the other cheek, Jesus told them to expose themselves to insult and deception by trusting to the better impulses of those who were wronging them. Men are apt to forget their generous feelings after they have met with insult and deception. Jesus would have us regard the evil deeds of others as opportunities for exhibiting our best. And the result will be happiness for us.

Deut. 12:18; Neh. 8:10, 12; Ps. 5:11; 19:8; 28:7; 97:11; Matt. 25:21; Luke 15:6-10; Acts. 16:25, 34; Rom. 5:2, 3; 14; 17; 2 Cor. 1:12; 6:10; 12:10.

It is said the cannibals are still to be found in some parts of the New Hebrides.

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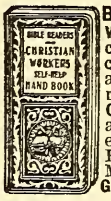

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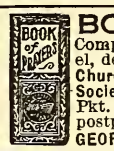

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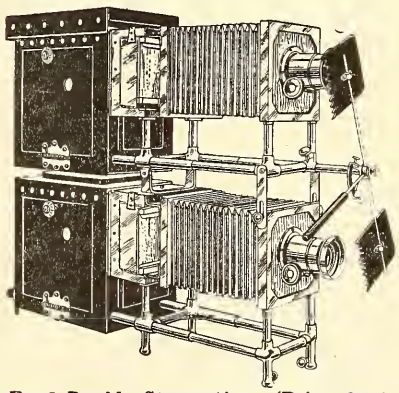

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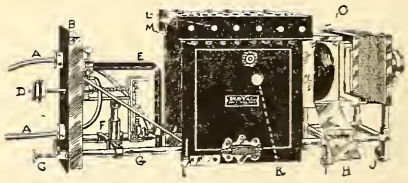

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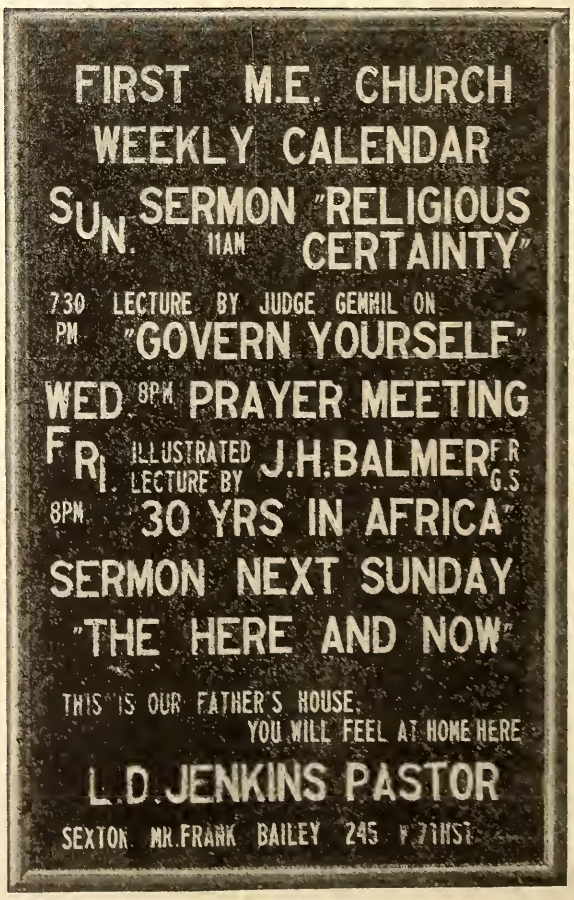
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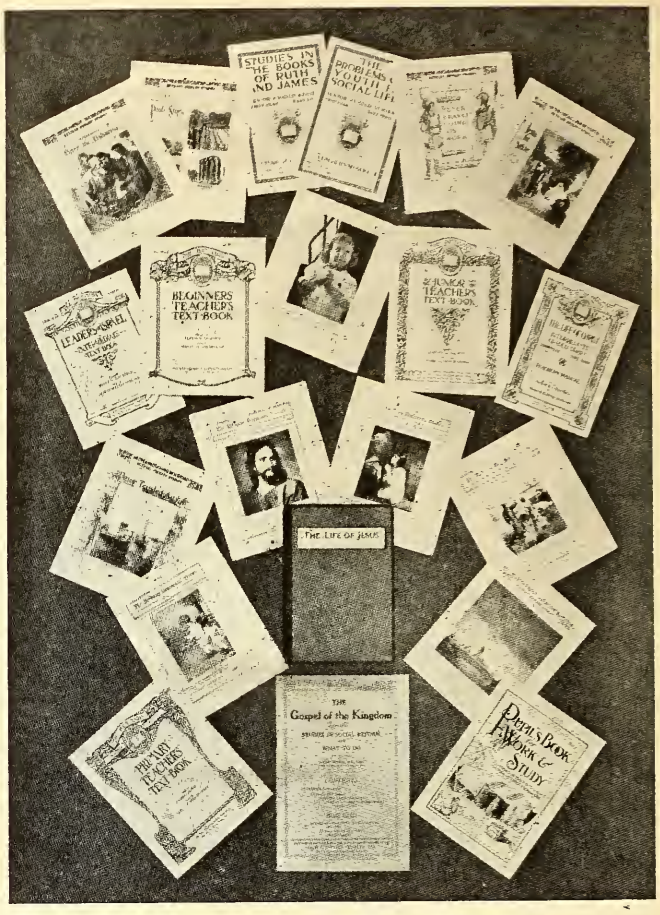
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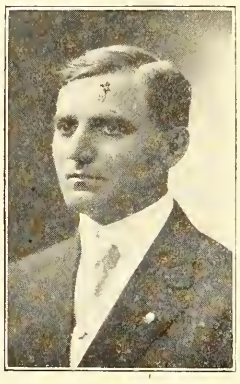

C. R. Stauffer

Readers of "The Conquest" are invited to send questions to Mr. Stauffer for his answer. If you are troubled about some problem that has come into your life, tell him about it. We are assured he will give you help. Sign your name, although it will not be printed with your question. Address Mr. Stauffer as follows: C. R. Stauffer, Box 2, Norwood, O.—EDITOR.

"I am a young man twenty years of age. I did not complete my education when I should have done so. I quit school when in the eighth grade and went to work. I am now earning eighteen dollars a week, but feel that I made a mistake in quitting school with such limited training. I now desire to enter one of the professions. Would you advise me to give up my position and go back to school to prepare for the life's work that I now desire to enter upon?"

This is a hard question to answer. Circumstances sometimes alter cases. However, you are not too old to go back to school. One is never too old to be in training. If you see your mistake in not taking advantage of the opportunities afforded earlier in life, remedy the matter as far as possible by making the best preparation from now on. If you do not get through with your training until you are thirty-five, you still have many years of useful service to render.

You may think it foolish to give up that position paying $18 per week and go back to school where you will earn practically nothing for years. But if you will look at it from the financial standpoint alone, by the time you are fifty, you will have earned much more money with proper training than you would have done without, even though you count out the years spent in school. But this is not the way to judge life. The question is your usefulness in the world. You owe it to yourself and to your age to be as useful as possible. If you have chosen your life's work carefully and are temperamentally adapted to that which you have chosen, you will be more useful with the training than without.

You may say that you can't afford to spend so many years in scholastic training. If you have proper determination and purpose, you will be able to get through college and university somehow. Many of the greatest men of our country earned their way through the schools and appreciated their education more because of that fact. Most any young man can get a college education today even though he has not a penny to start with, if he just makes up his mind to do so. Don't let the fact that you are poor keep you from making the effort for an education.

I advise you then, that if the obstacles in the way do not make it entirely out of the question for you to carry out your plans, by all means go back to school and train yourself for the largest service possible.

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CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Church and Peace

THE next forward step in human progress is the abolition of war, the classifying of it with witchcraft, duelling, and stake-burning. War is a barbarism, a survival of the days when might made right. It is glorified by all magnificent rewards, the praise of poets, the theme of orators, the blessings of the Church, and perpetuated by the fundamental fallacy that the sword is mightier than the pen.

In our day we have scientific warfare, but grisly warfare for all that—the brain of Edison, as it were, in the skull of a savage. The Krupp gun shows the development of the race intellectually, the steady advance from the club to the aeroplane with its deadly bombs, while the fighting spirit remains what it was when the hairy man cracked his neighbor's skull like an egg shell with a stone. So far as fighting is concerned, the race has changed its spots but not its spirit.

To end war an end must be made of all that contributes to war. There must be an ending of the war-makers, the war-traders, the inventors and manufacturers of deadly weapons, and of the panic-mongers who lie awake at night to feast their belligerent eyes on ghosts that rise at the bidding of their fears. To such men every star is Mars and every planet Jupiter. Their nights are filled with spectacles of international terror, and at the dawn they are alert to sound the alarms which interested ears are only too eager to hear. One year the menace is Japan, the next it is Germany, and the next it is likely to be Terra del Fuego.

The hope of the bellumists is to convert such scarecrows into battleships. To be ready for attacks that might (?) come is the burden of their threnody. But why a nation should spend millions for implements of death to destroy spooks has never been made clear.

* * *

The militarist should be proud of himself. He can rejoice that he has not run in vain, neither labored in vain. He has been a huge success. He has laid plans for an "adequate" army and navy with such skill—and neither is adequate until it is larger than that of any other nation—that at his bidding the national treasury has poured out its gold like water.

Despite the fact that this country has not an enemy anywhere, the agitation for further increase of armaments has gone on and on, and one is compelled to wonder whether there can be an end. We can only hope that the success of the militarist will result in his undoing, that he has done so well that the enormous burdens which follow will wake us up to the folly of spending money to fortify a country with guns against imaginary fears—to say nothing of the folly of perpetuating the fighting spirit in a civilized age.

There is no question now before this country that should interest the Church like the proposal to increase our military establishments. That increase means the inbreeding of the fighting spirit in schools and colleges, the doctrine of the success of might not right, the denial of the teaching of Jesus. It means practical atheism, the subordination of intellectual pursuits to the vocation of the fighter, the destruction of holy ideals in the state, and finally the overthrow of Christianity itself.

Armaments mean war, and war is hell. The Church that does not see the connection between the two must be a worshiper of Mars and not of the meek and lowly Nazarene. Many ministers unite to have a prize fight in a city stopped, but are apologetic when it comes to prize fights between nations. They are deceived by the talk about the defenses of the nation and our "unpreparedness," when no reason in the world can be given for further defenses.

As well might a company of physicians throw any community into a panic by predicting an invasion of the cholera next year, and when asked for the ground of their alarms reply, "It might come." Might! So might a landslide of witches. If we yield to this talk of imaginary fears every man might as well arm himself to the teeth every time he walks the streets of his village, lest a burglar demand his money or his life. The puzzle is as great to find the village burglar as to find the international burglar. The latter has a high old time cavorting in the undisputed spaces of some arid imagination.

What folly for the Church to pray for peace while holding aloof from agitations that foster war!

What folly to pray "Give peace in our time O Lord," while accepting the dictum that in time of peace we should prepare for war!

What folly to sing again the angel's song of peace on earth, and allow without protest a group of men whose living and fame depend on wars and rumors of wars to goad the nations to cut each other's throats!

What folly to exalt the mercy of God and then hold indifferently aloof from policies that make God seem like an unheeding Moloch!

What folly to hold that God is on the side of the heaviest guns and then to preach that right is right as God is God! Guns settle the question of the strongest and of victory, but they never settle questions of right.

* * *

The guns that we buy today may blast a nation that the Church hopes to save tomorrow. The defenses of a nation are not armaments, but righteousness, justice and truth, let the sabre-rattlers say what they will to the contrary.

But we will be told that we are beating the air, that no men in their sober senses and no nation believes in war; that all that the present agitation means is an increase of the defenses, the police force, of the nation, so as to insure against attack. But if the Great War has not taught us the folly of preserving the peace by piling up colossal armaments—for these arguments of defense and insurance we borrowed from Europe—we must remain invincible in our unteachableness.

Let us hear Mr. Bryan's story:

> Suppose there was a large lake, and suppose there were a dozen land owners, with their lands bordering on the lake, living peaceably together without trouble or signs of trouble. A man who builds ships goes to one of them and says: "You are very foolish; you are living here with no protection whatever. Don't you know that any of these men around you might build a battleship and come here, and you are absolutely defenseless? Now let me build a ship for you and you will get ahead of them." Suppose the man was foolish enough to take the advice. Just as soon as that ship was built, the shipbuilder would go to the next neighbor and say, "Why, don't you see that man over there has a battleship? What has he got it for? Do you suppose he is building it for nothing? Have you any doubt he has designs on you? Where else can he use it except on this lake? You had better get ready. Now, I can build you two." And if this man is foolish he would build two. Then what an argument the shipbuilder would have when he got to the third man! "Why, there are two of them against you. They might combine, and you are absolutely defenseless." Now, with that argument he could go all 'round the lake, and after building ships for each one, he could go back to the first one and say, "You are out of date. Look at the improvements since you built. And then you have only one, and these other people have four or five or eight apiece. There is nothing for you to do but mortgage your land. Now you are in for it." This is the race of the world, my friends—this is the mad race of the world.

What can the Church do at such a time? It can proclaim again the teaching of Jesus. It can say without reservation or apology, "Blessed are the meek," even though the bellumist and those who judge success by force and numbers laugh at our simplicity.

If war is not atheism, what is it? If it does not set back all progress human and divine, what does? If it does not set Jesus Christ at naught with a mock sceptre in his hand and a crown of thorns upon his head, what could more effectively do it? If it does not laugh at the Church in its efforts to bring about human brotherhood, what does it do? It does give the enemies of Christ an occasion to blaspheme. It pays no attention to the cradle of innocence nor to the cathedral of Rheims. It glories in a welter of blood and ruin.

But we don't believe in war! Then let us cease making preparations for war and sowing the seeds of hate and suspicion among the nations. Let us cultivate the things that make for peace, and disseminate among the nations as among communities the principles of righteousness and justice and friendship.

E. B. B.

"Never Man So Spake"

A Thrilling and Searching Sermon.

BY BURRIS A. JENKINS.

NEVER man spake like this man! A strange answer for commissioned officers, sent forth to arrest a malefactor! If the chief of police of this city, or the sheriff of this county, should swear in a posse of deputies and send them out to arrest some criminal, and those deputies should come back and say, "No man ever talked like this man; we never heard any man speak like this man," we would all agree that it was a strange answer for commissioned officers of the law sent out to arrest a man.

No doubt these men had followed Jesus about for several days, listening to His words, trying to take him in his talk, to find ground upon which to witness against him. I can see them now as, on the outskirts of the crowd, their dark, Oriental eyes overhung by their dark, Oriental brows, they listen half listlessly to what Jesus is saying. Suddenly some such utterance as this strikes their ear, "I am the bread of life." "I am the water of life." "I am the Way and the Truth and the Life. No man cometh unto the Father but by me." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Their brows lift, their eyes open, they listen more intently; unconsciously they edge their way through the crowd, until by and by in the very front rank of his hearers, with eyes wide open and ears wide open and mouths wide open, they are hanging upon his utterances. Then the crowd breaks up. These men mechanically betake themselves back to the palace of the high priest, having forgotten their errand; and when at last they are confronted with the stern question, "Why have ye not brought him?" Why, they had not thought what answer to make, and they just blurt out the first word that comes to mind, "Never man spake like this man. We never heard anybody talk like this man." A strange answer, indeed, from commissioned officers sent out to arrest a blasphemer.

THE ARRESTERS ARRESTED.

But strange as this answer is, it is the same that ever has been made by all who, in the history of the world since the time of Jesus, have gone forth to arrest the progress of the Christ. Many a man in the strength of his mighty mind has said, "I will stop him; I will arrest him; I will put an end to this delusion of Christianity; give me time. When my book is written, when my system is complete, when my word is spoken and my work is done, then no longer will men listen to this Jesus." But after the work has been accomplished, after the life has been given to the purpose, after the book is written, and the word spoken, these men, all of them without exception, have come back saying, "Never man spake like this man."

There was Strauss in Germany who wrote his Leben Jesu, the Life of Jesus, to prove that the Master was a myth, an idea, an ideal, beautiful but legendary,—Strauss closes his volume with a tribute of the highest respect to the very conception of such a life as that of Christ. When he yields the idea, he yields all; for the man capable of the idea, the ideal of a life like Jesus must have been the Christ himself, for no other could have conceived it. Over in France, Renan, with his Vie de Jesu, his Life of Jesus, beautiful, poetical, beyond compare, paying high tribute to the esthetic attractiveness of the great teacher, the "Charming Rabbi," closes his volume with these words: "Whatever miracle the future may bring forth, Jesus of Nazareth will never be surpassed." And John Stuart Mill, over in England,— much the same type of mind as those two to whom I have referred,—has somewhere declared that humanity has made no mistake in pitching upon Jesus of Nazareth as the acme of mankind. Those are great men speaking,—men whose minds command respect and whose work has been epoch-making in the world. Every one of them comes back with the same answer as these officers, "Never man spake like this man." Whatever else they may say, this is the universal verdict of truly great men who have examined the life of Jesus.

Rev. Burris A. Jenkins, pastor of Linwood Boulevard Christian Church, Kansas City, Mo.

CAN WE STILL BE CHRISTIANS?

Now a yet more modern voice comes, and Rudolph Eucken, writing in the last two or three years upon the subject "Can We Still Be Christians," declares that it is a startling fact that the scholarly minds, the great minds amongst men in all Christian history, striving to get along on other than Christian ground, to exist without it, have almost without exception been compelled to say it is essential, we cannot live without it.

Now, what was there about the teaching of Jesus that thus lays hold upon the minds of men, so that when once they have heard it they never can forget it? What is there about his words that, like grappling hooks, fasten in the mind and never can be shaken out? It is not that he was a great literary artist, though he was; it is not ornamentation and the decoration of his speech; for there was with him no striving after effect, no "sewing on of purple-patches," no "painting in of cypress-trees," as Horace puts it, in his canvas. He was a plain, blunt man that simply spoke right on; in words of wondrous beauty, to be sure, whose literary and poetical value has rarely been equaled, and never surpassed by any great teacher of ethical truth; but the secret lies not in literary charm.

Neither was it any striving after originality, after the new and the strange and the unusual. In this age of ours a man must have a very unusual message if he is to catch the public ear. Something original that nobody else has ever spoken, something Bernard Shawesque is necessary to catch the attention and reach the ears of men. We will not read this morning's paper; we must have this evening's paper; and not the three o'clock edition or the four o'clock edition or the five o'clock edition, but the extra, hot from the press and still damp with the printer's ink. And the novels that we read, they must be fearfully and wonderfully made if they do not pall upon the taste of this spoiled age. We need not think we have a monopoly of the desire for the new, the strange, the unusual. When Jesus came there were men who gathered together for nothing else but to hear or tell some new and strange thing. Now, Jesus does not pander to this taste for the abnormal and the new. He does not hesitate to take old truths and recoin them and use them over again for the good of men. He does not hesitate to borrow from the Prophets, from Moses, from the Pentateuch.

CONFUCIUS AND THE GOLDEN RULE.

Confucius spoke the Golden Rule five centuries before Jesus uttered it. Confucius said, "Do not unto others what ye would not that others should do unto you." Jesus turned it about and made it positive and said, "Do unto others as you would that others should do unto you." You say there is no difference between the two;—one is simply negative and the other is positive. Yes, but that is all the difference in the world—the difference between the negative Orient under its banyan tree and within its age-old walls, and the positive, active Occident — the difference between the East and the West. So with Jesus, truth, wherever he finds it, becomes grist for his mill, becomes ore for his mint. He takes it and stamps it with his own inimitable coinage and sends it out current legal tender in the world.

It is the truth and the character of the truth that he uttered, it is the fact that he spake as man never spake before and has never spoken since, it is this that makes him all-powerful in the minds of men so that whether they will or no, whenever they come into the presence of his teaching they bow and must bow, they cannot forget, they cannot let go of it when once they have heard his message.

JESUS' MANY-SIDED TEACHING.

It would be manifestly impossible in the few short minutes at our command to make anything like an adequate resume of the teaching of Jesus; so various is it, so widely applicable to the life of men, it is like a many-peaked mountain range. But it is possible to glance over the great snow-crowned summits of the group, even as it is possible to look over the Alps and see the Jungfrau, the Matterhorn and Mont Blanc. At a moment's glance two or three of the most valuable of his utterances capture attention, which have become an everlasting and invaluable heritage of mankind.

Let us select three of these, three that have to do with the relations existing among the only three beings that we know anything about in the world: God,

myself, and my fellow man. I know that God is. There have been, of course, those who have denied His existence, but they are few. The great multitude of men and women from the beginning of man's conscious life have known that God is. Only the fool hath said in his heart, There is no God. The great philosophers and teachers, scholars of all human history have recognized the existence of God; and it is idle to try to prove that God is. You do not need to prove what men already believe. Then I know that I am.

CERTAIN OF OUR EXISTENCE.

There are some philosophers who have tried to teach us that we could not be certain of our own individual existence. But you never can convince a man that he himself is not an entity. Descartes, it is, the father of modern philosophy, who bases his whole system on, "I think, I doubt, therefore I am." Then I am conscious of the existence of my neighbor. There have been philosophers and whole nations at times who have tried to convince the world that we could not be certain of anything outside of ourselves, that the world was a delusion. The Hindu philosophy is founded upon that conception. But you cannot convince me that my neighbor does not exist. I think, therefore I am, and I communicate my thought to him and he grasps it and gives me his thought back from himself; so he thinks, therefore he is. So then, those three beings exist: God, myself and my neighbor.

The relations existing among them, that is the all-important thing in life. And what are those relations existing between God and myself, between myself and my neighbor, and between man and God? Those are the questions which strike to the very root of man's life. And the answer to those questions is the answer for which man has been craving through all the millenniums of his existence.

MEN PERPLEXED ABOUT GOD.

When Jesus came he found men perplexed with regard to the relation of God to man. They knew that there was a God, but they did not know what kin He was to man. They looked out upon the world of nature and the world of history round about them, the only book that most of was to man. They looked out upon the world of nature and the world of history round them, the only book that most of them could read, to which they had access, to guide them and lead them, and they saw two kinds of gods, or God, in the world: good gods and evil gods, beneficent gods and destructive gods. In the spring of the year they saw the trees and shrubs and fields bringing forth bud and blossom and ultimately fruit, to bless and feed the world, and they said, "Here is a good God, a kindly God that brings these gifts to men." Then they saw the mildew, or the blight, or the storm, or the untimely frost cut down and blast and blacken that leafage and that fruitage, and they said, "Here is an evil, a destroying God in the world."

And they could not understand.

They looked out over the sea, that beautiful blue Mediterranean that was the ocean of the time, and they saw it smooth and wind-swept, bearing the ships on to their desired haven with their riches, blessing and benefiting mankind; and they said, "Here are the footsteps of the good God." Then they saw that same sea tossing mountain high, dashing ships to the bottom, and they said, "Here is an evil, a destroying God that is working against that good and kindly God," and they were perplexed. They saw the mountains bringing forth gold and silver and precious stones to adorn and to enrich humanity; and then they saw those same mountains belching forth fire and smoke and lava and burying whole cities. They said, "Here is a warfare going on between a beneficent or good God and a destructive or evil God." Job cries, "When I look before me I cannot find Him, and when I look behind I do not perceive Him." The psalmist who wrote that ninetieth Psalm, standing as close to God as undoubtedly the singer of such a song did stand, cries out in a pathetic perplexity, the two strains of which are woven together from beginning to end:

THE PSALMIST'S PERPLEXITY.

"Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God,"—the good, the kindly, the beneficent God. "Thou turnest man to destruction;" there is the evil god—"And sayest, return, ye children of men. For a thousand years in Thy sight are as but yesterday when it is past, and as a watch in the night;" the good God, the giver of life. "Thou carriest them away as with a flood;" the evil God that destroys. "They are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up;"—the good, the creative God. "In the evening it is cut down, and withereth, for we are consumed by Thine anger and by thy wrath are we troubled;"—the destroyer. He was seeking in the darkness, if haply he might find Him, and yet not understanding Him; it was a tragedy, to know that God was and yet not to know what kin He was to man.

Now, what does Jesus say? Jesus says, "Our Father Who art in heaven;" "I go unto my Father and to your Father, to my God and to your God;" "Our Father Who art in heaven." Never man spake like that;—such calm certitude. The Hindu yonder in the jungles years before had sung about Deus Pater, the Father God. The Greek poet had written of Zeus Pater, the Father God, the same name. The Romans had talked of Jupiter, the Father God, the same name; —and yet of what unspeakable crimes did they make this so-called Father of men guilty! They had no conception of a Father in heaven Who was a real Father to the race. It remained for Jesus Christ of Nazareth to teach us, so that we can never forget it up to this hour, the true kinship of God to man. Today, the little child by his bed, or by his mother's knee, and the strong man battling with the waves of life, all say, "Our Father Who art in heaven." The words are household words now, and on occasion are in everybody's mouth.

WHAT FATHERHOOD MEANS.

But, after all, how many of us have grasped firmly and profoundly the love of God as a Father of man? A gentleman who had two beautiful little children once said to me, "When those children were very young, I would not dare reach up my hands at the second story window of my home with an invitation to them to come. They would leap right down to me in an instant." That is fatherhood. That is the loving trust that a child feels for a normal, sincere and loving father. We speak of the love of motherhood and the beauty of it, and it is the most beautiful thing in the world; but there is a father's love as well; a willingness to give and be given, to spend and be spent for the sake of the offspring, a willingness to stand at the threshold, if need be, and die in the guardianship of them. That is what fatherhood means. Do you suppose if we believed, you and I, profoundly in the fatherhood of God, that there would be any one of us staying away from Him in the brightness and the glory and the blessing of this beautiful Lord's Day morning? Nothing on earth could keep us from Him if once we grasped the profundity of this message of Christ.

Again, when Jesus came he found men perplexed with regard to the relation existing between man and his fellow man. He found that in that day to be a Roman was greater than to be a king, and to be anything else than a Roman was to be a foreigner, an enemy. The names for the two words were synonymous in Latin, and in many another language besides. He found that to be a Greek was to be one of the cultivated, one of the refined, one of the teachers, leaders of men; to be anything else than a Greek was to be a barbarian, bearded and savage. He found that to be a Jew was to be one of God's own chosen people; but to be anything else than a Jew was to be a gentile, with an accent and a sneer upon the first syllable. So it was every nation for itself and the devil take the hindmost—just as it is today. It was each nation armed cap-a-pie against every other nation, and Ishmaels all—just as it is today.

WHO IS NEIGHBOR?

Now, what did Jesus say? He said a certain man went down to Jericho and fell among thieves that beat him and stripped him and left him by the roadside half dead. Then there came by a priest and there came by a Levite, men sworn under solemn oaths to be of service and benefit to every Israelite with whom they came in touch. These men, seeing their bloody fellow countryman lying there on the road, gathered their skirts about them, for they were perhaps on their way to the temple to worship, and if they had soiled themselves with blood they would have been ceremonially unclean and, forsooth, unable to enter the church of God and offer worship to the Almighty Father. Then there passed by a Samaritan. And if there was anybody that a Jew hated with all his soul it was a Samaritan; and if there was anybody a Samaritan loathed from the bottom of his heart it was a Jew. Yet this man it is, of all others, who gets down off his beast and binds up the wounds of the man, pouring in oil and wine, and takes him to the inn and pays for his reckoning for days. "Which of them," says Jesus, "is related to the man that fell among the thieves?" They said— they were forced to say—"I suppose it was he that showed mercy upon him." They could not use the word Samaritan. Then said Jesus, "Go ye and do likewise." You are neighbors all; you are brothers all; there are no boundary lines between peoples and kindreds and tongues and tribes; there are no narrow friths that cause nations to abhor each other in the teachings of Jesus Christ; for the brotherhood of man is universal in its scope. That is the message concerning the relationship of myself to my fellow man.

WAR AND JESUS' TEACHING.

Do we believe that? Two thousand years after it was spoken, ask Europe if it believes. Ask Germany and Austria,

England, France and Russia, ask Belgium if it believes. "Well," comes the reply, "we believe it in America, anyhow." Winston Churchill said if we believed it, it would be nitroglycerine in modern society; it would blow the whole fabric to pieces and change it and turn it upside down. Brotherhood! We have but little conception of brotherhood. We get together in our churches and it is Brother this and Brother that, but if we address a member of a neighboring denomination, not our own particular little section of the great church of Christ, it is Mr. this and Mrs. that. Now, I have no objection to anybody brothering me. I brother a good many men myself; but I do object to the line being drawn so closely. I want to call a man in this church my brother and I want to call other Protestants, the Catholics, all of them my brothers. Otherwise I have not caught the conception that Jesus meant I should catch.

DO WE BELIEVE IN BROTHERHOOD?

We go into our lodges, we clasp hands and give the grip, and it is Brother this and Brother that. But we go outside into the market places and on the stock exchanges and it is Greek meets Greek, diamond cut diamond; we overreach each other in a horse trade or lumber deal, or perhaps I would better say a motor car transaction or a lumber deal. At least such is the case in the lodge to which I belong. How about yours?

Do you suppose if we believed in the brotherhood of man, that there would be any armies facing each other across the French boundary line this quiet, peaceful Sunday morning? Do you suppose if we believed in the brotherhood of man there would be any necessity of our nation's increasing its armament this year of Christ 1915? Do you suppose if we believed in the brotherhood of man there would be any little ragged newsboys sleeping this winter in old ash barrels and rusty boilers and over the gratings of the printing press engines for a little warmth? You say that is an overdrawn picture, there are no boys in such condition in the United States? You can see, any midwinter night when the snow is falling, here on your Walnut street; you can see, on the Bowery and Broadway and Fifth avenue, little fellows with skin showing through their torn pants, almost barefoot, selling their belated news, while the snow comes down, at eleven and twelve o'clock at night.

BROTHERHOOD AND SWEATSHOPS.

There would be no such thing as a newspaper boy in all America if we believed in the brotherhood of man;—unemployed men would be selling the news as they do on the other side of the water; and the boys, every one of them, would be in school under a compulsory education act that compels,—if we believed in the brotherhood of man. Do you suppose if we believed in the brotherhood of man that there would be any sweatshops in our great cities under the management of Christian business men—any great mills that served as prison-houses and slave-grounds for little children? Do you suppose there would be any army of employes ground under the heel of greed and piracy,—if we believed in the brotherhood of man? Do you suppose if we thoroughly believed in the brotherhood of man, there would be any dark corner of any dark continent unenlightened by the message of the gospel of Jesus this year of grace 1915, twenty centuries after the glad news was uttered?

"THE WAY BACK TO GOD."

If we believed in the brotherhood of man we could not go fast enough to tell it to the uttermost parts of the earth. If we believed in the brotherhood of man, would there be in any part of our cities no churches, while the churches move out into the wealthy and the fashionable and the comfortable sections of the city? If we believed it—but it is too great for us! It will take us another nineteen centuries, perhaps, to achieve it, to enter into the A B C's of this great doctrine, to enter even into the vestibule of the greatest thing in the world, which is love.

Once more, when Jesus came he found men perplexed with regard to the tie that should bind them back again to God. He found them troubled with the world-old consciousiness of their separation from their God. Instinctively they felt somehow that they ought to be in touch with Him, that they ought to be at one with Him, but they felt between Him and them a veil hanging, the veil of sin. They saw between Him and them a great, yawning gulf, the gulf of sin. And this consciousness of separation between Him and them was the keenest consciousness that they had in all their lives.

What did Jesus say to them? Said he, "I am the Way and the Truth and the Life. No man cometh unto the Father but by me. If ye had known me ye should have known my Father also." Never man spake like this man. Other men had said, not "I am the way back to God;" but they had said, "If you will listen to me, if you will follow my teachings, if you will walk with me in the porches or the groves, if you will adopt my system, if you will learn my philosophy, after twenty, thirty or forty years of study, I think perhaps I can show you the way of life." But here was a man who did not say "I will teach you, listen to my words," but who said, "Follow me. I am the Way and the Truth and the Life."

"THE MESSAGE OF OUR MASTER."

I suppose there is in this city, certainly in the country somewhere round about, an old homestead that was a little quieter last night than it ought to have been; there is a vacant chair in front of the fireplace, and a vacant chair at the table; there is a room upstairs quiet, echoing to no footfalls, unoccupied through the night; there is in that room, no doubt, an old walnut bedstead, an old marble-topped wash-stand and bureau; there is the counterpane kept smooth and clean and uncrumpled by a mother's tender, gentle hands. And down in front of that fireplace last night was an old father whose heart was empty, yearning, void and breaking; while out yonder across the Father of Waters, across the prairies, in the mountains, in the lumber camp, in the great city was a young boy who said, "I will not go back home. My father does not love me any more and I do not love him any more and I will not go back home." Now, if somebody could go to that boy with the truth, could say to him, "Your old father does love you; your father's heart is breaking for you; now come back home; I will take you home; I will lead you to your father; I will be the way home for you to your father's house!" Now, what is that but the story of the lost or prodigal son, the message of our Master? Nobody else ever talked like that; nobody ever struck that chord in human nature; and it has wended its way to the hearts of men more than any story that ever was told. Why? Because it is so true to the universal experiences of men. Because we know that you and I are that lost son out on the desert, in the purlieus and slums of the city, refusing to go back home.

FATHERHOOD AND BROTHERHOOD.

There is the word of life—to whom else can we go? Shall we not heed that message of Jesus who solved for us the problems of existence and completed the great triangle of relations—the Fatherhood of God to man, the brotherhood of man to his fellow man, and Jesus Christ the atoning power that leads us back home again to the Father's house?

On Being Neutral

A Series of Reflections for the Times.

BY GERALD STANLEY LEE.

IF BEING a neutral means being neuter—if it means maintaining a strict unexceptionable nothingness when I am reading the war news—if it means putting one's soul, ice cold, into a conversational thermos bottle, and not showing any warmth or having any strong gusts of feeling at all—then I am through trying to be a neutral. If such be neutrality, neutrality is insipid, stupid, and a little mean.

What I have been trying for is something very different; and it has grown on me—this sense of what neutrality really is—the more I have tried to get near to it. Neutrality in a fight is the most interesting, absorbing, and glorious feat a man can undertake. The spectacle of a great nation maintaining, in the face of the world today, a true neutrality, is as impressive a display of power as the burning of a city.

THREE TYPES OF NEUTRALS.

In the first place, only a man of deep passions, of rich, powerful, intelligent sympathies and desires, has the equipment to be a neutral, or the driving power to put through such a huge spiritual engineering feat as seeing all sides—sympathizing and understanding, mastering and ruling all sides, shaping them and moulding them and welding them into the Future, like a god.

There are three men or types of men in history who have had the heat and the light and the driving power in them to be neutrals. The scientist, the great scientist, has a passion for burning down through his own prejudices to the truth, whatever it costs or however it hurts. The great inventor has a passion for relentlessly pursuing all knowledge, blending opposite ideas and obdurate contradictions, taking things that won't go together and putting them into the electric furnace of his mind until they do. Then there is the poet, who, whether he is a man of action or a man of thought, relentlessly loves humanity and will not give up, who will not be satisfied with

nothing less than possessing, understanding, and loving all people in his heart.

These men are neutrals. When we know one of these men or read the life of one of them, we know what being a neutral is like.

But having decided what being a neutral is like, how can a person be one?

When the war broke out I was sitting at table in a summer resort with a German woman who had lived only a year in this country and whose husband (a professor in one of our great universities) had gone down to New York on the first train, to get away to the fight. Everybody at every other table in the dining-room was against Germany. We were all neutral at our table. It was not hard to be neutral at our table.

THINKING IN TERMS OF PEOPLE.

Of course we are familiar with the abstract principle that nearly everybody would do what everybody else does, if he came to the point of doing it, as naturally and as unconsciously and as implacably as most people who do things come to the point of doing them.

It is easier to think and to come to one's principles like a neutral if one does one's thinking in terms of people. A fellow human being who will dramatize our principle for us—make the principle breathe and smile, give to it the tears that belong with it, surround it with the death that belongs to it, with little children, with sons, with dead brothers, with the memories of heroic fathers—helps one in being neutral.

The best arrangement I know of in the present war would be for people to sit at tables and break bread with all nations.

THINKING AHEAD OF OTHERS.

Another convenience for being a neutral, besides thinking in the terms of people, is thinking in the terms of the future. Neutrality, instead of being a stupid equilibrium of sympathies or a state of indifference, really works out in the end into a passionate foreseeing of what is going to happen, and sympathizing with people for the way they are going to feel. Neutrality may be said to be taking sides in people with what they are going to be. We put ourselves where we see what they really want. We want for them what they want, a little faster than they themselves do. Neutrality works out, in the last analysis, into prophecy—into seeing ahead for people to where their roads come together. The interests of fighters are all bound to converge into peace the moment the people calm down to a shrewd, quiet guessing on what they really want and where they are really going.

To be a neutral a man goes on ahead a little. He gets to the fork of the roads first. It seems to be our patriotism here in America just now to get to the fork of the roads first. The President is asking it of every American man every day—asking him to move on. Every American is expected to be just now all by himself, as well as he can, a kind of small Hague tribunal in advance.

"Safety First"

BY HENRY W. HUNTER.

When we read of the annual toll that the American nation pays to carelessness it is no wonder that means are being taken to get them to think before they act. It is said that the accidents in the Pennsylvania coal fields are equal to the slain in the battle of Bull Run. Over 200,000 accidents are totalled in this country every year. Many of these people are disabled for life, many more are killed outright because some one failed to stop and think. The railroads of the country are striving by many means to impress upon their employes and patrons the great need of getting the safety habit. It was the writer's pleasure to attend quite recently an illustrated lecture given by Mr. Isaiah Hale, Safety Commissioner of the A. T. & S. F. system. Mr. Hale gives his entire time to traveling about this great system and telling the men by word and picture that "it is better to be safe a thousand times than to be crippled once."

Rev. H. W. Hunter, Wellington, Kan.

"SAFETY FIRST" PROMOTION BY AUTO.

Mr. Hale carries a full equipment of sides that are reproductions of snapshots taken with his camera, showing various careless and unsafe practices in railroad operations. Together with these he has a two reel motion picture entitled "Steve Hill's Awakening," which forcefully tells a story of a young railroad man who, through carelessness, got started wrong, but who learned before it was too late that it is better to be safe than sorry, and whose life-long service to the company was a great credit.

The A. T. & S. F. road has equipped for Mr. Hale a large auto with specially arranged wheels that can be used on their tracks. When he comes to a gang working on the road he stops for a while and gives them a talk. If there are Mexicans in the crowd he starts the talking machine which gives them the story in their own tongue.

Mr. Hale says things in a manner that you cannot forget. For instance: "Did you ever think of your mind as your personal engineer; of your head as the cab; of your eyes as the windows through which he sees things or should see them?" "Being crippled generally means changing your occupation; it renders you less likely for promotion; it reduces your earning capacity; it shortens your life; it changes every condition of your living; it interferes with the plans that you have made for educating your children; it means cheaper living; it means cutting off those pleasures which you and your family now enjoy."

The Sante Fe points with pride to a record of only sixty-six employes killed on their system of over 11,000 miles, during the year ending June 30, 1914, as compared with 105 last year.

Women and War

By S. J. Duncan-Clarke.

They have gone from the shop and field,
From city and fruitful plain,
The hammer and chisel are laid aside,
The sharp scythe rusts in the grain,
Peasant and artisan,
In the game of war mere pawns,
At the word of king no more than man
They march where red hell yawns.

In the door of a vine-clad cot,
On a hill that slopes to the sun,
On the curb of the street where its rays beat hot
The same grim thing is done—
Beneath the brave, set lips,
Beneath hysteric cheers,
A woman's heart feels fear that grips
And drips her blood in tears.

Hapsburg and Romanoff
And the Hohenzollern throne,
What are these names but words that scoff
As they rob her of her own?
A child is clinched to her breast,
And a child is held by the hand;
One sleeps, the other cheers with zest—
They can not understand.

But before the woman's eyes
Is a vision ghastly red
Of flames that leap to smoke-hung skies,
And war-plowed fields of dead.
She can see—oh, poignant clear—
The form of one in the heap,
The man to her pain-racked heart most near,
Shell-kissed to endless sleep.

His eyes at least are blind,
His ears are deaf to the strife,
But, Mother of God, for her and her kind
What is there left in life?
The music dies in the air,
The cheers are silenced, and then
They turn these women to face their care,
And cry to God for their men.

For there is the child at her breast,
And there is the child at her hand,
And the heart that breaks can find no rest
And they will not understand.
For life gives no release,
And tho' her heart be dead,
The cries of the children will not cease
If she fail to find them bread.

So, yon in the vine-clad cot,
On a hill that slopes to the sun,
She must toil lest the grapes in the vineyard rot
And young life be undone;
And here in the city, gray,
Where the sun beats hot on the street,
Her woman's wit must find a way
For little stumbling feet.

The day shall come when she
Will bow her head no more,
But facing her God with unbent knees
Will curse the crime called war.
And curse the men called kings
Who seek their shining goals
On a pathway paved with bleeding things
That once housed living souls.

O wombs refuse to bear,
O breasts refuse to nurse,
Until thy sons who toil shall dare
To end this age-long curse!
The world is sick of thrones,
And pride-mad monarchs' lust—
The day soon dawns when it disowns
All gilded human dust!

THE CHRISTIAN CENTURY

EDITORIAL

A LAYMAN MISSIONARY PROPHET.

AN EVENT of first rank significance in the organized life of the Disciples of Christ is the announcement that Mr. R. A. Doan, of Nelsonville, Ohio, is to be representatively connected with the Foreign Missionary Society upon his return from his prolonged tour of the mission fields.

The account of Mr. Doan's China experiences found on another page of The Christian Century indicates with what eager and humble but resourceful spirit he has entered upon this first-hand study of the mission situation. He will bring back to the churches the enlightened point of view of a clear-headed and ardent-souled layman, and from such a point of view a unique interpretation of the missionary task may be expected to be developed.

Mr. Doan has been famous through all the Christian denominations for the extraordinary success of his men's Bible class in Nelsonville, a class that numbers close to one thousand men, and exercises great moral power in the community. His business interest is centered in the brick-making industry. It is presumed that it is now his intention to consecrate the remainder of his life to carrying the missionary message, which his own heart has so well learned, to the hearts of the business men of our churches.

In such a program for his life, Mr. Doan no doubt has received suggestion and inspiration from Mr. George Innes, the Minneapolis banker and lumberman, who a few years since withdrew from active business and is now devoting himself to a wonderfully fruitful lay service among his own people, the United Presbyterians.

Mr. Doan's service promises to be equally fruitful in blessing the churches of the Disciples of Christ.

DISCIPLE MISSIONARY AS RED CROSS INTERPRETER.

RECENTLY a company of Red Cross physicians and nurses was sent from Japan to assist the British troops at the front in France. These young Japanese people were about twenty in number. They made the journey to Europe by way of the United States, and the group was photographed several times en route.

It is of interest to Disciples to know that the official interpreter provided by the Japanese government for these Red Cross helpers is Rev. Noataro Otsuka of Tokio, a Disciple minister in one of our mission churches there, a graduate of the University of Chicago, and well known to many of the Disciples in America. His abilities as an interpreter have been tested by more than one visitor to Japan who has had occasion to speak in our churches there. It is a rare honor thus conferred upon Mr. Otsuka, and his experiences at the front are sure to be intensely interesting.

It will be remembered that another of our missionaries, Rev. William Remfry Hunt of Chuchow, China, now at home in England on furlough, is with the Red Cross forces at the training camp.

CONVERTS OR PENITENTS.

EVANGELISTIC reports are puzzling even to the initiated. They usually convey very erroneous impressions. In the old evangelism there was little attempt by denominational churches to reduce results to definite numerical figures. Among Disciples the method of making a numerical report was easy and, in the main, dependable, because of their Scriptural notion that conversion was not complete until the candidate had been baptized. Therefore they counted as converts only those who had been initiated into the Church. When a Disciple minister reported 100 or 500 conversions we all understood without inquiry that there were 100 or 500 persons added to the Church.

This, of course, is the right procedure, and it is to be regretted that our Disciple evangelists are falling into a misuse of the term "convert" which is condemned both by our fathers and by our principles.

Baptism is for the remission of sins as truly today as in the New Testament days. We are baptized into Christ, that is, into his body, which is the Church. And this act is a saving act, a part of the spiritual process of conversion.

To count a person as a "convert" who only believes and repents, but who declines to accept membership in Christ's body is to mislead the readers of such a report. It would be better to use another word. Instead of saying that Billy Sunday has had 25,000 converts up to date in Philadelphia, it would be truer to fact to say that that many "penitents" have been counted.

They cannot be numbered among the converts until they complete their conversion by baptism.

VIGILANCE WORK IN BURMAH.

AT THE same time that our American cities are becoming sensitive to the social evil and its physical as well as moral dangers, the missionaries on foreign soil are facing the same problem and are attempting to meet it in the most direct way.

Those who have traveled in mission lands know to what a dangerous extent the diseases of the immoral life prevail in the Orient. Medical missionaries are constantly confronted by the ravages of these evils in the lives of the patients who come in such members to their dispensaries. The percentage of venereal troubles runs very high in the list of diseases to be treated.

In Rangoon, Burmah, where the Baptists have a strong missionary work, there has been organized "The Vigilance Society of Rangoon," which is issuing a series of phamplets to aid in carrying on its campaign against vice, and particularly against the evil of segregation. It has been the custom of the authorities to set apart a certain section of the city as the vice district, in which between six hundred and a thousand women reside, ranging in age from twelve or thirteen upward. These women include in their number Europeans, Indians, Burmese, Japanese, Chinese and others.

This segregated district is in the heart of the city, and all around it are colleges and boys' schools attended by not less than seven thousand students, besides schools for girls, churches, chapels, Sunday-schools and Christian associations. The menace of this recognized vice is apparent at once. But vice is not confined to this area. It never is confined to a segregated district. And those who are most interested in the moral life of the community are increasingly aware of the futility and inhumanity of attempting to deal with the vice problem on the basis of segregation. It is interesting to know that the Christian forces throughout the mission world are uniting with all well-disposed citizens in a determined campaign against the social evil.

THE CASE OF MR. PATTON.

HOW sensitive the social conscience is becoming has nowhere been better illustrated than in the case of Mr. J. A. Patton over which the Methodist church is now deeply agitated.

Mr. Patton is the chairman of the book committee of the Methodist Book Concern, a committee whose jurisdiction covers the denominational papers known as "Advocates" with various prefixes. He is one of the most generous and loyal and useful supporters of his local church in Chattanooga, Tenn., and of the wider denominational interests.

But Mr. Patton is the main proprietor of a business which manufactures a well-known patent medicine called "Wine of Cardui." The American Medical Journal recently made report of an analysis of this "medicine" and declared that it was not medicinal in character but derived its popularity from the alcohol contained in it.

Mr. Patton has replied to this charge by instituting suit against the Journal for $200,000 damages, and pending the trial and decision he has resigned from all his offices in the church.

In private life and in his personal interests Mr. Patton is

described as a man of exceptionally gracious and consecrated personality. There is a moral tragedy in the thing that has overtaken him, whether he can prove the innocuousness of his preparation or not. Every one will hope that the facts may be proved otherwise than as charged by the Journal, and that a churchman so useful and, personally, so sincere, may continue unstained to serve the cause of Christ.

One cannot forbear to mention, however, without prejudice to Mr. Patton or his preparation, that it is only in our late day that a man's business is regarded as so integral a part of himself that it has to square with ideals to which his personal life conforms.

Steadily, in spite of the pessimists, the ethics of Jesus are saturating the social order of the world.

KEEP CALM!

ENOUGH data has come to hand to justify us in assurring the brethren that the western bishop can do them no harm. Our efforts to establish the identity of "The Right Rev. St. D. Martin, Bishop of Columbia," who is recorded in the World Almanac for 1915 as receiving his appointment from the "Christian Conference of the Disciples of Christ," have been rewarded by a communication from his grace himself, also a letter from the New York World enclosing photograph of the communication on the strength of which the article went into the Almanac, and a lucid report of the whole situation written by Rev. C. F. Swander, state secretary of Oregon.

Dictates of charity restrain us from going into any detailed explanation of what might have proved an interesting diversion from the dull monotony (!) of our ecclesiastical ongoing.

The brethren may be sure, however, that there is no occasion for sounding the alarm. They may safely take the attitude expressed by Rev. A. B. Philputt (or at least attributed to him) on the occasion of his first glimpse of Dr. Ames' Hyde Park church in Chicago. He sighed a sigh of relief and said, "Well, until our heresy gets to be a good deal bigger than that we needn't be alarmed about it!"

With much greater confidence we can assure our readers that until "The Right Rev. St. D. Martin, Bishop of Columbia," grows to be a more formidable figure than he now is no one need be alarmed about his Episcopal pretensions.

UNITARIANS RETALIATING.

MR. SUNDAY and the Unitarians are at loggerheads. The evangelist has been so drastic and partisan in his treatment of them that they are retaliating in various ways. They have established near his tabernacle in Philadelphia a reading and consultation room where Unitarian literature is distributed to counteract the misrepresentation which they charge Mr. Sunday deals out to his great audiences.

The Christian Register, of Boston, the Unitarian organ, declares that Mr. Sunday must be regarded as fair game for the critics on the ground that he spares nobody, and is "especially scurrilous" when dealing with Unitarians. The "Register," therefore, has no hesitation in retaliating with a countercharge. It asserts that by indisputable evidence it is shown that in an oration before the old soldiers at Beaver Falls, Mr. Sunday delivered almost verbatim the eloquent Decoration Day address delivered by Robert Ingersoll in the Academy of Music, New York. The "Register" continues thus:

> The charge is not a mere general assertion that he drew his inspiration from the famous infidel, but parallel columns show that the report made by the Beaver Times in 1912 corresponds almost word for word with the oration now printed in the collected edition of Ingersoll's works. We quote one sentence from Ingersoll which Sunday used with the change of only one word: "This is a day for memory and tears. A mighty nation bends above its honored graves and pays to noble dust the tribute of its love."

To these charges Mr. Sunday replies that he "can't stop to heave rocks at every yellow cur that barks at his heels;" "it is the same old low-down flock of booze-hoisting infidels;" "you can tell the whole dirty bunch to come on; I am here, and I am giving hell the best kind of a run I know how."

It is as regrettable as it was inevitable that such a contention should have arisen. No doubt there are many among Mr. Sunday's converts who do not regard plagiarism as wrong, and probably they would be especially slow to sense the wrong when the victim of the theft was a celebrated infidel.

But Mr. Sunday is inexcusable in his coarse tirades against a group of religious people who, however he and we may differ from their views, are nevertheless an important and integral part of the moral and spiritual life of the nation.

EVANGELISM IN PEKIN.

REPORTS are coming in regarding the remarkable series of meetings held recently in the old capital of China by Mr. Sherwood Eddy and his associates of the Y. M. C. A. and the united missions. Two years ago a series of services was held in various cities of China under the joint direction of Mr. Mott and Mr. Eddy. The present meetings were, in a way, the continuation of the former.

Careful preparation was made for some months in advance. The different missions in Pekin united in the work and this cooperation was one of the chief sources of its success. The way was paved by a series of scientific lectures given by Prof. Robertson of Shanghai, whose popular illustrations of modern methods of transportation, wireless telegraphy, photography and other matters of deep interest to the Chinese student mind have given him an enthusiastic hearing in all the chief cities of the great republic.

The officials at Pekin took an earnest hand in the preparations for the meetings. A mat auditorium was erected inside the Forbidden City near the central gate. The structure held four thousand people. The Board of War sent two hundred army tents to cover the top of the auditorium in case of rain. A special detachment of police was furnished by the city to guard the hall. Holiday time was granted in all the public schools so that all the students could attend Mr. Eddy's meeting.

The number of persons reached by the preliminary scientific lectures and by the addresses of Mr. Eddy were more than twenty thousand. Of these more than two thousand signed the cards pledging themselves to investigate Christianity and to study the Bible. A follow-up campaign has been organized, and it is the hope of all the workers that lasting results may issue from this remarkable series of gospel meetings.

THE FORTUNATE ISLES.

YOU sail and you seek for the Fortunate Isles,
The old Greek Isles of the yellow bird's song?
Then steer straight on through the watery miles,
Straight on, straight on, and you can't go wrong.
Nay not to the left, nay not to the right,
But on, straight on, and the isles are in sight,
The old Greek Isles where the yellow birds sing
And life lies girt with a golden ring.

These Fortunate Isles, they are not so far,
They lie within reach of the lowliest door;
You can see them gleam by the twilight star;
You can hear them sing by the moon's white shore—
Nay, never look back! Those leveled gravestones,
They were landing steps; they were steps unto thrones
Of glory for souls that have gone before,
And have set white feet on the fortunate shore.

And what are the names of the Fortunate Isles?
Why, Duty and Love and a large Content.
Lo! these are the isles of the watery miles,
That God let down from the firmament.
Aye! Duty to man, and to God meanwhiles,
Your forehead to God though your feet in the dust.
Aye! Duty to man, and to God meanwhile,
And these, oh, friends, are the Fortunate Isles!

—JOAQUIN MILLER.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Religious Education Association Meets.

As these lines are read, the Religious Education Association will be in session at Buffalo, N. Y. The date of the meeting is March 3 to 7. The topic for the discussions will be "The Rights of the Child." The child will be discussed in his relations to the family, the church, the state, the school, and the civic life. Plans will be discussed for fitting the child for the needs of life in the modern world.

Y. M. C. A. Favors Family Altars.

The Des Moines Y. M. C. A. is leading a movement to establish family altars in that city following the "Billy" Sunday campaign. A Bible reading league has been organized. The enrolment at the last report was 4,547 and the goal is ten thousand. The daily papers of the city are furnishing daily Bible notes on the editorial pages from material provided by the association. All the churches of the city have had a considerable number of new members come into the fellowship recently and the task is to hold and educate these new members.

Bibles for Sailors.

The American Bible Society is to establish a new station in which to distribute Bibles to sailors. This will be located on the Panama Canal. Every sailor passing through the canal will be given a Bible, and it will be in his own tongue, since this society has Bibles in 127 different languages. The station will be at Balboa, at the Pacific end of the canal.

Hold Lenten Services In a Theater.

The Episcopalians of Chicago will hold Lenten services in the Majestic Theater at noon on week-days. These services began on Ash Wednesday and will continue until the day before Easter. Among the speakers are the Rt. Rev. C. P. Anderson, Bishop of Chicago, Rev. Arthur Rogers, D.D., Rector of St. Mark's church in Evanston, and others. The Holy Week services will be in charge of the bishops.

Issue Bulletin On Christian Science.

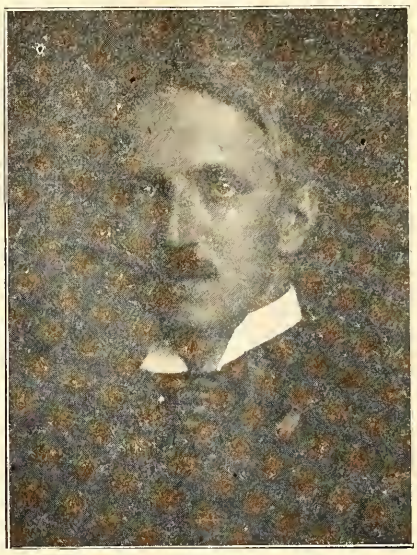
Two articles on Christian Science that appeared in the North American Review last year from the pen of Rev. R. H. McKim, D. D., LL.D., rector of the church of the Epiphany, Washington, have been out in the form of a bulletin with the title "Christianity and Christian Science." The bulletin is being widely circulated by the Episcopalians.

Churchmen Sign Saloon Licenses.

In Pennsylvania, the high license law requires the application of at least twelve "moral men" before a license is issued. It has become rather too common for churchmen to sign these petitions. Great consternation has been created by the declaration of the Potter Enterprise, a secular paper, that it will publish the lists of these "moral men," and where they are churchmen the names will be set in bold type. Where the signers are elders or deacons, there is a specially large size of type that will be used. This paper insists that if these men believe that the saloon is a good thing, they will welcome the publicity. It says: "Surely the 'moral citizens' who are anxious to have their names written indelibly on the tablets of memory, as boosters of important industries for their respective communities, will give a hearty welcome to all possible publicity. They have something to be proud of, and for their progeny to be proud of!"

Dr. E. C. Moore In Chicago.

Dr. Edwin C. Moore, the newly elected president of the American Board of Foreign Missions, which is supported chiefly by Congregationalists, visited Chicago in February and meetings were held on each of the three sides of the city, at



Dr. E. C. Moore, newly appointed President of the Board of Foreign Missions, who spoke at various Chicago educational institutions during February.

which he spoke. At one of these meetings, President Eaton of Beloit College, who is vice-president of the society, made an address. Sherwood Eddy was also in the city and assisted in presenting the situation of world-wide missions. Dr. Moore was much in demand while in the city and spoke at the University of Chicago, Chicago Theological Seminary, the Harvard Club, and other institutions. Dr. Washburn, long the president of Roberts College, congratulating Dr. Moore on his election to the presidency said, "The day is without parallel. You have come to the kingdom for such a time as this."

J. A. Patten Has Resigned.

J. A. Patten, president of the firm which manufactures "Wine of Cardui," about which a great controversy has arisen in the Methodist Episcopal church, has resigned from all connection with the general board of the church. He is suing the American Medical Association for three thousand dollars on account of libel. He states that he is confident of vindication, but that he does not wish to embarass his church even temporarily.

Congregationalists and Baptists.

The Congregational Club of Chicago held a banquet in the La Salle Hotel recently and among the speakers was Rev. Charles W. Gilkey of the Hyde Park Baptist church. His topic for the evening was "Tendencies Drawing Us Together." He said in part: "Congregationalists and Baptists are alike in everything but baptism. We Baptists are beginning to discover immense value in the form of your method of baptism, and are seeking to secure for ourselves that value. But we are also discovering anew the immense value of our own attitude as to the outward expression of a confession of faith. I clearly foresee the time when we shall get together on the basis of some method which shall secure to us all both that recognition of the solidarity of the family which you have so firmly maintained, and that confession of faith in adolescence and adult life which we have manifested, and shall leave to each home and each individual the precise form of the administration of the mode of baptism." Some Baptist newspapers have been inclined to make protest against these utterances as a misinterpretation of Baptist attitude.

Mission Work and the Telephone.

That the victory of talking across the continent by telephone has any connection with home mission work may not be apparent at first but such is the fact. The man responsible for this victory was started out in life by a preacher. The invention that has made transcontinental speech possible was secured by the telephone corporation from Michael I. Pupin, a Serb who was born in Hungary. He was giving shampoos in a Turkish bath establishment in New York when found by the pastor of a Brooklyn church who sent him to Adelphi college. The preacher was one of the strong factors in this man's life.

Interdenominational Mission Text-books.

The interdenominational committee of twenty-eight has provided a new set of mission study books for the coming year. The watchword selected by the committee for 1915-16 is "The Church and the Nations—Thy Kingdom Come, Thy Will Be Done on Earth." The individual books in the course which are to be published May 1 are as follows: "The Rising Churches of Asia and Africa," by A. J. Brown, D.D., of the Presbyterian Board of Foreign Missions; "The Church and Its Task in America," by C. L. White, D. D., of the Baptist Board of Home Missions; "The King's Highway," by Mrs. Helen Barrett Montgomery; "Home Missions in Action," by Mrs. John Allen. The committee is already formulating plans for the year 1916-17. The general subject for that year will be "The Two Americas." This is made opportune because of the proposed Latin America mission conference at Panama, and of the new attention turned toward Mexico and Central and South America by the Mexican troubles, the opening of the Panama Canal, and the new relations created by the war in Europe. Since 1917 marks the 400th anniversary of the beginning of the Protestant Reformation under Luther, the studies for that year will turn upon the great fundamental Protestant ideas and the present position of Protestantism in the world.

Editor Lays Down His Pen.

Rev. George G. Rankin, D. D., editor of the Texas Christian Advocate, an organ of the Methodist Episcopal church, South, has laid down his pen and entered into the everlasting rest. He was regarded as one of the strong figures of southern Methodism. He devoted much of his strength to a fearless, uncompromising fight against the liquor traffic and its political allies.

Declines Office of Bishop.

The Rev. Dr. Alexander Mann, of Boston, who was recently elected as Bishop Suffragan of Newark, in New Jersey, has declined to accept the office. He is a successor of Phillips Brooks in the great Trinity church of Boston and follows in the steps of his illustrious predecessor, who twice refused the office of bishop before finally accepting it. There is at present no one else prominently mentioned for the place.

Catholics and Protestants Confer.

Rev. Frederick Lynch, the well-known peace advocate, has a suggestion to further peace between Catholics and Protestants. Controversy is occasioned in part by certain anti-Catholic papers and has resulted in the Knights of Columbus being given fifty thousand dollars to help to put an end to "religious bigotry." The Rev. Mr. Lynch proposes that the Protestants choose ten leading clergymen and ten laymen, while the Catholics choose an equal number of clergymen and laymen, and that these men meet on Lake Mohonk, where peace meetings are often held, and discuss their differences in a friendly way. He urges that the antipathy between Protestants and Catholics grows out of their lack of acquaintance with each other. The Knights of Columbus recently asked the Federal Council of the Churches of Christ in America to pass the following resolution: "Whereas: it is understood to be one of the principal purposes of the Federal Council of the Churches of Christ in America to promote concord and good-will among the various denominations of Christians; and Whereas: this meeting of the Council desires again to affirm its position in this regard, it is hereby

Resolved: That the Federal Council of the Churches of Christ in America in meeting assembled does not sympathize with the methods employed by a certain publication known as 'The Menace' and like publications in slandering and abusing one of the most prominent Christian Churches in America."

Church to Serve City.

St. Thomas Episcopal Church on Fifth avenue, New York City, is the most fashionable congregation in the metropolis, and it has just completed one of the most beautiful church edifices in America. Its rector, Rev. Dr. Ernest M. Stires, officiates at more fashionable weddings than any other clergyman in New York City. But judging by an earnest statement in the parish year book, just issued, he is determined to make his congregation serve the great city as well as lead its society and with its building decorate its fashionable street. He calls his people to utilize their beautiful possessions in "strengthening this great fortress of God and its future work in the strategic centre of Manhattan Island," and to "make it an influence which shall radiate light and life, East and West and North and South, through a population which will increase with the years, and whose greatest needs will be moral and spiritual." Ten years have passed since the disastrous fire destroyed the previous church. And now that it has been restored the rector urges the men of his parish to make "commensurate response" so that "the city will confess that the parish has a greater claim to respect than that based upon the beauty of its church." To this end Dr. Stires suggests the formation of these eight committees: St. Thomas's Chapel; Missions (city, diocesan and general); City Administration (police, fire, etc.); City Institutions, (jails, work-houses, etc.); City Improvement (streets, parks, etc.); Industrial Problems (unemployment, strikes, etc.); Social Problems (poverty, vice, crime, disease); Legislation. A consideration of these problems is rightly claimed by Dr. Stires as "the peculiar responsibilities of Christian citizenship," and now that the material building is completed, he pleads for "the need of the city" and "larger Christian usefulness" by the people of the parish. These needs and the opportunity for their supply are detailed in the many valuable reports contained in the Year Book, and the effort to solve some of the problems by their work is also recorded in these same reports. There are thirty-five organizations reporting for the year, and all appear to be active and successful.

Religious Liberals Organized.

The National Federation of Religious Liberals was organized in Philadelphia, Dec. 2. 1908, by the late Henry W. Wilbur and others, at a private conference of representative religious thinkers and social workers of the United States. Its purpose is to bring together the various forces that dissent from religious orthodoxy. The Fifth Congress of the Federation will be held in the Friends' meeting house, Philadelphia, Feb. 21-24. Among the speakers will be Rev. Charles E. Beals, Rev. Lee S. McCollister and Rev. Alfred Hussey.

Student Volunteers Assemble.

Chicago is the center for some big religious enterprises as well as for commercialism. There are two hundred student volunteers for the mission field in the institutions about the city and these assembled at Northwestern University on February 20 and 21. Bishop William F. McDowell, of the Methodist Episcopal church, and Dr. Abram W. Harris, president of Northwestern University, addressed these candidates for the mission field. Conferences were held on the various phases of missionary activity.

Denominations Hold Joint Banquet.

The "Social Union" is a feature in each of the larger denominations of Chicago. It is an institution to bring the best people of the churches together for monthly or quarterly banquets, at which time the big enterprises of the kingdom are presented in addresses and discussions. These social unions are now federated and on February 27 occurred the annual union banquet in which all these organizations joined. At the meeting this year, Professor Lynn Harold Hough, of Garrett Biblical Institute, spoke, and the Methodist Preachers' Quartet sang.

Bishop Sumner Has Successor as Dean.

Since Dean Sumner became Bishop Sumner, it has been an interesting question as to who his successor would be in the cathedral where he so deeply influenced Chicago's life. Bishop Anderson has appointed Rev. Walter S. Pond to be dean of the cathedral in succession to Bishop Sumner. Mr. Pond is priest in charge of Holy Trinity and St. Philip's mission churches in the stockyards district, and has been connected with the stockyards office of the United Charities for the last seven years. Mr. Pond was a student of Dean Sumner's course in Social Service at the Western Theological Seminary, and was presented by the dean for his priest's orders. Mr. Pond is thirty-one years of age and was born at Aurora, Ill. The family moved to Chicago during Mr. Pond's boyhood and became connected with the parish of the Redeemer at Hyde Park. There Mr. Pond served in the several capacities of choir boy, acolyte, Sunday-school teacher, and lay reader. He was graduated from Shattuck School, Faribault, Minn., in 1905, and then returned to Chicago, where he took his B.A. degree at the University of Chicago. His interest in social work began when he came under the influence of Prof. Henderson of the University of Chicago. About this time the Rev. Dr. Page of St. Paul's Church asked Mr. Pond to identify himself with Chase House, a social settlement which was doing a good work for the stockyards community which lies in front of the yards. Into this work Mr. Pond entered heartily and was superintendent of Chase House at the time he left that work in 1911. His theological studies were pursued at the Western Theological Seminary in Chicago, from which he was graduated in 1911. While a theological student, he built St. Jude's Church, South Chicago, where he served as lay reader for two years. Bishop Anderson ordained Mr. Pond to the diaconate in the Cathedral Church on Trinity Sunday, 1911, and to the priesthood six months later in St. Bartholomew's Church.

Cardinal Gibbons Thinks World May End.

Cardinal Gibbons recently discussed the present world war and he was asked by one of his hearers what was his opinion about the relation of the war to the end of the world. The prelate replied that he believed that the war was indeed a sign of the end and he related the scripture, "Nation shall rise against nation," to the present situation.

Anti-Saloon League's New Headquarters.

The Anti-saloon League has purchased a building at 470 Louisiana avenue, Washington, D. C., and they will establish a branch publishing house here very shortly. This is but one of the plans for expansion that the league is working on at the present time.

The Flying Squadron Popular.

The Flying Squadron, a group of the most eminent temperance and prohibition speakers of the entire country, is now engaged in visiting the leading cities of the country and speaking upon the subject of national prohibition. Among the well-known men in this group are Dr. Charles M. Sheldon, Dr. Ira Landrith, Hon. J. Frank Hanly, Hon. Oliver W. Stewart and others. These men have been greeted by audiences that filled the auditoriums full to overflowing and often necessitated overflow meetings. They have already visited eighty-five cities in eighty days and spoken in them. Rev. E. A. King, D. D., pastor of Plymouth Congregational church, Seattle, Wash., says: "The work of the Flying Squadron helped mightily to turn the tide in favor of a great 'dry' vote in this state."

Churches for Old-age Pensions.

Old-age pensions for federal employes have been endorsed by the Social Service Commission of the Churches of Christ in America. It is thought by the commission that the men who serve the government in times of peace are quite as much entitled to consideration at the hands of the government as those who serve in times of war. The new plan would affect more postal employes than any other kind.

Here and There

THE SIMPLE GOSPEL AGAIN.

How frequently we read that such and such a man's success is attributed to his preaching the simple gospel. A simple gospel is one that can easily be understood; and to some the gospel of "The Two-Seed" sect in all its primitiveness will be triumphant because of its simplicity; to others the gospel as interpreted by a Schliermacher will be simple, the gospel stripped of all extraneous materials. But the Two Seeder would regard the Schliermacher interpretation as Greek, far beyond his understanding, while the disciple of Schliermacher would smile at his neighbor's gospel. Everybody must believe in the simplicity of the gospel; it must be brought within the understanding of those who hear, though simplicity to one may be incomprehensibleness to another. Simplicity is a relative term and derives its value wholly from the point of view of the individual.

As a matter of fact every sect accounts for its success by its presentation of the "simple" gospel. Among us Disciples the use of the term is intended to flatter some who very often say very disagreeable things about their religious neighbors, and then salve their consciences for the offense against propriety by affecting to believe that the simple gospel could not be preached otherwise. This is also called the "whole" gospel. We have no objection to the procedure at all when it is understood. But how account for the failure of the many who preach precisely the same gospel, letter for letter, that the much-heralded successful brethren preach? Then we all know of men who don't preach that kind of a "simple" gospel at all, whose labors are abundantly fruitful. How shall we account for their success? For instance, Joseph Parker and C. H. Spurgeon were the poles apart in their message and methods. Both were wonderfully successful. Each believed that he was preaching the gospel as Christ would have it preached.

We know of a really eminent man who tries to make the gospel so simple that his congregation a good part of the year wishes that he would be abstruse for a change; and we know another man who does not claim to preach a simple gospel at all, and never thinks of simplicity in his preaching any more than he thinks of Hebrew, but who goes right along and says what is in his heart to say, whom everybody delights to hear, and whose labors have been abundantly blessed in the Lord.

We know success when we see it as we know electricity when we see the lightning. But we know as much of one as we do of the other. Rules for success are to be tasted and laid on the side of our plate with as little ceremony as possible.

We may therefore conclude that any gospel which does what it is designed to do is a "simple" gospel, no matter what the critics say, on the same principle that the horse that wins the race has the best pedigree.

* * *

THE DISAPPEARING BROTHERHOOD.

To the preacher who left the Disciples for the Catholic fold must be added another who joined the Methodists. We are not vexed, but according to the fashion of the age, we say in the most charitable manner that we hope those two denominations will gain as little as we have lost.

THE RURAL CHURCH.

Let us not despair. We know of a church that gives more than a thousand dollars to missions and benevolences. There are thousands just like it in the land that could do what it is doing, but most of them are seeing the world from the vantage of a full pocket-book through the week and an empty pocket-book on Sunday. Many of their leaders move among their business associates as kings every day in the week, while among their fellow Christians on Sundays they move as beggars. The only vision that many rural churches have is through the hole of the dime that is dropped in the collection plate.

* * *

A VICIOUS SYSTEM OF TRAINING.

In some parts of the country churches are possessed with the parsimonious devil that people do not come to the services because the preacher asks for money, or because a collection is taken. Worse than all else is the fact that the officials accept the fallacy and adopt the theory that to ask a man for money is to close the church door in his face. As a result, all requests for money are set down as begging, and the non-church members are habituated to the popular notion that the Church is a beggar. Yet these same officials wonder why it is so difficult to raise the pastor's salary! His services are those of a beggar, and people have the right to say how much they will give to a beggar; consequently they pay at the ice cream supper, and the official board turns the proceeds over to the pastor. Truly, a beautiful system of church finance.

Any church dishonors itself that fears to take an offering for the support of the gospel. The church that converts its minister into a beggar converts its own ministry into a farce.

* * *

THE PREACHER ON THE "MOVIES."

Not the moving picture films but on the trains, going from one parish to another. A good brother minister writes:

"Five moves in five years; what a drain on body, mind, estate, and religion! But it's the doom of all men who serve the class of churches that I seem fated to serve. They are adventures, we, the preachers, are adventurers. We take our life in our hands, and leap into the dark. Changeless is our changeableness. Each preacher the victim of the worst system of church government that the devil has afflicted the saints with. We've sown to the winds of independency and reaped the whirlwind of anarchy—and all in the name of New Testament Christianity!"

* * *

ANOTHER BELITTLING DISTINCTION.

"Why is it that the actor tells fiction like truth, while the minister tells truth like fiction?" Did you ever hear that, gentle reader? I never hear it but that I want to escape from the house or hurl an ax at the offender. I have even heard many preachers quote this calumny as if it were true. The antithesis ensnares our ears the first time we hear it, and we write it down, go home and interpolate it in next Sunday's sermon, and feel repaid when some dear sermon-taster at the close tells us how impressed he or she was—probably he this time—with the truthfulness of that remark, etc.

If any preacher tells truth like fiction he should be made to resign from the ministry at once. This is not to say that all preachers do tell the truth as if it were burned into their souls. He can know that truth is truth, though he has only come to the rim of it, as a child knows that the sea is the sea, even if its silver edge has only touched its feet. But to say that the preacher tells the truth as if it were fiction—Whew!

Please call the undertaker!

* * *

A POET'S VIEW OF THE MINISTRY.

In a recent magazine one writer tells us of the failure of the Church, and in McClure's for March Mr. Robert Haven Shauffler draws a funeral picture of the ministry. He has actually put widow's weeds on it. Some of his pictures, no doubt, are true to life, as a wryneck is true to life, but these pictures like wrynecks are exceptional.

If Mr. Schauffler will come to Kentucky we will show him that in his article he got off on the wrong foot; we will present for his inspection a regiment of preachers, picked up at random, and defy him to hang his hat on the ribs of a single one; we will go even further and ask him to identify the ribs, if he can, under their armor-plate of adipose tissue composed of fried chicken, turkey, old country ham, prime roast beef, porterhouse steak, with all the delicacies of the season and trimmings to match. We will show him a race of preachers who up to this very hour have eaten beaten biscuits, corn bread, sorghum molasses in the plural—please hand me those molasses!—layer black-cake and angel food, to say nothing of jellies, preserves, and pies, and who have never swallowed their pride with their potatoes. This story of starving preachers is a new one on us. In Kentucky the preacher is looked upon as one whose mission in life is to consume the largest quantity of food possible; otherwise he is a weakling and a dyspeptic. And though apoplexy seize him at the dinner table he must never falter, he must be game, and go down with flying colors. Our far-famed hospitality gets us going and coming: if we don't eat we're sick; if we do we're dead; if we don't take Solomon's advice and put a knife to our throat at frequent intervals.

Let Mr. Schauffler come to Kentucky and we will compel him to revise his views. We will show him how to live and how to die—on slight provocation. We will make him eat everything in sight so as to get the minister's point of view; we will even compel him to eat his words. When he sees our prosperity I verily believe we will have to put him in irons to keep him from following the chicken's example of entering the ministry.

Mr. Schauffler is a poet, and a superior poet at that, and indulges in poetic license while expressing his views. He should be slapped on the wrist for so doing. His conclusions compel us to believe that he has been associating with those lean, lank, skinny preachers of New York, and judges the world by them.

We are wondering what such men as Drs. Jowett, Cadman, Hillis, Parkhurst, Jefferson and Philputt would say of his estimate of the ministerial profession!

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THE FIRING LINE.

With the steady increase in the number of divorces, why would not this be a good heading for some daily paper that devotes much space to domestic inarticulatedness?

E. B. BARNES.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

Three States Consider Woman Suffrage

West Virginia, Arkansas and New York Take Progressive Stand.

WEST VIRGINIA TO VOTE ON SUFFRAGE IN 1916.

West Virginia has become a campaign state, and in 1916 for the first time in the history of the country (unless one include Oklahoma) an election on equal suffrage will take place south of Mason and Dixon's line.

A telegram to the Woman's Journal from Florence Hoge, of Wheeling, says that the suffrage amendment passed both houses of the legislature by a big majority.

The amendment had previously passed two readings in both houses, but a two-thirds vote was necessary for final passage. The fact that there was no difficulty in securing the two-thirds shows that suffrage sentiment in the state is running high. The amendment had to pass only one legislature and will be voted on next year.

West Virginia enters the lists as the first real campaign state since the November lection; for in Pennsylvania, Massachusetts, New Jersey and Iowa where campaigns are expected, the amendment has not yet passed the second time.

The rapidity with which the victory was accomplished will come as a surprise to many. For a long time, however, it has been apparent that there is strong feeling in the state that women should be enfranchised. The amendment failed two years ago only because of the two-thirds rule. The congressmen from that state voted four to one for the nation-wide suffrage amendment during the recent debate in the House. And although the suffrage organization is not a large one, it contains some of the most active workers in the country.

A break into the legislatures of the solid south has at last been made.

* * *

ARKANSAS PASSES SUFFRAGE AMENDMENT.

Both Houses of the Arkansas Legislature have passed the suffrage amendment, which barely fails to go to the voters through a technicality in the law which says that only three amendments can be submitted at once.

The Senate had passed the amendment 23 to 12, and a few days ago the House took it up. Two of the three possible amendments had already been passed, one a 12-mill school tax and the other a 3-mill rural tax. Representative Gray of Independence moved that the suffrage amendment be postponed, but his motion failed 67 to 25. The resolution was referred to the Committee on Constitutional Amendments. A hearing was held and the committee voted on the same day to report favorably. The time for a vote was set for Feb. 5.

In the meantime, however, the labor people succeeded in filing their petition for amendments to the initiative and referendum, and all three places were gone.

The House did not discard the suffrage amendment, however. It passed it by a vote of 51 to 18. In case any of the three other amendments are ruled out, as some have been in the past, suffrage will go before the voters in 1916.

AMENDMENT WINS IN NEW YORK.

Without a single dissenting voice each house of the New York Legislature voted last month to submit the suffrage amendment to the voters next November. New York is now a full-fledged campaign state.

The resolution came up in the Assembly Feb. 3. Assemblyman Landon said something about "female voters," alleging "the women" were asking for "a gold brick," and Assemblyman O'Hare also spoke against the resolution; but when both Majority Leader Hinman and Minority Leader Smith asked for unbroken party pledges, all opposition ceased.

Contrary to expectation, the Senate acted on the amendment the very next day. Minority Leader Wagner moved that the Assembly resolution be substituted for the one already introduced in the Senate by Majority Leader Brown. This was done. Senator Brown then moved passage. There was no debate and no opposition.

The passage of the amendment by the New York Legislature marks a victory for suffragists which crowns efforts begun in 1848.

"LET'S GIVE 'EM THE VOTE."

An orator generally uses any one of seven thousand reasons for the fall of Rome, or he can invent a new one and no man is the wiser, writes Art Young in the Metropolitan. He can say that Rome fell because Cæsar neglected to wind his alarm clock or because of the high cost of butter. One reason is as good as another. Therefore I was not surprised while listening to the debate on the woman suffrage amendment to learn from at least six southern members that Rome fell because women agitators pushed it over.

That such an obvious right as woman suffrage should have to be debated at all is a sad reflection on the growth of human intelligence, and that state rights, that toothless old fetish of the dead past, should be used as the principal argument against it is also a tragic comment on the narrow wisdom of the majority of United States Representatives.

TROUBLES OF A WOMAN MINISTER.

Because she was a woman, Dr. Anna Howard Shaw had a lot of trouble before she was ordained. Here she tells some of the questions asked her. The Metropolitan tells her story:

On Monday morning when the Conference met in its final business session, my case was reopened.

I was there to answer any questions that were asked of me, and the questions came like hailstones in a sudden summer storm.

"Paul said, 'Wives, obey your husbands,'" shouted one of the older men. "Suppose your husband should refuse to allow you to preach? What then?"

"In the first place," I answered, "Paul did not say so, according to the Scriptures. But even if he did, it would not concern me, for I am a spinster."

The old man looked me over.

"You might marry some day," he predicted, cautiously.

"Possibly," I admitted. "Wiser women than I am have married. But it is equally possible that I might marry a man who would command me to preach, and in that case I want to be all ready to obey him!"

At this another man, a bachelor, also began to draw from the Scriptures. "An elder," he quoted, "shall be the husband of one wife." And he demanded triumphantly, "How is it possible for you to be the husband of a wife?"

In response to that I quoted a bit myself. "Paul said, 'Anathema unto him who addeth to or taketh from the Scriptures,'" I reminded this gentleman; and I added that a twisted interpretation of the Scriptures was as bad as adding to or taking from them, and that no one doubted that Paul was warning the elders against polygamy. Then I went a bit further, for the absurd character of the questions was getting on my nerves.

"Even if my good brother's interpretation is correct," I said, "he has overlooked two important points. Though he is an elder, he is also a bachelor; so I am as much of a husband as he is!"

CALIFORNIA SENDS BILL TO FATHER

The California Appellate Court has upheld the lower court in the ruling that illegitimate children must be supported by the father. The decision came in a case against an Italian hotelkeeper in San Francisco. A little Italian woman, Agatha Leventini, testified that she had been supporting the child with $20 a month out of a wage of $35 a month. The father, Luigi Gambetti, is said to be earning $150 to $200 a month.

Many illegitimate children in California have had to be supported by the state. About $50,000 annually has been spent for such purposes. "In many instances," says the Sacramento Bee, "this cost will now fall upon the fathers."

Women vote in California.

THE ANGEL OF THE COMMONPLACE.

Lighten the morning, fill the day
With visions from the Infinite;
Throw hope across the saddened way.
Change the soiled robes for garments white,
And let us see through winsome grace
An angel in the commonplace.

And bid her touch, O Lord of life,
The gloomy corners where we work,
Calling us forth into glad strife,
To places where no shadows lurk
And bid us love our every day,
And see in it the shining ray.

Let us exalt all common things
To high endeavor and great aims
And see the glint of angel wings
Shining across familiar names,
And understand that it is given
To earth to be the door of heaven.

O homely faces of dear friends,
And household pictures in the fires
And humble duties with wise ends,
And faithful loves and pure desires
Could we not better lose than these
All unfamiliar joys that please?

So greet the angel who reveals
The beauty of the homely task,
Who hallows every heart that feels
Content and glad; nor great things ask—
God give us eyes to see the grace
Of angels in the commonplace.

—Marianne Farningham.

The Sunday School

JONATHAN AND HIS ARMOR-BEARER.

INTERNATIONAL UNIFORM LESSON FOR MARCH 21.

1 Sam. 14:1-13. Memory Verse, 7.

Golden Text: Let us put on the armor of light. Romans 13:12.

(1) Now it fell upon a day, that Jonathan the son of Saul said unto the young man that bare his armor, Come, and let us go over to the Philistines' garrison, that is on yonder side. But he told not his father. (2) And Saul abode in the uttermost part of Gibeah under the pomegranate-tree which is in Migron: and the people that were with him were about six hundred men; (3) and Ahijah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the priest of Jehovah in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone. (4) And between the passes, by which Jonathan sought to go over unto the Philistines' garrison, there was a rocky crag on the one side and a rocky crag on the other side: and the name of the one was Bozez, and the name of the other Seneh. (5) The one crag rose up on the north in front of Michmash, and the other on the south in front of Geba.

(6) And Jonathan said to the young man that bare his armor, Come, and let us go over unto the garrison of these uncircumcised: it may be that Jehovah will work for us; for there is no restraint to Jehovah to save by many or by few. (7) And his armorbearer said unto him, Do all that is in thy heart: turn thee, behold, I am with thee according to thy heart. (8) Then said Jonathan, Behold, we will pass over unto the men, and we will disclose ourselves unto them. (9) If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them. (10) But if they say thus, Come up unto us; then we will go up; for Jehovah hath delivered them into our hand: and this shall be the sign unto us. (11) And both of them disclosed themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves. (12) And the men of the garrison answered Jonathan and his armorbearer, and said, Come up to us, and we will show you a thing. And Jonathan said unto his armorbearer, Come up after me: for Jehovah hath delivered them into the hand of Israel. (13) And Jonathan climbed up upon his hands and upon his feet, and his armorbearer after him: and they fell before Jonathan; and his armorbearer slew them after him.

Verse by Verse.

BY ASA MCDANIEL.

1. **The young man that bare his armor.** The armor-bearer was a man chosen by a leader to be his trusty attendant, aid, or squire.—**Let us go over to the Philistines' garrison.** The Philistines were encamped on the opposite side of the valley from where Saul's force was located.—**He told not his father.** He was afraid that Saul would not approve of the project.

2. **In the uttermost part.** To the extreme north of Geba rather than Gibeah.—**In Migron.** The versions make a proper name of the word here, but do not agree in the form. Since the location has been given with some exactness, it seems best in view of the two facts to use in this place the word translated "threshing-floor."—**The people that were with him.** His bodyguard. The six hundred men mentioned in the text.

3. **Ahijah.** A great-grandson of Eli who was high priest. Ahijah may be the same as Ahimeleeh, mentioned later in the history, since the names are synonymous. **Ephod.** Beyond the fact that it was the instrument of the oracle we know nothing about it.—**The people knew not that Jonathan was gone.** The people were surprised when they saw the commotion in the opposing camp.

4. **Between the passes.** These were side valleys running into the main wady. We may conjecture that Bozez, "the shining" was the one facing the south, Seneh, "the thorny" the one facing the north." (Smith, G. A.

5. **In front of Michmash.** The town nearest one of the hills.—**Geba,** the city at the other point. Note here that the Hebrew Bible has Geba.—Com. v. 2. The hills may have been fortifications.

6. **Uncircumcised.** The Philistines were not Israelites. This was an epithet of dislike.—**Jehovah will work for us.** Jonathan's hope is in Jehovah.—**No restraint to Jehovah.** Jehovah is not limited in his power to save. His salvation does not depend upon numbers, great or small.

7. **Do all that is in thy heart.** The armor-bearer had confidence in his master's plans.—**I am with thee.** He did not hesitate to go with Jonathan. Such men make good in life.

8. **We will disclose ourselves unto them.** They would go to the garrison of the Philistines and would make themselves known to them in the valley.

9. **If they say * * * Tarry until we come to you * * * stand still in our place.** The mind of the enemy to attack might be a reason for caution.

10. **But if they say this, come up unto us.** This will be a good omen. It would be a sign of Jehovah's favor.

11. **The Hebrews come forth out of the holes.** The Philistines may have thought that these two men were deserters and came with no hostile intent.

12. **Come up to us.** The light language used by the enemy is simply a challenge to Jonathan and his servant. But to them it was a sure sign of victory, and the challenge was accepted.

13. **They fell before Jonathan.** The Greek version reads "And they turned before Jonathan and he smote them," and on the whole this is better than the Hebrew Bible. In either case the meaning seems to be that Jonathan felled them to the ground.—**His armor-bearer slew them.** His servant dispatched them.

God's Victory Through Jonathan

The Lesson in Today's Life.

BY JOHN R. EWERS.

The golden text for today is significant. "Let us put on the armor of light."

This text is taken from the 13th chapter of Romans. The scene is an old Roman camp. There has been a lull in the battle and the soldiers have taken advantage of this and have spent the night in revelry. It has been a wild night of wine, women and song. But now the first rays of the new day are stealing over the hills. Cold, relentless light is coming to investigate the deeds of that night. Drowsy, bleared eyes, seamed faces, tired limbs, tell-tale marks of dark deeds in dark hours. With the rising sun rings out the sentinel's voice, "The night is far spent, the day is at hand. Put off the works of darkness and put on the armor of light." Dryden tells us of the prince who carried a shield encrusted with diamonds, the brilliant light from which dazzled his opponents and made them his easy victims. "Put on the armor of light."

SAUL'S FAULT.

We will do well in this lesson to lay our finger, like a surgeon, upon the fault in Saul. He was insincere in his relations to God. Ceremony becomes a convenient cover for insincere religionists. It was so in the time of Isaiah; it was true in the time of Jesus. Our Master struck his most effective blows at formalism and hypocrisy. Saul's sin, in today's lesson, is an exponent of his religion. Like the steam gauge on the boiler it shows the pressure. He had a low estimate of God born of his own lowness. His love for God was cold. His appreciation of God's representative, Samuel, was little. His loyalty was inconsiderable. Again he takes affairs into his own hands without regard to God's laws. This always spells defeat. His days are numbered. His life-long enemies are gathering strength and this self-willed monarch will soon bite the dust before them. A wholesome regard for God's laws is fundamental to success.

A GLEAM OF LIGHT.

But in the gathering darkness of this royal house, there is a gleam of brilliant glory—the bravery of the prince. Jonathan knows full well that his father's army is pitiably small, but he also remembers how Jehovah has granted victories in the past by His own mighty hand. Jonathan believes simply that if God wills it victory will come to pass. "There is no restraint to the Lord to save by many or by few." Those are splendid words that might well be given prominent place in every church and in the private room of every young man. One man with God is a majority.

WHAT ONE CAN DO.

"I am only one, but I am one,
I cannot do everything, but I can do something.
What I can do I ought to do—
And, by the grace of God, I will do."

There was a man named Shammah who stood all alone in his patch of beans and who was armed not with a 42 centimeter gun, but with an ox goad, and he won a glorious victory single handed over the Philistines. That old worthy has been a wonderful stimulus to me. I discovered him during the first year of my ministry. I needed to discover him just then. Alone, all alone, no, not alone, for God was with him, he won his splendid victory. No applauding crowds. No strong hearted brothers. Alone—with God—and victory.

There was another brave man. You will find his name in the famous catalog of David's mighty men. He went down into a pit and slew a lion—in the winter time. It was a cold time. No enthusiasm. No revival meeting with a brass band. Single handed in a time when it was cold he went down into the pit, met his lion, and killed him. He belongs in the list all right.

TWO YOUNG MEN.

A hotel in my end of the city is applying for a license to sell liquor. A young man has entered the lists against it. He is organizing his forces. He is assuming all the expense. I believe he will win his brave fight. A modern Jonathan. No, they are not dead, this tribe. Fine, cleancut, young men are fighting as never before. This is the age for young men and we do well who find a moral equivalent for war. A great man exhorts us to "Practice heroism." There are so few saints because so few aim at saintship! Do not forget that God has many victories to bestow upon modern Jonathans. "Christians, up and at them."

"Let us be the people who are generous in the little things, then the big ones will take care of themselves."—Robert J. Kenworthy.

"I have grown to believe that the one thing worth aiming at is simplicity of heart and life; that the world is a very beautiful place; that congenial labor is the secret of happiness."—A. F. Benson

Disciples Table Talk

New Gymnasium for Eureka College.

The students and friends of Eureka college are rejoicing in the fact that a new gymnasium is assured that institution, as the result of a whirlwind campaign in Eureka, Friday and Saturday, Feb. 12 and 13. The Men and Millions Team was in Eureka and offered their services for two days to help the enterprise to success. It required $30,000, an almost impossible task for a small community, but Saturday evening saw sufficient progress to guarantee success.

Cleveland Ministers Vote on "Billy" Sunday.

Ministerial associations of the different denominations in Cleveland are much divided over the proposition to invite "Billy" Sunday to conduct evangelistic meetings in their city. Disciple ministers at a recent meeting passed a resolution inquiring how much money "Billy" Sunday would want in Cleveland, how soon he would want to come and where the tabernacle would be built. They have not yet voted to endorse the movement but have postponed action for two weeks. The Congregationalists will not endorse the movement. [Late reports have it that Mr. Sunday will not be invited to Cleveland.]

Men and Millions Team in Bloomington.

The Men and Millions Team has been in Eureka, Ill., and they have been more recently at Bloomington, Ill. Among those working on the team now are A. E Cory; President R. H. Crossfield, of Transylvania University; President Frederick D. Kershner, of Texas Christian University; W. R. Warren, Secretary Board of Ministerial Relief; Frederick W. Burnham, Secretary American Christian Missionary Society, and R. H. Miller, Secretary Men and Millions Movement.

"The Church In My Town."

Frank E. Jaynes preached a sermon in Wabash, Ind., church, where he is pastor, which was printed in full in the local paper. The preacher said: "In Midvale the church properties represent an investment of probably $25,000 and their annual operating expense runs from $5,000 to $6,000. It has been estimated for me that in Wabash the money invested in church holdings amounts to some $250,000 and the annual running expenses about $25,000. Now I have no objection to this great investment in church properties nor to this stiff annual tax on the people of the city for the support of the churches, if the city is receiving any just return on its investment, but if the people are putting this great sum of money into religious projects and receiving back no just return in tangible, real service, the situation is pernicious and the church has become a grafting institution, not through any ulterior motive, but through gross mismanagement of the public's funds."

Tabernacle Built At Joplin, Mo.

Roy L. Brown is holding special services at Joplin, Mo., and he has had the congregation build a tabernacle to seat 1,500 people. This will be used by the church until the new building is erected the coming year. The new edifice will cost thirty thousand dollars. It will be all in one room, and curtains will divide space for the Sunday-school. The building will be erected of brick or concrete blocks.

Former Editor Goes to Detroit.

J. W. Shepherd, for twenty-two years a citizen of Nashville, Tenn., and the past seven years editor of the Gospel Advocate, has moved to Detroit and taken the pastorate of Vinewood avenue church. He will be on the editorial staff of the Christian Leader of Cincinnati, and write for that paper each week. He belongs to the conservative wing of the Disciples that now publish a separate year-book.

Starts a New Church.

L. W. Spayd is pastor at Hamilton, Ind. Five miles from his town is Jones Chapel, a meeting-house belonging to the United Brethren people, which was sold at auction, and three families in the neighborhood bought it, so there would be a place for Sunday-schools and for funerals. Mr. Spayd recently held a series of evangelistic services in this community, and the families owning the building have united with the church with many others, so that an infant church was organized with 52 members.

Commission to Far East Reports.

The Commission to the Far East, sent out by the Foreign Christian Missionary Society, spent two days making their report before the executive board of that organization. This report has been condensed and printed in the Missionary Intelligencer, the monthly publication of the society. The story of the Commission's finding is to be found beginning on page 110.

Men and Millions Team Wants C. S. Weaver.

Clifford S. Weaver, pastor at Texarkana, Tex., has been called by the Men and Millions Team to assist in the Illinois campaign. Mr. Weaver spent one term of service in mission work in Japan.

Rev. C. S. Weaver, of Texarkana, who has been called by the Men and Millions Team to assist in the Illinois campaign.

Kentucky Representative at Exposition.

Mrs. Bessie Lay, a member of Bellevue, Ky., church, and soloist in that church, has been notified that she will be the Kentucky representative at the Panama Exposition. Mrs. Lay is wife of Charles Lay, president of the American Musical and Dramatic Association.

Soup for Three Hundred a Day.

The Whatsoever Circle of Independence Boulevard church, Kansas City, is feeding three hundred people a day at their station on Washington Park boulevard. It is thought that the need for this service will soon be over.

E. J. Forsythe in Union Evangelism.

The churches of Fulton, Mo., combined for a series of union evangelistic meetings recently under the leadership of E. J. Forsythe. During the meetings a thousand people signed cards expressing their desire to accept Christ, or to reconsecrate their lives to his service. Already 150 new members have been received at the Disciple church of the city, where Murvill C. Hutchinson is pastor, and it is estimated that the accessions will total 200 before the ingathering is over. This is the town where William Woods college is located.

S. E. Fisher Is Recovering.

The last bulletin on the illness of Stephen E. Fisher, pastor of Champaign, Ill., church, states that he is rapidly recovering and that before many weeks he will be able to be in his pulpit again.

Illinois History Off the Press.

"The History of the Disciples of Christ in Illinois," by N. S. Haynes of Decatur, is just off the press and the book will be sold by an agency system through the churches. The book is also sold from the office of the Illinois Christian Missionary Society of Bloomington by John R. Golden, the state secretary.

Striking Sermon Subjects.

Charles M. Fillmore has announced some novel sermon subjects at Hillside church, Indianapolis. Among them is "What Shall Christians Do When Sick?" Another topic announced is "Foot and Mouth Disease Among Human Beings." Special advertising cards were circulated in the community to advertise the sermons.

Some Facts From Mt. Sterling, Ill.

First church, Mt. Sterling, Ill., issues an annual report showing an average attendance in Bible school of 280, with an average offering of $9.36. A net gain in the membership of 75 is reported, and $300 was given to missions. More than 100 are enrolled in the men's Bible class with a yearly average of nearly fifty, sixty being in the class on a recent Sunday. A current literature department is in operation, each member bringing and taking what he desires. A charity work is done here which draws no lines as to religion or non-religion. From the men's class was elected the county judge, county superintendent of schools and city treasurer. This is the strongest Protestant church in the county. Allan T. Shaw is the pastor.

La Fontaine, Ind., Church in Forward Move.

In spite of the conservatism which had militated against progress for a long time, La Fontaine, Ind., congregation decided to build last spring. Their first plan called for six thousand dollars, but eventually they spent twelve thousand. The old building was completely transformed and the property is now pronounced by the state secretary, C. W. Cauble, to be worth fifteen thousand dollars. Mr. Cauble was present to help in the dedicatory exercises and raise the money. When he left town, the people were still giving and the amount pledged had come up to thirteen thousand dollars. The ministry in this church has helped to give it significance. A. L. Martin, who is the district evangelist for the northern district, was pastor at La Fontaine for six years and most of the men who gave large sums came into the church during his ministry. Marshall Long succeeded him and led the church into larger missionary co-operation. The present pastor, F. G. Myrick, has been on the field less than a year, but he has carried this building enterprise to a successful conclusion. He begins a series of evangelistic services following the dedication.

Becomes Pastor of Community Church.

Hartford, Ia., is a little town of two hundred population where religion has not prospered. A. R. Gillespie has been laboring in this section and the community has buried denominational distinctions and formed a "Community" church in which every Disciple of Christ is to "unite on a common basis of faith in Christ and a desire to work together for the common good." Mr. Gillespie will be the pastor.

King of Newsboys Preaches.

"Chimmie" McFadden, called the "king of the newsboys," preached for Central church, Dallas, Tex., where H. D. Smith is pastor, on a recent evening. Mr. McFadden was converted in a New York mission and is traveling around the country and telling of his experiences.

New Building Is Dedicated.

Hiram Van Voorhis of Oxford, Ind., was the minister in charge at the dedication services of Winthrop, Ind., church recently. Among the visitors was T. J. Legg, the district evangelist. Mr. Van Voorhis is holding evangelistic services in this church following the dedication and there have been 31 accessions at the last report.

Why People Do Not Go to Church.

Frank Waller Allen in First church, Springfield, Ill., has been conducting a symposium, on the question why people do not go to church. In his address on the subject he has used the answers of a great many Springfield people who have written him on the subject in answer to his questionnaire. He said in part: "Let us suppose, and in many instances of which I know this to be true, that the church is preaching the gospel of righteousness, justice and love that forms so much a part of the life and teachings of the Carpenter of Galilee, does the public then over-crowd the churches to listen to such a gospel? In the City Temple of London, where the Rev. R. J. Campbell is making such an interpretation of God in human life his church is filled to capacity at both services, and the noon day meetings which are held several times a week. Dr. Aked, of the First Congregational church of San Francisco, Cal., is doing a similar work with like results. It is said that Dr. Aked's church is the only one in San Francisco that is filled to capacity each Sunday. Among our own people Dr. Burris A. Jenkins of Kansas City and Dr. E. L. Powell of Louisville are preaching to tremendous audiences. By granting that many others of whom we are unaware are filling their pews to listen to a spiritual interpretation of modern life and idealism, that leaves the fact that still the public is not going to church. In a word, the blame for the public's failure to attend church must not be entirely laid to the failure of the church to meet modern conditions with a modern gospel. I am wondering now that we have granted that the church is in many respects to blame, if the modern passion for money has anything to do with it? I am wondering if the deification of commerce has anything to do with it. I am wondering if the over-emphasis on the value of amusements has anything to do with it. I am wondering if long hours of exhausting labor and no time for amusements has anything to do with it."

The Mothers' and Babies' Home.

The Mothers' and Babies' home, of St. Louis, conducted by the Christian Woman's National Benevolent Association, an independent organization, had a busy year during 1914, and a heavy responsibility. The children taken in during the year numbered 427; the mothers who were aided and helped to find employment, 161. Forty children were placed in homes to be cared for permanently. The same organization conducts an old people's home in St. Louis which now has 47 old people in its care.

California Edifice Dedicated.

A new edifice at Berea, Cal., was dedicated on February 7. There were delegations from Fullerton, Anaheim, Santa Ana and Orange in attendance. The dedicatory exercises were conducted by Paul E. Wright. C. C. Chapman took charge of the money-raising for the day, and $400 was secured.

Preaches to Printers.

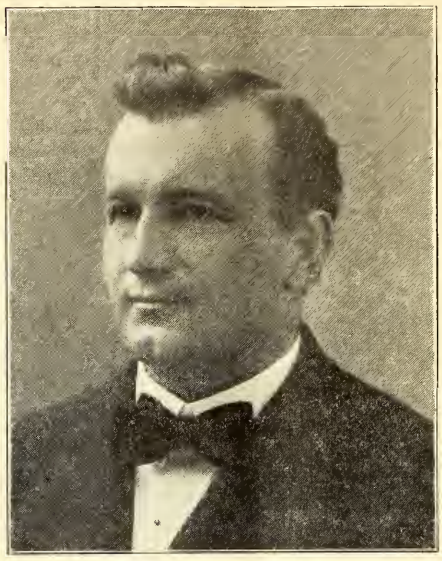
W. N. Briney gave the gospel to the printers of Louisville, Ky., on the evening of February 14. His audience was Typographical Union No. 10, and more than 150 printers of Louisville were present. Mr. Briney was himself a printer once, and is at present an honorary member of the typographical union. He said: "God never pronounced a curse upon labor, but for the sake of fallen mankind, in order that he might have labor in his primitive state to perform, the earth was cursed with thorns and thistles. Labor must lift the ban, free the earth of its curse, throw a safeguard about society, lay the foundation of lasting success and minister to the happiness of the race."

New Mission Volunteer.

Karl Wetzel is a member of the congregation at Indiana, Pa. He has decided to give his life to foreign missionary work and will go away this fall to enter college, where he will prepare himself for the work of a medical missionary. The churches of this town are joining for a simultaneous every-member canvas and Laymen's Missionary Convention.

R. A. Doan in China

News comes from the missionaries that R. A. Doan, who remained in China after Mr. S. J. Corey and Dr. W. C. Bower, the other members of the Commission returned to America, has been speaking to eight hundred men a day in his evangelistic meeting in Nantungchow. This meeting was held in the dead of winter in the city Buddhist temple and, as there is no heat in such places, Mr. Doan and Alexander Paul, who interpreted for him, were obliged to talk with their overcoats on. The fact that nearly a thousand Chinese men would crowd the meeting-place every day under these circumstances indicates how open China is to the preaching of the gospel. These auditors are largely unacquainted with Christianity and they are not rushing into the church in numbers, for with the heathen background which China has it takes time to really convert people to Christ. However, it is significant to note that at the close of this remarkable meeting fifty Chinese men enrolled themselves in a Bible class to study the Bible and Christianity under the direction of the missionaries.



Mr. R. A. Doan

Mr. Doan writes: "I have been moved as never before by the situation in China. It has awed me and inspired me; it has encouraged me, and discouraged me, and has driven me to my knees in prayer. What we do for China we must do now. Unless help and much help comes quickly, opportunities will pass that will never come again."

The experience of Mr. Doan in China makes us wish that dozens of our earnest business men might go out to the Eastern mission fields and take time to see and really understand the situation. Mr. Doan's work on the Commission of the Foreign Society was invaluable and it gave him an opportunity to get into the heart of the mission work and to understand conditions in the Eastern mission fields as few men are able to do.

It is difficult for people in the homeland to measure the influence of the visit of such a man upon the Chinese themselves. Mr. Doan has been a successful business man who in the prime of his life leaves his business to devote the rest of his life to active Christian service. This fact, added to the further fact that his first step in his plans for the full use of his life in Christian service was a visit to the mission fields at his own charges, makes a profound impression upon both the native Christians and the non-Christians. One of Mr. Doan's favorite expressions as he spoke to the people in the mission lands was: "I am a brick-maker. For many years I have been deeply interested in making good brick, but I am profoundly more interested in making good men and I have taken this journey to these Eastern lands to see my brethren face to face that I may know best how to help in making good men the world over. I have discovered in my work for many years that there is no man anywhere who has not some good within him. My heart rejoices when I see the good in my brethren out in these fields—the good which God through His Son is bringing into the light and increasing for His glory."

MR. DOAN'S CONSECRATION SHOWN.

Mr. Doan has with him his wife and his young son, Austin, who finished high school last year. They are in heartiest sympathy with all of his plans and ideals. Mr. Doan had been too busy to go to Europe and enjoy the kind of travel which many business men indulge in as their first delights of foreign journeying. The first desire of these people was to go out to the mission lands where the great transitions are taking place; where the missionaries of the Cross are pioneering; where the kingdom of Christ is rising on the ruins of heathenism.

After finishing the work in China, very likely, Mr. Doan will stop for a similar work in Japan among our stations there. The missionaries are urging him to do so. Then with his family he will come back to America. The Foreign Society is to be congratulated that this earnest business man with such rare gifts in his work with men is to become a permanent part of its working force. Mr. Doan already had a strong place in the hearts of the men of our brotherhood and his powers of leadership have been strongly exemplified in his great men's class at Nelsonville. With these experiences on the mission fields and his intimate touch with the work and its problems, he will have a great influence at home in leading men to see the claims of the mission lands.

S. J. Corey.

New York Missions 1914 Report

At Flatbush church, where F. M. Gordon is pastor, the excellent work done is known to all. The additions during the year were 99; total membership, 204; enrollment in Bible school, 387; average attendance, 210; total money raised, $13,524.90.

At Borough Park church L. F. Carter is pastor. The additions were 25; total membership, 96; enrollment in Bible school, 350; average attendance, 182; total money raised, $9,195.00 ($7,409.50 of this amount was raised for the building). The work at Borough Park is in a healthy, growing condition. The church is completing the solution of the financial problem, which will make this work more efficient and far-reaching.

At Ridgewood Heights church G. S. Bennet is minister. The additions were 8; total membership, 20; Sunday-school enrollment, 235; average attendance, 127; money raised, $234.. The work under the present leadership is proving the best in the history of this mission. The Sunday-school is almost literally bursting out the walls of the building. Steps must be taken to adequately house this work this coming year.

At the Russian Mission John Johnson is minister. The additions were 2, total membership, 33; amount money raised, $144.16. Special emphasis has been placed upon the Russian work, enlarging its scope and usefulness. Classes in English and music are being conducted.

In the Greenpoint Institutional work C. J. Pardee is minister. A class in sewing for girls is the only special feature of work at present. The enrollment in the class is 60; average attendance, 34; total amount of expense, $27.62.

At the Edgewater Mission it was deemed advisable that the Disciples' Missionary Union cease its activities. We are happy to say that the brethren there have purchased the property, and under their own initiative and leadership will undertake to carry on the work. We extend to them the well wishes, interest and hearty co-operation of all the churches and missions of the Disciples' Missionary Union.

M. M. Amunson, Secretary.

Peter Ainslie as Drake Lecturer.

Drake University has secured Peter Ainslie for a course of lectures through four days, with afternoon and evening sessions. On the Sunday following his course of lectures, he will speak at Central church, where Finis Idleman is pastor. Since his return from the World Conference Commission in London, his addresses on Christian Union have even greater freshness than before.

C. S. Medbury in Canada.

Charles S. Medbury, of University Place church, Des Moines, Ia., is taking a vacation after the strenuous labors connected with the "Billy" Sunday meetings, and he is spending the vacation by going on a lecturing trip in Canada. He will be in Calgary and in other prominent cities in the British northwest.

W. S. Athearn Publishes New Book.

The second book from the pen of Walter S. Athearn will be published from the press of the University of Chicago before the first of March. This book is called "The City Institute." The book is to be sold for seventy-five cents. Mr. Athearn is executive secretary of the Educational Council connected with the Religious Education Association. He is announced to deliver an address before the Religious Education Association at Buffalo on "A Survey of the Work of Religious Education in the Colleges of America," and also on "Next Steps in the City Institute."

Church Split is Mended.

A number of years ago Waukegan, Ill., had a good church, but with the coming of a preacher by the name of E. N. Tucker, there came also division in the ranks. A second church was organized on the west side of the city housed in a basement structure. The second church spent several years suing the first church for its property. At last it found dissension coming in its own ranks over the preacher, so his relation to this church was at last severed and he is now a truck gardener, according to press reports. Meanwhile C. G. Brelos had taken the pastorate of First church and through his genial spirit the two congregations have been brought into fellowship again. The Second church recently dedicated the completed building and First church attended the dedicatory exercises. The secular papers of the community have given the Disciples more good words in a week than in many years past. Both congregations are needed in the city and they will continue their work but henceforth in the spirit of fraternity.

Well-Liked Pastor Dies.

M. M. Show, who was pastor at Wapella, Ill., is dead. Last summer he was taken ill with liver trouble and went to the Mayo brothers in Minnesota for an operation. It seemed that he was cured but he did not regain his health again. Mr. Show was an unmarried man. He had made many friends in the community by his upright character and his social qualities. His death occurred at Centralia, Mo.

Hon. Champ Clark Speaks at Church.

Hon. Champ Clark, Speaker of the House of Representatives, spoke on "George Washington," at Vermont Avenue church, Washington, D. C., Feb. 21. "If I had carte blanche to appropriate as my own the name of any of the teeming sons of Adam," said the Speaker, "I would unhesitatingly select that of Washington. Washington was thoroughly human, and no doubt sometimes sinned," said the Speaker. "I am glad he possessed the ordinary passions of man and did sometimes sin, for it shows we belong to the same breed that he did, which is a great honor to the rest of us."

Fights Church Piano With a Gun.

Religious values have a queer assessment in some minds, as is evidenced by an event near Kokomo, Ind. James McPhillip, Jr., took complete possession of a country church ten miles east of that city. His father had deeded the ground to the church twenty years ago with a reversionary clause in the deed by which the property was to revert to the family in case a musical instrument was ever used in the building. Recently the young people installed a piano and the young man who now lives in Ohio heard of it. He took possession of the building with a shot-gun and was only dislodged by a sheriff coming with a warrant for him. The church has decided for the sake of peace to abandon the use of the instrument.

F. M. Dowling Dedicates in Hawaii.

F. M. Dowling, the veteran minister who is pastor at Fullerton, Cal., has been invited to dedicate the new church building at Honolulu the third Sunday in March. He will set out on his journey shortly. The dedication will be entirely free from any money-raising enterprises as the expense of the construction is already provided for.

Aged Minister Dies.

J. M. Crockett, a well-known minister of Missouri, died at Kansas City, Mo., on Feb. 20. He left a widow and four daughters who are all married and have homes of their own. He was 66 years of age at the time of his death. He has held pastorates at Miami and Bosworth in Missouri. The funeral services were conducted by Burris A. Jenkins, of Linwood Blvd. church, Kansas City.

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Seattle, Wash., First; Dr. I. N. McCash, evangelist; continuing.

Abilene, Tex., R. D. Shultz, evangelist; continuing.

Hutchinson, Kans., K. F. Nance, pastor; E. E. Violett, evangelist; 45 accessions; continuing.

Havana, Ill., R. E. Henry, pastor and evangelist; continuing.

Belleville, Kans., John G. Engle, pastor and evangelist; continuing.

Wellington, Kans., H. W. Hunter, pastor and evangelist; continuing.

Falls City, Neb., Fife Evangelistic Company; closed.

Pattonsburg, Mo., Geo. Finley, evangelist; 60 accessions; continuing.

Gentry, Mo., R. B. Havener, evangelist; continuing.

Hubbard, O., Central; Geo. F. Crites, pastor and evangelist; continuing.

Zanesville, O., Hugh Wayt, pastor and evangelist; continuing.

Glenwood, Mo., A. B. Book, pastor and evangelist; continuing.

Maryville, Mo., Robert L. Finch, pastor; Chas. A. Finch, evangelist; continuing.

Rock Island, Ill., Memorial; M. E. Chatley, pastor; John T. Houser, evangelist; continuing.

Mineral Ridge, O., W. E. Harlow, evangelist; 50 accessions; continuing.

Wellington, Kans., Homer E. Moore, evangelist; continuing.

Mt. Carmel, Ill., W. R. Cady, pastor and evangelist; 25 accessions; continuing.

Louisville, Ky., Parkland; Delaware W. Scott, evangelist; continuing.

Jonesville, Ind., F. Davis, evangelist; continuing.

Hartville, Ind., E. V. Pettus, evangelist; continuing.

Independence, Mo., O. E. Hamilton, evangelist; closed.

Flora, Ill., C. W. Marlow, pastor; F. A. Sword, evangelist; Howard Goodpastor, singer; 41 accessions; continuing.

Hermon, Ill., H. F. Kern, pastor; Harold E. Monser, evangelist; closed.

McLean, Ill., F. Lewis Starbuck, pastor; F. B. Thomas, evangelist; 141 accessions; closed.

Indianapolis, Ind., Seventh; Clay Trusty, pastor and evangelist; 82 accessions; closed.

CALLS.

I. B. Thompson, from Campbell, Mo., to Water street, Atchison, Kans.

John G. Engle, to Belleville, Kans.

James Vernon, from Henderson, Ky., to Painesville, O.

Horace Kingsley, to Mt. Sterling, Ky.

W. L. Karnes, to Cookeville, Tenn.

D. F. Cross, from Greensburg, Kans, to Langdon.

J. D. Garrison, from Ft. Collins, Colo., to Amarillo, Tex.

D. R. Moss, from Lock Haven, Pa., to Beaver Creek, Md.

J. W. Walters, from Nevada, Mo., to Rich Hill.

Ira C. Smith, from Jacksonville, Ill., to Dana.

J. Newton Cloe, to Bowen, Ill.

RESIGNATIONS.

M. Moore, Kearney, Mo.

E. G. Prewitt, Winchester, Ill.

Buffalo Happenings

In Richmond Ave. church, Buffalo, John P. Sala has just finished a series of evangelistic meetings with 45 accessions. Being new to the field, he felt this would be a quick and efficient way of getting acquainted with its problems and opportunities. He was assisted by Jack Lewis, with his strong tenor voice. Mr. Lewis holds his audiences with the great solos of the masters. He is pronounced by Mr. Sala to be an ideal man for a city church.

B. S. Ferrall and his people of Central church will hold a short series of evangelistic meetings, closing Easter Sunday. They are getting ready to build a $70,000 structure. The Disciples are a live people in this near eastern city.

Harris Miller, at Riverside church, is enjoying the fruits of three years of hard labor in a great Bible school and a church numbering over two hundred. This congregation is planning a large addition to its building.

It is rumored that another Ohio preacher will join the ranks of the Buffalo Disciples within the next month.

National Benevolent Association Notes

The main portion of the new Kansas City Hospital, costing about $200,000 is nearing completion. This noble structure is a thing of beauty and will be an invaluable asset to the Disciples of Christ through the ministry of healing it will render.

The family of the Juliet Fowler Home for Children expects soon to occupy the beautiful, modern building that is being completed and will accommodate 100 children. Orders have been placed with a St. Louis firm for furniture of the latest approved models for this home.

The National Association has a fine line of cantatas and other attractive free literature ready for Easter celebration on behalf of the widow and the orphan. These cantatas include: "Open Doors," (now on the press); "Loving in Deed and in Truth," (1914); "Easter Gifts and Gratitude," (1912); "Resurrection Rays," (1914); "The Garment of Praise," (1914).

Jas. H. Mohorter.

A Compliment for Chas. Reign Scoville.

Chas. Reign Scoville held union evangelistic services in Aurora, Mo., some time since and he is in receipt of a letter from the mayor of that city, Larry Brunk, which that mayor has also published, expressing the appreciation of the mayor for the work which Mr. Scoville had done in the community. Mr. Brunk says: "You have done so much for Aurora that I feel obligated to make acknowledgment of it in a manner which will show my appreciation. You have accomplished the superhuman task of bringing the people of this city together, of unifying them, of spreading broadcast a feeling of brotherly love which has not existed for many, many years. I just wanted to let you know how I feel about your great meetings, and to express the heartfelt wish that your success at Akron and wherever you go shall be at least as great and inspiring as it was in Aurora of the Ozarks. And I must not neglect to remind you that for almost a month there has not been a single arrest made in this city, so universal was the spiritual influence felt by all classes."

What Is the Second Death?

J. R. Perkins is preaching to large audiences at Sioux City, Iowa. On a recent Sunday, he discussed the theme, "The Church That Escaped." In treating the subject of the "second death," he said: "The modern man has no fear of the orthodox hell, but he does fear that he may not attain God. This is not quite so abstract as it would appear. For to attain God is simply to reach the heart of the supreme good. The full horror of losing God dawns upon us, and to lose Him is the second death. In a word, the fear is before us of not being worthy of His presence, not that we shall be pushed rudely from His presence."

Mrs. Elizabeth Ross Ill.

Mrs. Elizabeth Ross, who is known affectionately by hundreds of C. W. B. M. women as "Mother Ross," and whose son has devoted his life to the work in Liberia, has been traveling up and down the country giving addresses on the work of the C. W. B. M., and more especially upon the work in Liberia. Her engagements have worn her out and she has fallen ill, being compelled to return to her home at Canton, Mo., and recuperate. Her son, Emory Ross, is on furlough in this country at the present time and is speaking in a number of churches.

Display Ad Fills Church.

C. J. Miller of Greeley, Colo., has been experimenting with display advertising in the local papers. A recent sermon on the future life was announced in this way and the evening audience was nearly doubled, filling the church auditorium.

Brite College of the Bible Improves.

The new building for the Brite College of the Bible, operating in connection with Texas Christian university at Fort Worth, Tex., was dedicated on Feb. 8. Carey E. Morgan, president of the American Christian Missionary Society, was present and spoke. In the afternoon, each of 400 students and faculty members planted a tree he had donated toward the adornment of the campus. This is the school made famous by the adoption of a creed for the board of trustees a year ago.

Edifice is Rededicated.

New Market, Ind., congregation has rebuilt its church home and made it quite modern in appearance. The rededication occurred on Feb. 7. The pastor, W. O. Headrick, spoke at the dedicatory services, and Mr. Johnson, who was pastor thirty-one years ago, was present to assist. Five hundred dollars was needed and the full amount was raised in a few minutes.

Organize a Family Altar League.

A part of the activity in the special services in Norwood church, Cincinnati, will be the organization of a family altar league and it is hoped by the pastor, C. R. Stauffer, to secure the co-operation of one hundred families in the league before the meetings close. The pastor received a visit from his old school friend of Eureka college, Emory Ross, on a recent Sunday and they had a pleasant conference over the work in Liberia.

New Parsonage in Jacksonville, Ill.

Central church, Jacksonville, Ill., has decided to build a parsonage this coming summer. Two bequests have been left the church which have provided the required amount of money which is six thousand dollars. A lot has been bought in a desirable locality and the work will go forward soon. The pastor, M. L. Pontius, arranged a surprise for his board members recently. The wives of the board members assembled secretly at the church and while the board was in session, prepared a fine luncheon, the ladies demonstrating thoroughly that they can keep a secret, especially when several of them are in together to help.

Rev. M. L. Pontius, whose church at Jacksonville, Ill. has recently received bequests amounting to $6,000.

Rev. W. G. Loucks, of South Akron, O, church, who has taken his men's large class to a local theater.

Chas. Traxler is Married.

Charles Traxler, who has rendered tireless service on an important committee of the Disciples Publication Society, and who is so well known and trusted in Akron that he was given charge of the temperance forces in the recent campaign, was married on December 12 to Mrs. Olive Hibbard. Theoretically Mr. Traxler is retired from business, but he has bought three fruit farms adjoining each other, which help to occupy his time. He is prominent in the work of the large church in Akron.

Pastor Wants a Chamber of Commerce.

T. W. Bellingham, of Benton Harbor, Mich., gave a Sunday evening address not long since which he called his "Booster sermon." He advocated the organization of a chamber of commerce in Benton Harbor to push the interests of the city.

A New Edifice in Florida.

Daytona, Fla., church has built a new edifice which will nicely equip the congregation for its work. The dedicatory exercises were held on February 28 and Geo. L. Snively was master of ceremonies. S. L. Jackson is the pastor.

Good Work at First Church, Bloomington, Ill.

First church of Bloomington, Ill., has issued its annual report for 1914. The church raised for local expenses last year $9,000 and for missions and benevolence $1,341.38. The membership of the church is reported on the basis of actuality, and does not include the non-resident and "dead" members. There are 1,185 members who are reasonably active in their church relationships.

Farmers' Institutes in Churches.

All over the country the churches are opening their doors to the farmers to relate religion more closely with agriculture. A farmers' institute was held on Feb. 2 at Fillmore, Ind., church. Another was held at Allensville, O., on Feb. 10 and 11.

News from the Foreign Society

In a recent letter from one of the missionaries in China, he says, "We are feeling the terrible depression of this appalling war in Europe. Imagine preaching the gospel of the Prince of Peace to the Chinese at this time when almost all of the so-called Christian nations are bending every effort and energy and thought to devising all the more effective means of slaughtering each other's people. The horror of it sets like a pall over the thought of Christian people everywhere. I believe it is going to force us as missionaries to a deeper and truer interpretation of the mission and message of the Master."

During January 156 churches made offerings for foreign missions, a gain of 11 churches over the corresponding month of 1914. They gave $4,133.8, a gain of $581.81.

D. O. Cunningham, of Bilaspur, India, writes that a letter from Harda states that the Indian brethren gave up the usual Christmas dinner and took an offering for the work of the foreign society. They dispensed with their usual Christmas tree and took an offering to be used in buying New Testaments for the Belgian soldiers. They are trying to train these new churches that Christmas is a time to give rather than to receive.

Dr. A. L. Shelton writes: "I expect to be gone all of January in an itinerary trip about 200 miles to the south."

News comes that there have recently been five converts in the Agricultural Department in the University of Nanking. One of them is Chang Chien, Jr., who is nephew and heir to the Minister of Agriculture and Commerce, and who is at the head of the Chinese cabinet. This young man and his uncle live at Nantungchow where we have a mission and where his uncle is doing great things socially and industrially for the Chinese people. The influence of the conversion of this young man on our work in Nantungchow can hardly be measured.

R. A. Doan, who is a member of the Commission of the Foreign Society, was so impressed with the need in China that on the urgent request of the missionaries there he has stayed several months longer in that field. He is now holding evangelistic meetings through an interpreter and organizing Bible classes in all the mission stations. Missionary C. H. Plopper writes that in his recent meetings in Nantungchow, Brother Doan had one thousand people a day in the Buddhist temple. It was very cold and he had to speak with his overcoat on, but this did not keep the crowds away. At the close of the meeting sixty men were organized into a Bible class to study Christianity. The leading officials and business men of the city were at the meeting and several of them on the platform. A number of these men spoke to the crowd telling the people that the words Dr. Doan was saying about Christianity were true. The opportunities in China today are wonderful.

Secretary Stephen J. Corey is addressing a number of churches and groups of ministers in the important centers. He is being heard with interest and real enthusiasm. He has a fresh message concerning the situation in the far east and he stirs the people whenever he speaks. The full report of the Commission will be found in the March number of the Missionary Intelligencer.

Two friends of the society have recently offered to support a new missionary in China.

The churches in Keokuk county, Ia., will provide the salary of three missionaries and half salary for another missionary. Delta is in the Living-link rank, as is Keokuk, Ia. Keota will give $300 and the other churches of the county, as Sigourney, North English, Hedrick, and What Cheer will make up the remainder.

T. A. Young, of Fukushima, Japan, writes: "The church here observed the world-wide week of prayer. The average attendance was twelve adults. A splendid spirit characterized all the meetings. All departments of the work are flourishing. The English Bible class had an attendance of 37 last Sunday. I have been asked to teach in the Fukushima Middle School for boys. This is a good opening for work. There were two baptisms reported from Yonezawa. We are planning for a fruitful evangelistic meeting in the spring. The Fukushima church and pastor ask for the prayers of the American brethren in their work."

A. McLean, president.

Masons Banquet Minister.

The Freemasons recently initiated Walter Scott Priest at Wichita, Kans., and after the pastor had been given all the thrills, the men of Central church who were Masons got up a dinner in honor of Mr. Priest. The table was in the shape of a cross at the head of which the minister sat. The lodge officers and city ministers were present and Mr. Priest made a very effective address.

Chautauqua Circuit Takes Minister.

A. E. Cross, of Clinton, Ind., has been called by the Redpath Lyceum Bureau to give all his time to Chautauqua and lyceum work at a flattering salary.

Fifty-four Years a Preacher.

J. W. Love who makes his home at Columbus, O., recently celebrated his seventy-third birthday and the church there invited him to preach. It is fifty-four years since he first entered the ministry.

School Secures New Trustees.

The Bible College of Missouri, operating near the state university at Columbia, has been securing some new trustees. One of the latest to be added to the board is Robert Graham Frank, secretary of the general convention and pastor of Liberty church.

First Church, Kansas City, Dedicates.

The new building of First church, Kansas City, where W. F. Richardson is pastor, was dedicated on February 28. The day was also observed as "home coming day" for all the old members. This down-town church has been a feeder for all of our churches in Kansas City and the present building was erected to replace one destroyed by fire last year. Dedication day also marked the beginning of a series of evangelistic meetings held by the pastor.

Moving Picture Announcements.

Sterling Place Church, Brooklyn, is fortunate in being near the central offices of some of the largest film companies in the country. This church uses the stereopticon as an institutional feature and recent evenings were given to pictures of Lincoln and Washington. On a recent Sunday evening, the pictures set forth the story of Elisha and the Shunamite woman. The pastor is M. M. Ammunson.

A Year's Work at Sikeston, Mo.

J. B. Lockhart is pastor at Sikeston, Mo. There is a new church building in this town nearing completion which is costing nearly $15,000. The present membership of the church is 77. The church raised and disbursed last year $5,378.69.

County Superintendent Is Ordained.

James W. Hays has been a teacher in Kansas for fifteen years. He is now serving his second term as county superintendent of schools. He was ordained to the ministry on January 31, at Pleasanton, Kans. He is preaching for several small congregations and is doing a very acceptable work.

Good Work at North Park, Indianapolis.

North Park church, Indianapolis, once had as pastor, Austin Hunter, and now has E. L. Day. This church reports that $6,628.28 was raised for all purposes last year, of which $706.75 was for missions and benevolence. There were 77 accessions, and 26 were by confession of faith. There are now 400 active members. The pastoral activities the past year include 90 sermons, 97 special addresses, 1,200 calls, 28 funerals and 13 weddings. L. E. Sellers, of Logansport, has recently conducted evangelistic meetings in this church. These have added 75 new members to the church. These are not included in the above annual report.

Linen Shower at College of Missions.

February 12 was the day of the annual linen shower at the College of Missions. The auxiliaries of Indianapolis had their women pack lunches and the Downey avenue church served coffee to all. The women provided a considerable quantity of linen for the school which was much appreciated.

State Convention in the Ozarks.

The Missouri state convention will be held in June this year in the Ozarks. A strong program committee has been named, composed of L. J. Marshall, W. A. Shullenberger, George A. Campbell, and F. L. Moffett. The convention will be at Springfield.

Stereopticon Slides of State Missions.

C. W. Cauble, state secretary of Indiana, has prepared a stereopticon lecture on state missions, probably the only one in the brotherhood. He has a hundred pictures on Indiana work and will give the lecture fifteen times in the near future while traveling with Melnotte Miller in the southwestern district.

Debate and Oratory at Butler.

Butler College has a heavy schedule for debate and oratory this year. On February 26, Myron Hughel represented the college at the Indiana Intercollegiate Oratorical Contest at the German House. On April 9, Butler will debate with Wabash College on the question of government ownership and operation of public telephone and telegraph lines.

Annual Dinner of New York Disciples.

The Disciples of New York held their sixteenth annual dinner and business meeting

Rev. Finis Idleman, of Des Moines, who recently addressed New York Disciples on "The Invincible Kingdom."

under the auspices of the Disciples' Missionary Union on February 9. M. M. Ammunson spoke on "Disciples' Missionary Outlook." Finis Idleman of Central church, Des Moines, was in the city and made an address on "The Invincible Kingdom." Dr. Thomas E. Hall of Union Theological Seminary, spoke on "The Mind of Germany."

City Treasurer Will Preach.

J. Floyd Miles, city treasurer of Des Moines, who recently united with University Place church with his wife, has gone right to work in his religious life. After a few prayer-meeting talks, he volunteered to go with a "gospel team" to Winterset, Ia. In six addresses in different churches recently, he has had fifteen come forward to make confession of faith.

A Jewish Disciple Preaches.

O. G. White, state secretary of West Virginia, has been working in Parkersburg, where he has held evangelistic meetings in Newport Mission which is conducted by First church. This mission has been under the leadership of Charles Friedlander, a converted Jew. There were twelve confessions of faith in the meetings, Mr. Friedlander cooperating to make the meeting a success.

Levi Marshall Has Been Ill.

Levi Marshall, pastor at Nevada, Mo., has been seriously ill with typhoid. During his illness, his pulpit has been supplied by H. M. Barnett. Mr. Marshall is now sufficiently recovered to be back in his pulpit again.

Miss Mattie Pounds Goes to the Orient.

Miss Mattie Pounds was for many years superintendent of the Junior work of the C. W. B. M. She will go to China in June to spend a year in visiting mission stations in the orient.

Many Improvements at Macon, Go.

Macon, Ga., church, of which LeRoy M. Anderson is the minister, has made a number of changes in its building and equipment which are to cost a total of fifteen thousand dollars. A pipe organ and a heating plant have been put in; the basement has been fitted for graded Sunday-school work, and a church printing plant has been installed. On January 30 the last money necessary to pay for these improvements was raised.

Annual Report From Brilliant, O.

Brilliant, O., church has issued an annual report which states that the accessions by confession of faith last year were 33. There was raised in all departments $1,706.67. The minister, Chas. C. Wilkinson, reports 149 sermons, 2 series of evangelistic meetings, 8 anti-Catholic lectures. 8 funerals and 246 calls.

Son of D. R. Dungan Preaches.

Some people have the idea that a preacher's son never preaches, which is of course far from the facts. D. G. Dungan, son of the veteran preacher and teacher, D. R. Dungan, is preaching regularly. He recently held evangelistic meetings in Fayette county, Ind., and 44 were received into the church through his ministrations.

A Year's Work At Chillicothe, O.

Chillicothe, O., church where Ferd F. Schultz is minister, reports 150 accessions last year, mostly by confession of faith. The church raised $1,500. The Bible-school attendance was three times what it was the previous year. The young men have furnished a room in the basement of the church for their own use.

Dr. Ainslie Writes On World Peace.

The newly-formed Church Peace Union is already issuing pamphlets, and the third of this series is a ten-page document by Peter Ainslie of Baltimore on "The Scourge of Militarism." Mr. Ainslie heads the list of trustees for this organization.

Mr. and Mrs. Rice Reach India Safely.

A member of Lincoln, Neb., church has received a letter from Mr. and Mrs. Ray Rice, written as they were passing through the Suez canal. They make reference to their experiences on the island of Malta and connect it with the story of Paul. The Foreign Society has received a cablegram saying that they reached India safely in spite of the hazards of the war zone. They are just beginning their missionary career.

Pastor Helping Missions.

A. H. Moore, of Tipton, Ind., in addition to his church work, is delivering an occasional lecture in behalf of foreign mission work, using curios and stereopticon slides to illustrate his address.

An Interesting Church.

The morning attendance of Ann Arbor Mich., church has increased fivefold in two years and the congregations have people of all creeds in them. The congregation frequently has three non-members for every member. It is said that it is not infrequent for the church to have more men in attendance than women. New members have been received every Sunday for seventeen consecutive Sundays.

Death of E. A. Carey.

E. A. Carey was moving from his former charge at Mt. Pleasant, Ia., to Memphis, Mo., when he was suddenly taken ill. He was at the home of a daughter in Illinois when he died.

Lectures at College of Missions.

The College of Missions at Indianapolis has had a course of lectures which were given in Graham chapel, February 22-25. The lectures were given by Rev. Arthur Judson Brown, D. D., secretary of the Presbyterian Board of Foreign Missions. He is the author of several well-known missionary books, among them "New Forces in Old China."

Christian Church Day at Exposition.

Christian Church day at the Panama Exposition at San Francisco will be July 27. The International convention at Los Angeles closes on July 25 so that one may conveniently attend both meetings. A program will be given in one of the exposition buildings on a day yet to be announced.

Disciples Represented in Lesson Committee.

The International Sunday-school lesson committee always has two Disciple representatives and at the present time these are Prof. Walter S. Athearn and Dean Hall L. Calhoun, the former of Drake University, and the latter of the College of the Bible, at Lexington.

University Place Church, Des Moines, Grows.

University Place church of Des Moines, where Charles S. Medbury is pastor, had nearly three thousand active members at the beginning of the present year. January 1, 1914, the total membership, counting resident, non-resident and student, was 2,766. During 1914 there were received by confession of faith and baptism 219, and by letter and statement 151; roll corrections added 3, making a total of 373. During the year the church has granted 119 letters, 11 have transferred their membership without taking letters, 17 names have been placed upon the reference roll and there have been 19 deaths, making a total loss from the membership roll of 166, and leaving the aggregate membership January 1, 1915, 2,973. The total receipts in 1914 were $14,830.01. The church gave a total of $3,089.21 to missions, distributed among the great enterprises of the church. One thousand dollars of the missionary money was given to the Foreign Chrisitan Missionary Society. The pastor in his annual reports hints at his desire for a great new church building which will properly house the activities of the Sunday-school, and provide room for social and institutional features of the work. During the coming year, this matter is to be considered by the membership and it is hoped that a plan may be evolved.

Pythian Lodges Go to Church.

The three Pythian lodges of Shreveport, La., went to church on a recent Sunday and listened to a sermon by C. L. Jones at Central church. The pastor is a member of the order.

Pastor Reconsiders Resignation.

C. C. Cline resigned his pastorate at Pine Bluff, Ark., but a petition with numerous signatures was presented to him and he was induced to stay. He had expected to accept another call.

Pastor Wants Penny Rides.

John L. Brandt, of First church, St. Louis, has offered to be one of twenty men to finance a bus line in St. Louis that will have a graduated fare from a penny up according to distance traveled. He proposes that the busses shall be double deckers carrying 48 passengers.

Pastor Talks on Poison.

Earl Wilfley, Washington, D. C., delivered several Sunday evening address on poison. The subjects were "Poison in Speech," "Poison in Printer's Ink," and "Poison in the Field."

Women Equip Hospital Ward.

The Federation of Women's Bible classes of churches in Jackson county outside of Kansas City, Mo., has voted to raise five hundred dollars to equip a ward in the new Christian hospital that is being erected in Kansas City. Mrs. E. V. Buchanan, of Independence, is president of the federation.

Pastor Considers Housing Problem.

Housing in Arizona may not seem an urgent problem, but the churches in that state are not indifferent to city problems. Claude E. Jones, pastor of Phoenix church, recently delivered a stereopticon lecture on "Where the Other Half Lives," in which the conditions in the various large cities were examined.

Invites Newspaper Men to Hear Him.

B. S. Ferrall, of Central church, Buffalo, has planned a Sunday evening service for the newspaper men and he will deliver an address on "The Power of the Modern Daily."

Twenty-five Years of History.

South Broadway church, Denver, celebrated twenty-five years of history late in February. This work began in a tent under the leadership of William Bayard Craig. Fourteen years ago B. B. Tyler became pastor here, and through his efforts a ten thousand dollar debt was paid off and a three thousand dollar organ was installed. At the anniversary services, Ben. C. Hilliard, congressman-elect, spoke on the history of the church. It is stated that 6,000 people have been members of the Sunday-school of this church during its short history and that the present membership is 600. These facts indicate something of the transient character of city population.

Big C. W. B. M. Day Offering.

C. W. B. M. Day was observed at University Place church of Des Moines recently. Mrs. Elizabeth Ross of Canton, Mo., and her son Emory Ross, missionary in Liberia, were present and they presented the cause of Liberia so effectively that the C. W. B. M. Day offering amounted to five hundred dollars.

Iowa State Society Has Money.

The state organization in Iowa has $65,000 in permanent funds and annuity funds, with about half of it already productive for the society. There are 108 churches that have made the offering this year. Three hundred churches did not co-operate.

Long Beach, Cal., Calls Pastor.

Long Beach, Cal., church is the leading church of California in point of missionary offerings. F. M. Rogers is retiring from the pulpit of this church and the pulpit committee has called George B. Taubman, of Tusla, Okla. Mr. Taubman and Mr. Rogers were classmates at Transylvania university in their student days. Mr. Taubman has not announced his decision with regard to the call of the coast church.

T. L. Lowe Will Remain in Columbus, O.

The report that T. L. Lowe is leaving Columbus, O., was in error. He is happy in his pastorate at West Fourth Avenue church and intends to go right on with it. Euclid Ave., St. Louis.

California Convention at San Francisco.

The state convention of northern California will be held in San Francisco July 28 to August 1, in the Civic Center Hall. The exposition director of congresses will furnish the hall free. The convention will hold only morning sessions, leaving the visitors the afternoon and evening free to go to the exposition.

Dormitory in Oklahoma Church.

D. A. Wickizer, state secretary in Oklahoma, recently visited Norman, where the state university is located and observed that the community needed church buildings. Accordingly he led in a building enterprise which provides an auditorium of 700 opera chairs, and on the third floor of the building a dormitory for university students.

Methodist Minister Becomes Disciple.

Geo. E. Glasspool has recently united with Anona, Tex., church. He was formerly a minister in the southern Methodist church, having been educated at Vanderbilt University. For the past two years he has been in secular work. He will probably begin an active ministry at an early date among the Disciples.

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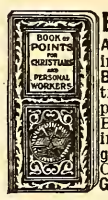

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IMPORTANT TO CHICAGO DISCIPLES.

The annual Sunday-school meeting of Chicago Disciples will be held at Jackson Boulevard church Monday evening, March 8; officers, teachers and others interested in this work are invited to be present.

Supper will be served at 6:30 p. m. by the ladies of Jackson Boulevard at 35c per plate. All who can are urged to come early for the supper.

The program will include music, recitations by one or more of Basil S. Kensseff's children, and an inspirational address by Myron C. Settle, who is now in charge of the religious educational work of our people in Gary, Ind.

A special feature of the evening will be Departmental Conferences in which officers, teachers or workers can discuss or hear discussed the problems or questions of peculiar interest to their own work or department. This will be of inestimable value.

O. A. Rosboro.

In and Around Chicago

Edgewater church, which was recently organized, is operating with such supply preachers as it can secure. Among those who have preached to the church recently is J. C. Hill, who was once a minister among the Cincinnati Disciples, but is now in secular business in Chicago.

Austin church, where A. R. McQueen ministers, has been having a good ingathering this winter. There have been 32 accessions in 20 weeks. No evangelistic meetings have been held and the church does not plan to hold any this spring. The Sunday-school is larger than in some years past.

Evanston church has kept accurate statistics on church attendance for a number of years. The Sunday morning attendance for February increased twenty per cent over February of last year, though last year's record was inflated by the Go-to-Church Sunday movement. The evening services this year increased forty per cent.

Austin Hunter has been preaching a series of sermons on "The Happy Home." February 28, the subject was "Getting Married and Staying Married." The remaining subjects in the series are "Grumbling Husbands," "Nagging Wives," and "The Unmarried." There were two accessions to the church on February 28.

Lloyd H. Miller of Akron, O., has been called as pastor at Metropolitan church, and he will assume active charge of the work on April 1. He succeeds John D. Hull, who left that field last summer.

The Sunday-school forces of Chicago will meet at Jackson Boulevard church, Monday evening, March 8, at 6:30, for dinner and there will be a varied and interesting program. Among other events, Myron T. Settle of Gary, will speak on "The Gary Plan."

The University of Chicago Press has reprinted from the pages of the Classical Journal in pamphlet form an address delivered by Dr. Roy C. Flickinger at the Classical Association of the Middle West and South last year, on "The Influence of the Festival Arrangements Upon the Drama of the Greeks." This paper will be incorporated in a volume to be issued by the University Press soon called "The Greek Theater and Its Drama." Dr. Flickinger is associate professor in the classical department of Northwestern University and is an elder in Evanston church.

Herbert L. Willett spoke to the ministers on March 1.

At a recent joint meeting of the American and the Western Philosophical Associations at the University of Chicago, Prof. Ellsworth Faris delivered an address on "The Injustice of Punishment."

Debate on Army and Navy.

The men's club at Mr. Vernon, Ill., church had a debate on a recent evening on the subject, "Shall the United States Increase Its Army and Navy?" The subject was argued pro and con by several speakers, but the decision of the judges was in favor of the negative. There were several musical numbers on the program and the pastor reviewed the recent events of the war.

Royal Order of Hobgoblins.

The young men of First church, Youngstown, O., had a social evening recently and a part of the entertainment was a fictitious initiation into the "Royal Order of Hobgoblins." The socials of the young men have been on unique lines and have been largely attended.

A religious paper called Good News has been established in the island of Borneo.

The Easter Offering for Benevolence

The new year has brought many blessings to us, to our homes and to our association, for which we are deeply grateful. There are friends who constantly remember the needy ones for whom the association cares, and who send their help, contributions every month, or several times during the year. Then there are others who wait till Easter to help their Sunday-school in its effort to reach its apportionment or to ambitiously do even better. How anxiously we, who are now in the midst of the strenuous Easter campaign, will await the result of this year's appeal.

Since 1893 the National Benevolent Association has been asking our churches, through their Sunday-schools, at Easter to provide it with the means to assist in caring for the poor and needy, the sick and afflicted, as our Lord enjoins; and each succeeding year, as the brethren have become acquainted with the work, the Easter offering has increased until last year it reached a little over $25,000 when it was finally all in.

And now for the twenty-second time we appeal to you, our co-workers, to do the very best you can to raise the amount we, your servants in this work, so badly need to carry on the work in a manner creditable to our Master. Several of our homes are in great need of better equipment, all of them need much for their daily support. We depend very largely on our Easter offerings to supply this support. It is the bread and butter fund for our hundreds of wards. Dear friends, do not fail these helpless ones now. Can you not, will you not, try to double your offering? Remember our Master said, "It is not the will your Father, which is in heaven, that one of these little ones should perish."?

Write today for free Easter supplies in quantities—cantatas, coin envelopes and new illustrated announcements.

Send all offerings to The National Benevolent Association, 2955 N. Euclid Ave., St. Louis, Mo.

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Vol. XXXII March 18, 1915 Number 11

On Talking Religion
Editorial

Who Caused the War?
By Samuel Harden Church

Educational Evangelism
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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

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* * *

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* * *

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* * *

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THE CHRISTIAN CENTURY
CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

On Talking Religion

PRIMITIVE CHRISTIANITY WAS A RELIGION OF TALK.

The new experience Christ gave men was bound to show itself in every form of expression. And since words are the most immediate channels for expressing the inner life we will not be surprised if so dynamic a thing as Christianity makes the utmost use of speech.

And from the beginning it has been so. The most characteristic phenomenon on the day the Church was born was the gift of tongues. The Christianity of those early disciples was a talking religion. When they were persecuted they went everywhere preaching the word.

Nobody understood that a certain "order" of men was to do all the talking. Everybody had a story to tell, an evangel to proclaim, the good news of salvation to pass on to his neighbor.

Probably the weakness and conventionality of modern religious life is nowhere more clearly exposed than in the conspicuous absence of religion from the conversation of Christian people.

* * *

Religion has gotten itself stiffened into a technique whose vocabulary may be spoken intelligently only by an especially equipped profession. The average church-member assumes that his pew rent or his offering goes to pay a man to do his religious talking for him.

And this man who is paid by the church to talk for it as well as to it, finds himself, practically, shut up to the public exercise of this function. One of the most disheartening experiences of the pastor is the discovery that when visiting a home if he undertakes to talk religion he finds himself talking a monologue.

Ofttimes he girds himself for the afternoon of pastoral visitation with the determination that these few hours of face to face opportunity shall bring forth some spiritual gain to his parishioners and to himself. He is impressed with the barrenness and triviality of most of his "pastoral work." In a hundred calls he has done little more than exchange courtesies. His parishioners would be offended if he did not show them some attention. Casual attendants at his church might be made to feel more at home and perhaps induced to join the church through a social call from the minister. And the trifling character of this kind of "work" seems below his dignity as a minister of Christ.

So today he will speak to men and women some words of eternal life. He will exercise his true function as a guide and helper of the souls of his people. He will find out what their inner problems are, what their doubts and temptations are, what perplexities they are having about God since grave trouble befell the household.

Perhaps he can explain some perplexing passage of scripture they have been reading, and use it as the point of departure for opening up a higher view of life. Perhaps some newspaper sensation about a noted preacher's doctrine, or a university professor's strange view of the Bible, or a new book that has been much discussed—a hundred texts and pretexts he is able to anticipate as the basis of helpful conversation.

* * *

But his heart is sore as he returns home. He seemed unable to stimulate a conversation on religion. He could talk pleasantries. His wit and social cleverness were enjoyed greatly —probably more than they merited, due, likely, to the fact that he was a clergyman and therefore not expected to be either funny or graceful. He could awaken interest in the organizations of the church—the Ladies' Aid, the new Men's Club, the Young People's Society, the gymnasium they were just instituting or the social that was to come off next week.

At one home the pastor undertook to help the deacons out by securing a pledge for the support of the church, and was gratified at the readiness of response his suggestion brought. But in each instance that he attempted to carry the conversation over from the mechanism of religion into the field of religion itself, he was left to carry it alone. The parishioner stared blankly at him. His talk sounded to his own ears like a declamation. He knew that this was no time to preach, so he desisted, and asked how the baby was getting on with its teeth.

* * *

No doubt there is more than one reason why the pastor finds us dumb on the big matters of religion. But two reasons are fundamental to all the rest.

First of these is our probable lack of genuine religious consciousness.

Many of us come into the church without the exercise of our religious intelligence in any but a formal fashion. Associations drew us, or family tradition, or clerical flattery; or social respectability actuated us, or revival excitement overwhelmed us.

Whatever was the psychology of our act, with many of us, no doubt, it was hardly the clear perception of spiritual truth that moved us. Social imitation likely played a larger part than individual perception.

Naturally, therefore, our minds would be barren of religious ideas. With large numbers of us there would not be sufficient religious intelligence to so much as ask a question about religion's deeper meaning, to say nothing of nurturing a persistent but healthy doubt.

* * *

Another reason for the failure of his parishioners to talk religion with their pastor is that he himself probably had not learned the delicate art of talking religion in terms of life; he probably talked in the vocabulary of his profession.

In reacting from the superficial social character of the present day pastoral call the minister need not go all the way back to the old-time custom of holding a sort of miniature church service in the parlor. His conversation should be a conversation, not a sermon. And if he will patiently go about among his ever so unresponsive people, forgetting his text-book problems and facing their life-problems earnestly, and talking about them in concrete terms, he will find that in the course of years there will grow up a religious intelligence among them that will make religious talk the chief joy of their intercourse together.

* * *

Here as everywhere Christ is our preceptor.

Christ was the ideal pastor. In untechnical phrase he cultivated the spiritual perception of his little flock. He not only solved their problems, but made problems for them. He brought them not only faith, but doubt that led to deeper faith.

It is hard for those who know Christ best to think of him as a preacher. There was no "swing" in his eloquence. You would hardly call him eloquent at all. He was the quiet friend and teacher of those the Father had given him.

His teaching was mainly in conversation. No doubt much of his conversation has been lost to us—the circumstantial incidents, the human setting for the glistening gem of truth that has survived. No doubt Jesus spoke many words concerning the passing values of this life as well as those concerning the abiding value of the eternal life.

It is not likely that Jesus talked religion all the time and nothing but religion. He entered fully into human life. But he approached every subject "under the aspect of eternity." His conversation always illuminated the life that is life indeed.

By the Master's method the pastor of today may open to his people's souls a world of interests and values of which they now do not dream. By quickening their perceptions of life he will change their speech. Citizens of heaven, they will speak in heaven's vocabulary.

And all their common speech will take on new purity and sweetness because they have learned to speak the words of the inner life.

While we are endeavoring to restore primitive Christianity we would do well to restore the lost art of talking religion.

Who Began the War?

BY SAMUEL HARDEN CHURCH.

Ninety-three of the most prominent men of Germany, distinguished in various branches of science, art, education, and literature, have recently circulated broadcast throughout America a letter entitled, "An Appeal to the Civilized World," in which they attempted to mould public opinion in the United States on the subject of the war. In this letter they state that Germany was not responsible for the outbreak of the war; that she did not violate the neutrality of Belgium; that she did not destroy Louvain; that her soldiers have not oppressed the Belgian people nor committed any atrocities; and that militarism is the only safeguard of German civilization. Mr. Church, the President of the Carnegie Institute, at Pittsburgh, and author of "The Life of Oliver Cromwell," a book that has won distinction in America and Europe, has made the following very statesmanly reply to the German appeal. The reply was published by the London Times. Mr. Church is a devoted member of the East End Church of Disciples in Pittsburgh, and has particular interest for Christian Century readers from the fact that he is a grandson of Walter Scott, one of the "fathers" of the Disciples' movement.

PROFESSOR DR. FRITZ SCHAPER,
Berlin, Germany.

My dear Doctor Schaper,

I HAVE received with your compliments and autograph a printed letter addressed "To the Civilized World," and signed by ninety-three of the most distinguished names in German art, science and literature, your own among them, and I assure you that a communication so endorsed will receive my most profound consideration. To me those ninety-three names are tremendously potent and influential. I have the honor of a personal acquaintance with some of these gentlemen, yourself and Prof. Adolf von Harnack, and a few others, while many of these men have done their work with such universal scope that they must not count themselves as Germans only, because they belong to the whole world, and the whole world esteems and reveres them for their eminent services to humanity. The plays of Hauptmann and the music of Humperdinck, are, I am sure, as well-known in America as in Germany. Many of us have sat at the feet of Ehrlich and Eucken as Paul sat at the feet of Gamaliel. In our great institutions of science, art, and learning, such as our Carnegie Institute, we look upon Bode as a source of final judgment in his field of work. Max Reinhardt is at the head of a new movement in theatrical production which has reached the American stage. Siegfried Wagner is a precious name to us all by inheritance. Roentgen, Wasserman, Behring, and the other signers have promoted learning and ameliorated human suffering. You yourself have, through the suggestion made by your Emperor, been a guest in Pittsburg at the dedication of the new building of the Carnegie Institute, amidst a group of illustrious men gathered here from all over the world, the German section, as I remember with feelings of deep friendship, having included General von Loewenfeld, General Dickhuth, Dr. von Ihne, Dr. von Moeller, Dr. Koser, and yourself, all of them, in response to our urgent request, bringing with them, as our most precious guests, their wives or daughters, except alas! General von Loewenfeld, who, winning his way to the head of armies, told me he had not yet been able to win a wife. But I have reminded him that while there is life there is hope.

AMERICAN SYMPATHY FOR GERMANY.

Need I say more to prove to you how deep is the sympathy, affection and gratitude which I and all my countrymen cherish towards the people of the German Empire? Need I say how our hearts bleed for them in this time of dreadful calamity, or how much we hope and pray that peace may soon return to the troubled bosom of the Fatherland? Why, the very texture of our nation would make us true to Germany in all her moral rights, be-

Mr. Samuel Harden Church

cause we have at this moment eight million people of German birth or German parentage in our population, and these citizens are among the very best in this country. Therefore, in a peculiar sense, we hold Germany in our hearts, for she is bone of our bone and flesh of our flesh. But in the same way we cherish the people of all other races, except, alas, those from Asia, and one day, in God's own time, we shall grow big enough in a spiritual sense to receive the children of Asia with equal hospitality. But we are a cosmopolite nation, and besides having those eight million Germans we have absorbed thirteen millions from Great Britain, 300,000 from France, 3,000,000 from Russia, 2,000,000 from Austria, 25,000 from the Balkans, and 100,000 from Belgium. All told we have 32,000,000 of foreign birth and foreign parentage in our 100,000,000 population, so that our blood and fibre comprises the whole human family.

STRIVING TO BE NEUTRAL.

Could we be lacking in sympathy for Germany, then, in this awful war? And could we take sides unjustly or from prejudice when all those who are engaged in the terrible conflict are our veritable brothers in the one family of God's children? Our excellent President Wilson, beloved and esteemed by our whole people, has charged us all to maintain an impartial neutrality, and that I believe we are earnestly striving to do; but we are, at the same time, in like manner, earnestly striving to find the right and to condemn the wrong, because neutrality can never mean indifference. You will remember that Dante, in the Inferno, found beneath all other hells a place prepared for those timid beings who insisted on being neutral in the everlasting fight between good and evil. This war is a fight between those forces of good and evil, and I believe that the American people, having divested themselves of prejudice, are devoting themselves to a study of the evidence in order that public opinion may conform to the facts. In the course of this study your letter "To the Civilized World" becomes a substantial part of the testimony.

In your letter you say that your enemies, by their lies and calumnies, are endeavoring to stain the honor of Germany in her hard struggle for existence—in a struggle which has been forced upon her."

WAS STRUGGLE FORCED UPON GERMANY?

It gives me a feeling of pity to note the importunity with which the people of Germany are seeking the good opinion of America in this strife. It is greatly to their credit that they wish to stand right in the judgment of this nation. But Germany need have no fear that American public opinion will be perverted by the lies and calumnies of her enemies. We are all going deeper than the surface in our search for the truth. Your letter speaks of Germany as being in a struggle "which has been forced upon her." That is the whole question; all others are subsidiary. If this struggle was forced upon Germany, then indeed she stands in a position of mighty dignity and honor, and the whole world should acclaim her and succor her, to the utter confusion and punishment of the foes who have attacked her. But if this outrageous war was not forced upon her, would it not follow in the course of reason that her position is without dignity and honor, and that it is her foes who should be acclaimed and supported to the extreme limit of human sympathy.

AMERICAN JUDGMENT IS FORMED.

I believe, dear Doctor Schaper, that the judgment on this paramount question has been formed. That judgment is not based upon the lies and calumnies of the enemies of Germany, nor upon the careless publications contained in the newspapers, but upon a profound study of the official correspondence in the case. This correspondence has been published and disseminated by the respective governments concerned in the war: it has been reprinted in full in our leading newspapers, and with substantial fullness in our magazines, and has been republished in a complete pamphlet form in one huge edition after another by the "New York Times," and again by the American Association for International Conciliation; and the public demand for this indisputable evidence has not yet been satisfied, although many millions of our people have read it. These documents are known officially as (1) The Austro-Hungarian note to Servia. (2) The Servian Reply. (3) The British White Paper.

(4) The German White Book. (5) The Russian Yellow Book. (6) The Belgian Grey Book. They contain all the letters and dispatches which each government desired to publish to the world as its own justification for being at war. And, by the way, every man who studies these papers will regret two things; first, that Germany has not dared to publish her correspondence with Austria, and, second, that Austria has not dared to publish her correspondence with Germany. If the world were in possession of this suppressed evidence, its judgment on the question of guilt would doubtless be greatly facilitated. But, in so far as they have been printed, all of these documents are before me as I write this letter. I cannot help wondering whether they have been circulated in Germany; I cannot help wishing that the German people might have the opportunity which my countrymen have had of reading these state papers in their fullness.

WHAT THE DOCUMENTS PROVE.

Was this war forced upon Germany? What do the official documents prove?

Well, we all know that Austria, away back in 1908, made seizure of the two provinces of Bosnia and Herzegovina. A thing like that enrages the human spirit; and the brains of some men will not act normally under such extreme provocation. In May, 1914, the Austrian Crown Prince went into these provinces. The people looked upon him as an invader, a usurper, a conqueror, a tyrant, and he was assassinated. It was a detestable act, condemned and abhorred by just men everywhere. I condemn it, detest it, and abhor it. But it was the penalty which any man would pay who would flagrantly invade a conquered province under like circumstances. There is always a hot-head ready to murder a tyrant, and a tyrant is one who makes himself a conqueror for his own aggrandizement. In the eyes of those subjugated people, the Crown Prince was a tyrant. Austria at once assumed to hold Servia responsible for this murder, and dispatched an ultimatum containing ten drastic conditions which were more exacting upon the dignity of Servia than any demand that was ever before made by one nation upon another. Yet Servia yielded all except in part as to Articles 5 and 6. In Article 5 the Imperial scheme of Pan-Germanism was developed—insidiously broached, it is true, but still it was put before Servia as a definitive part of the plan of Austro-German expansion. Servia was required "to accept the collaboration in Servia of representatives of the Austro-Hungarian government in the suppression of the subversive movement directed against the territorial integrity of the (Austrian) monarchy."

FULL OF HIDDEN MEANING.

This brief clause is full of hidden meaning. The phraseology is so elastic that its acceptance by Servia would have given Austria the opportunity to extend its purport so that it would cover practically any kind of interference in Servian affairs for the ostensible purpose of suppressing any "subversive movement." Already Austria had ravished Servia of two of her precious jewels, and was laying her plans to despoil her of more. In Germany's "White Paper" we read an undisguised acknowledgement that the main object of Austria's war on Servia was to assert a control in Servia over all policies which Austria might regard as having any inimical effect upon such territory as should now belong to Austria or would hereafter be annexed.

It would be difficult to conceive of anything that would be a more fatal impairment of the sovereignty of Servia than for her to yield to this harsh demand. Yet she replied with patience and dignity, consenting "to admit such collaboration as agrees with the principle of international law, with criminal procedure, and with good neighborly relations."

AUSTRIA AND SERVIA.

It is well that we should keep in mind the avowed object of Germany and Austria in making this significant demand upon Servia, in order that we may be able to avoid the error of assuming that the Austrian war on Servia was merely a punitive expedition on account of the assassination of the Crown Prince of Austria. When these minatory conditions were published, Russia, as one of the great powers of Europe, naturally felt that she had a historical basis to claim, and she did emphatically claim, a right to a voice in determining whether the sovereignty of the kingdom of Servia should be permanently impaired. Germany well knew that an insistence upon this condition would make a general war inevitable; yet she proclaimed her insistence from the house-tops, and defied Russia to interfere.

Again, Article 6 contained the unprecedented condition that Austrian jurists should sit in the Servian court before which the assassins were to be tried, and even here Servia agreed to submit in effect, although calling attention to the extremely reasonable fact that such participation by Austria was contrary to the laws of Servia. If her replies on any part of the ultimatum were not satisfactory to Austria, Servia candidly offered to hold further conversations on the subject, or to refer the matter to The Hague Court, or to the great powers of Europe. In this transaction Servia showed a disposition towards reparation and towards peace, which the civilized world has been trying for many years to inculcate into the foreign relations of all nations. Servia had just passed through two wars, and her strength was exhausted. But Austria, conscious all the time that good faith would have enabled her to reach an agreement in a conversation of thirty minutes, was resolved to make war, and in this resolve the German Emperor and the military party in Germany upheld her, as candidly acknowledged in her official declarations.

GERMANY BACK OF AUSTRIA.

The German White Book is very frank on this subject. It says: "We were able to assure our ally (Austria) most heartily of our agreement with her view of the situation, and to assure her that any action that she might consider it necessary to take in order to put an end to the movement in Servia directed against the existence of the Austro-Hungarian monarchy would receive our approval."

You will see, my dear Doctor Schaper, that it never entered into the minds of the Emperor and his advisers to refer the question to The Hague Court or to discuss it in a concert of the powers of Europe. What we are trying to do, you will remember, is to find out who began the war. So the German statement proceeds: "We were fully aware in this connection that warlike moves on the part of Austria-Hungary against Servia would bring Russia into the question, and might draw us into a war in accordance with our duty as an ally."

I hope you will read that last quotation with extreme care. Does it not prove by German declaration alone that all these myriad thousands of good German working men who have been slaughtered in their invasion of other lands have died, not because the Fatherland was in peril, but because ambitious schemes of the dynastic houses of Hapsburg and Hohenzollern demanded the sacrifice?

CORRESPONDENCE NOT ALL PUBLISHED.

In the English White Paper we have all the telegrams which were exchanged between the English Foreign Office over the signature of Sir Edward Grey and the diplomatic officials of the other powers, including the Imperial Chancellor of Germany. These telegrams to and from her own foreign office are, curiously enough, not included by Germany in her presentation of the case. On July 24th Sir Edward Grey, through the British Ambassador at Berlin, proposed a conference between Germany, Italy, France and England in the event of the relations between Austria and Russia becoming threatening, and he repeated this suggestion the next day to the German Ambassador at London. The Emperor returned suddenly to Berlin on July 26th (he was not "away on his vacation when the war broke out," as has been stated by his defenders in America time and time again), and Sir Edward Grey repeated his urgent appeal for a conference of accommodation. So on the next day the English Ambassador at Berlin telegraphed Sir Edward Grey: "Secretary of State says that conference you suggest would practically amount to a court of arbitration, and could not, in his opinion, be called together except at the request of Austria and Russia. He could not, therefore, fall in with your suggestion, desirous though he was to co-operate for the maintenance of peace. I said I was sure that your idea had nothing to do with arbitration, but meant that representatives of the four nations not directly interested should discuss and suggest means for avoiding a dangerous situation. He maintained, however, that such a conference as you proposed was not practicable."

DID GERMANY TRY TO AVERT WAR?

Was Germany anxious to avoid war? Did she make the slightest effort to avert it? Do we see her being attacked? Were her "jealous neighbors" oppressing her? On the contrary, Germany stood steadfastly upon her assurance that Austria was justified in making war on Servia, and that if Russia interfered, she would fight Russia. Then who began the war? And once again, why did these German husbands, sons and fathers die? And all this time England and France and Russia and Italy were striving mightily to hold back Austria from beginning a conflict which they all knew, as Germany knew, would destroy the peace of the world. They all pleaded for further conference, but Austria was obdurate, being upheld in her uncompromising attitude by Germany, and on July 27th she began her war on Servia.

Returning to the German White Book, we read that after Austria had attacked Servia, Russia began to mobilize her army, as she had all along declared that she would do, for action against Austria if it became necessary. We then come upon one of the most extraordinary communications which has ever been written. It is a telegram from the German Emperor to the Czar, and says: "The unscrupulous agitation which has gone on for years in Servia has led to the revolting crime of which Archduke Francis Ferdinand was the victim. . . . Undoubtedly you will agree with me that we two, you and I, as well as all sovereigns, have a common interest in insisting that

(Continued on page 15.)

Educational Evangelism

A Timely Utterance on a Vital Subject.

BY FRANK G. WARD.

EVANGELISM is concerned with the acceptance of the gospel of Jesus as the ruling principle of life. It calls for knowing and for willing. These two factors must be well balanced to get good results. Quite a number of combinations may exist in the relation of these two phases. For example, one may know about the gospel and yet may will not to accept it. Such an one makes us think quickly of James' statement, "To him that knoweth to do good and doeth it not; to him it is sin." A good deal of modern evangelism has been aimed at these conditions. Of course there must be a setting forth of the gospel-content, but the main consideration is the will. This is an important kind of evangelism and it calls for skill.

A second kind of evangelism is that which puts an equal emphasis upon the knowing side in order to win men to a hearty acceptance of Jesus. This may be called educational evangelism in distinction from the more generally accepted definition just mentioned.

One type of this kind is the person who wants to do the will of Jesus but who is in the dark about it. He does not know in any adequate way what the gospel means. In many instances the fog could be quickly lifted if the truth were presented in such a fashion as to meet the honest and reasonable questionings. In other cases a thorough study of the Bible is needed to give one his bearings in matters of religion and morality. We must learn anew what it is to love God with the mind, as a very important part of any sound evangelism.

THE HONEST INQUIRER.

There are a good many honest inquirers about today and they offer an inviting field to the minister who is able to meet them sympathetically. To go over the ground with an honest inquirer of this kind calls for an open mind on the part of the would-be guide, who may find in turn that some of his own positions need to be reviewed. It is a great thing to be evangelists one to another in the give and take which discovers to us the gospel of our Lord. Let not the humble minister despise such reciprocity.

A second type which calls for educational evangelism is made up of those who at the outset know nothing about the gospel and so are not in a position to will anything about it. Adults of this order may be found in some mission fields and perhaps in isolated parts of what we call Christian civilization.

For our purpose, however, the subjects are children, whose religious instincts are taken in the bud and whose acceptance of the gospel becomes a progressive affair. The process reaches on up into the later teens, perhaps, before it is confirmed in character, but it is evangelical from the start. Jesus makes obedience the first step into the kingdom of God,—and that is where the child begins. The aim is to secure the response of the will to each new truth as it comes to growth in the individual's life. It is the taking of the kingdom of God by nurture and not by violence. But the point to be kept in mind is that the results are just as truly evangelical as are the returns of the more dramatic efforts in behalf of maturer life. This "progressive coming of God's kingdom," to adapt a phrase of Phillips Brooks, is over hills and through valleys. The slope up to God is not an even one. If you will but know it, here is where the graded lessons in our Sunday-school program are designed to render invaluable service. They are more thoroughly evangelical in aim than the old form of lessons ever thought of being. It will take a little time for some of us who have been dealing with the latter for two score years and more to "catch on" to the idea. Let me point out in a few hundred words what the plan is driving at, and how evangelical it is.

In the first place, it is well established that in this Pilgrim's Progress of Everyman there are peaks of promise where the individual wants more than at other times to commit his way unto the Lord. The path from any one of these peaks to the next higher one drops down into a valley before it begins to rise again. It is exactly the same thing that is apt to happen after a revival meeting when all hands feel a sense of depression. It is not fair to blame the minister or the church for this condition. The only way to do is to recognize the human nature in it and its part in the program of evangelism; and to get ready for both the Mounts of Transfiguration and also the Valleys of Despair, where are the lunatic boys, the distracted fathers, and the unequal disciples.

AFTER THE REVIVAL.

Now, our evangelical Christian nurture keeps the geography of the unfolding life constantly in mind. When the youth approaches one of these peaks where he is due to get his vision, the life of Jesus makes up the Sunday-school lessons in such a way as to invite him to take his stand by the side of the Master. When the shadows of the valley begin to fall across his path, then those parts of the Bible where "Duty whispers low, Thou must," are drawn up to give courage to the faint heart. The whole procedure is on the basis that the Bible is made for man,—and not man for the Bible, as we sometimes used to think. But is there anything more evangelical in its spirit, more orthodox in its attitude toward the Bible, more hopeful in its method, than to make the Scripture a veritable revolving searchlight to illume the Christ on the Great Divide of everyone's life and to hold one to his way when he walks for a time in the shadow?

This, I take it, is educational evangelism. The aim is to reach the will as fast as it is due to form, through Jesus Christ to set it in right relations to God, and to confirm it by such discipline of character as enables it "to suffer and be strong."

Leaking at the Top

Or, Some Reasons Why Influential Young People are Being Lost to the Church.

FROM THE BIBLICAL WORLD.

SHIPS leak at the bottom. Institutions leak at the top. With them the best rises and tends to escape unless properly conserved. The modern church as an institution is subject to this danger. It is losing young and vicarious idealists who are ready to sacrifice for the cause of Jesus, but who believe that his cause can better be served in some other institution than the church. And yet they are also children of a mother who, they feel, cannot wisely employ them. They are our social workers, our playground directors, our municipal reformers, and practically all other leaders in the struggle for larger social good.

Ask these young men and women why they are not identified with some church and they will answer you frankly. They believe that they can do more good in organizations which have more definitely practical purposes and demand no profession of religious belief.

NOT A PROTEST AGAINST ORTHODOXY.

This answer is not a protest against orthodoxy. Such men and women are found no more universally in "liberal" churches than in orthodox. Their self-imposed ostracism is born in something deeper than the unwillingness to subscribe to creeds. Their impulses are Christian, but theologically they are agnostics.

Why is the church losing these men and women?

Partly because they have been told by preachers that they cannot accept science and be Christians.

Partly because the churches with which some of them are acquainted have been controlled by men without knowledge or sympathy with education, who prefer preachers who are theologically as narrow-minded as themselves.

Partly because they have never been taught to think their religion in terms of their best thinking. Therefore, they believe themselves to be more out of touch with the church than they really are. They despair of its future because they do not understand its present.

Partly, one might almost say largely, because they are themselves spiritually indifferent. In many cases they are altruistic materialists. Religion they hold to be a survival of primitive days and to be subordinate to ethics. They hold that it is useless to preach the gospel to men with empty stomachs, and therefore prefer to help people get good housing and good jobs rather than a sustaining faith in God and immortality.

MISSIONS ABROAD AND AT HOME.

But whatever may be the reasons for the loss of these efficient workers, the churches should at least be as much interested in them as the leaders across the seas. It has a mission at home to those that are neither dependent, defective, nor delinquent. Why should the church be indifferent to men and women simply because they are strong and influential? A religion or any phase of a religion which cannot satisfy the intellectual life of its time is as surely doomed as a religion which cannot master the conscience of its time. One does not need to know much history to see this.

What shall the church do to prevent the loss of these modern men and women?

For one thing, its teachers and preachers must live in today's thinking. Homiletical cleverness, oratorical persuasiveness, ecclesiastical authority, will not avail with men and women whose eyes have once been used in a methodical search for the truth. Such honesty may bring its possessor bitter experiences, misrepresentation, loss of position, but the honesty quite as truly as the blood of martyrs has been the seed of the living church.

Either Christianity will compel the assent of honest men of modern training or it is doomed to become in America what it is in Europe—the patron and protege of ignorance.

Great causes can be hindered by little men. In its zeal to save the world, let the church not forget to save its own saviors.

Will the War Reach Christ's Tomb?

Israel Zangwill, Jewish Writer, Paints a Distressing Picture of Conditions in Palestine.

IN a recent interview, Israel Zangwill, famous as the author of "The Melting Pot," and as a Jewish leader, has little hope of the Holy Land being spared the ravages of war. Jerusalem, he says, has been cut off from the world since August. Hunger, disease and violence prevail in the city and throughout the land. The Turkish armies have laid hold of all available supplies and have visited unspeakable cruelties upon the Jewish and Christian population.

THE TURKS IN JERUSALEM.

In Jerusalem 12,000 Turks are quartered; twelve regiments hold the road to Joppa; 120,000 soldiers are bivouacked along the only road that has access to water. Thousands of Jews have fled to Alexandria, where they are housed in the quarantine sheds for cattle, and thousands more are following them—old men and women and helpless little children—many dying by the way.

Mount Carmel, Mount Olivet and the Mount of Transfiguration have been converted into military posts, from which the Turkish soldiers keep watch toward the sea and over the land. If the allies bombard Joppa or any other Palestinian coast town the Turks have announced they will massacre both Jews and Christians.

The Ottoman soldiers are driven to desperation by their own lack of supplies and equipment. Many of them are wearing uniforms of summer khaki, in which they suffer terribly from the cold.

Present indications are that the Garden of Gethsemane may be shell-scarred before the war is over.

What will happen when the war, that is now clamoring at the gates of Constantinople, spreads southward into the Holy Land, Mr. Zangwill declares it is impossible to foresee.

This Jewish author fears the jealousy of the allied countries and their Christian enemies, for the sacred places of Jerusalem and the strategic worth of Palestine will expose the unhappy land to a bitter and destructive strife.

"Russia," says he, "holds more property at and sends more pilgrims to the sacred sites than all other nations. Russia will not abandon her dream of possessing Jerusalem while she has a gun in Syria. During 500 years France has been the protector of the Christians in the near East. France will surrender only to overwhelming force. The right of way across Palestine imperils Egypt, threatens Suez and the way to India. Great Britain will fight desperately for Palestine."

GERMANY AND PALESTINE.

As for Germany, the kaiser's interest, political and sentimental, in Palestine is well known. Germany alone appreciates fully the wealth of its resources in phosphorus, bitumen and petroleum, Zangwill declares. Germans control the banks and German colonies command the highways and railroads. According to Mr. Zangwill, there are fortress hospices at the Joppa and Damascus gates of Jerusalem of which the allies have yet to discover the strength, and a chime tower, built by the kaiser on Mount Olivet, is in reality a war tower which commands every approach to the Holy City.

In the vision of this modern Israelite prophet Jerusalem is destined to become the convergent point of the world's passions before this war is over.

The Women Pay for War

THEODORE Waters, Secretary of The Christian Herald, has lately told of what he saw in Belgium, where he went to assist in the distribution of American food. The New York Sun says:

"He painted a contrast of brilliantly-lighted hotels and restaurants overflowing with gorgeously-uniformed German soldier revelers, and the outside of these hotels virtually beleaguered by women who were waiting in the cold and snow for the food that would keep themselves and their children alive another day.

"He mentioned in particular the Weber Hotel at Brussels, patronized by German officers, and around the corner a theater besieged by starving, freezing women.

" 'It is a tale of human woe, a tragic misery, the like of which the world has never seen,' Mr. Waters went on. 'In Antwerp I saw over a thousand poorly-clad women, one in bedroom slippers, standing shivering in the snow, waiting for food to be doled out, and this under the shadow of a big hotel where well-fed, well-clad soldiers drank and made merry.

" 'In Brussels we say women holding babies snuggled to their necks, standing on the cold corners begging a centime for food. We visited the distributing stations, and saw the wood sent over by kind-hearted Americans being handed out in all too meager rations. They came in droves, these people, from all directions, and the clatter of their sabots on the pavement was a sad accompaniment to the sadder thoughts, for none spoke, except to murmur a thankful 'Merci, Monsieur!' as each portion was handed out.' "

No doubt in East Prussia the picture is reversed, and there it is the Russian officers who revel in the hotels in gorgeous uniforms, while thinly-clad women starve and freeze outside. And still some people persist in saying that war does not concern women!

The Pilot

WHO is the Pilot, into whose sure hand
Waiting the summons as the day grows dark,
Upon the border of this earthly strand,
We may commit our barque?
Can Reason rule the deck, and firmly steer
Through depths where swirling maelstroms rave and roar,
And madly threaten to o'erwhelm us, ere
We reach the thither shore?

* * *

Has calm Philosophy, whose love unrolls
The axioms of the age, ever found
A perfect chart to map what rocks and shoals
Beset the outward bound?
Can Science guide, that with exploring glass
Sweeps the horizon of the restless tide,
And questions, 'mid the mists that so harass,
"Is there a farther side?"

* * *

Dare old Tradition set its untrimmed light
Upon the prow, and hope to show the way
Through gulfing troughs that blinder make the night,
Out into perfect day?
Nay, none of these are strong to mount the deck,
And with authority assured and free,
Guide onward, fearless of the loss and wreck
That crowd this soundless sea.

* * *

O ye who watch the ebbing tide—what saith
The wisdom that through ages hath sufficed
For questioning souls?—The only chart is faith;
The only Pilot, Christ.

—Author Unknown.

THE CHRISTIAN CENTURY

EDITORIAL

SHORT-SIGHTED AND COSTLY.

SENSITIVE and far-seeing churchmen of the Disciples of Christ will be pained and humiliated at the sorry depths to which the contention between the Christian Standard and the Christian-Evangelist has at last descended. A "vicious circle" of charge and countercharge and endless recrimination seems to have been established.

Neither belligerent is able, apparently, to extricate itself from the toils of unseemly conflict, lest the rival publishing house thereby gain the advantage.

The latest phase of the strife involves a question of ecclesiastical strategy so delicate and so big with consequences that it ought not have been touched save by the deftest hands, and then only with the support of wise counsel.

But the "Evangelist," goaded by the embarrassing attacks of the "Standard," leaped at the chance to change the subject of controversy and shift the onus of explanation from itself to its Cincinnati competitor.

In a sensational editorial it charges that the Standard has renounced all fidelity to the missionary organizations and is leading a "boycott" that is destined to result in the destruction of the societies unless prevented by some brave defender like the Christian-Evangelist itself.

As illustrative of the heroic tone of voice of the "Evangelist's" present outbreak, read the following:

> Some years ago we predicted the "Christian Standard" was "on the way to Nashville." Since its recent manifesto, our prediction is confirmed. It now withdraws its "co-operation" and "support" from these great organizations and we may soon expect its dreadnaughts, aeroplanes and submarines seeking their complete destruction. We shall not witness this scene without comment.
>
> Our readers will bear witness that we have given little heed to the attacks of "The Christian Standard" on the Christian Board of Publication; but, when this journal attempts to destroy the institutions among us that minister to aged preachers, care for orphan children, and carry on the great missionary work of the Disciples, the Cincinnati weekly and the brotherhood may expect to hear from The Christian-Evangelist.

By just so much influence as it possesses the "Evangelist," with its short-sighted and self-conscious strategem, has put itself in the way of the deeper-lying strategem of God. Had the editor truly consulted the interest of our missionary organizations instead of yielding to the vindictive impulse arising from the embarrassing controversy with his neighbor, he would have seen that silence and constructive service are the best support he and his newspaper can now give to these societies. To attack the Standard's fundamental motive and to "expose" its divisive design is to fall into the very trap the far more wily strategist in Cincinnati has laid.

The societies are this year having the hardest time in their history. They have been compelled to cut their appropriations in foreign lands and on home fields by five and ten per cent, with a threatened necessity of a further cut of a like amount.

It is the most inopportune moment imaginable for a newspaper to thrust a divisive controversy into the consciousness of our brotherhood.

God and the good sense of our people were taking beautiful care of the precious interests attacked by the "Standard." That paper was steadily going to its own place. Its editorial renouncing all fidelity to the societies would have been passed unheeded by the brotherhood had not the Evangelist made it the text for its heroic but inconsequent editorial. The Standard's "howitzers" and "dreadnaughts" are mostly make-believe, except as they gain importance in minds excited by the attention given them by the self-appointed defender of our missionary societies.

Great unifying forces are at work in our brotherhood today. Such an enterprise as the Men and Millions Movement is building a wall of defense around our missionary agencies which no hostile newspaper can penetrate.

The general convention itself, which seems for the moment to be an occason of controversy, will prove to be an irresistible force for unity if, instead of eternally rehearsing its history and forever pulling up its roots to look at them, we will leave it alone and let it grow.

The Christian Century earnestly beseeches the Christian Evangelist, as a co-laborer in the common cause, to cease its journalistic warring and join us in a constructive and peaceful program for the upbuilding of the kingdom of God.

JESUS IN THE WILDERNESS.

LENTEN days are memorials of an impressive experience in the life of our Lord. That period of forty days spent, as tradition affirms, on the Quarantana mountain overlooking on the one side the rugged mountain spaces of Judea, and on the other the rank, rich, lowlands of the Jordan, was full of a struggle between the lower Messianic expectations of the time and those high purposes which the kingdom of God, long dreamed of by prophets of the past, set in his soul.

It is not inconceivable that if Jesus had yielded himself to the nationalist hopes of his day he could have become such a leader as his people desired. He had all the elements of a strong and convincing leadership. The Roman empire was losing out through the baseness of its rulers and the corruption of its system.

Why might not a noble and devoted leader, lofty in his ideals and consecrated to the highest good of his people, teach the world the lesson not only of successful nationalism, but of a world-embracing empire in which righteousness should prevail?

Many men through the ages have cherished such a dream.

Some have attempted to realize it and failed because of their own inefficiency. Others have begun with the loftiest motives, and like Mohammed and Bonaparte, have fallen at last into the mire of self-interest and egotism.

But might not Jesus have achieved that success? And what a difference there would have been in the history of the world if he had chosen that way. The imagination is stirred by such a vision.

But even so, what would have become of such an empire after its first and ideal ruler passed away? Like Alexander's fabric of world rule it would have crumbled into fragments and fallen into the hands of baser men.

Moreover, what would have become of those deeper and broader religious hopes which can never be cabined and confined in the forms of political organization?

Most of all, what would have been the message of such a leadership for the men and women who fail, and whose deepest need is not wealth or success but forgiveness and peace?

These must have been among the questions which passed many times through the mind of our Lord in the quiet, breathless days and the cold, starlit nights on the Judean highlands.

Never did temptation assume a more seductive form than that which lured him to the lesser ideal.

And never was a choice more significant for the spiritual history of the world than that at which Jesus finally arrived, as he turned his face once more toward the crowded life of the metropolis and took up that quiet task of spiritual leadership and sacrificial service which led him, unhasting and unresting, to the consummation of his work at Gethsemane, Calvary and the Garden Tomb.

DEAN MATHEWS IN JAPAN.

A LETTER received from a prominent missionary in Japan gives some interesting news regarding the importance attached by the Japanese leaders to the visit of Dean Shailer Mathews, and the reception which is being accorded him from government officials and men of importance throughout the land. The fact that Dr. Sydney Gulick is his companion, a man well known to the Japanese through many years of useful service as a Christian missionary, has added greatly to the value and impressiveness of the visit.

On one day he visited and addressed the students at the Imperial University in Tokio. It is probable that he is the first man on a definitely religious errand who has been asked to speak there, and the fact that he is an official delegate from

the American churches lends significance to the welcome accorded him. He has met intimately such Japanese leaders as Count Okuma, Baron Shibusawa and other men in high official station.

Not only in the imperial cities of Tokio and Kioto has this welcome been accorded him, but in other places like Sendai, Morioka, Yokohama and Osaka. In the latter place the city government put at his disposal an official automobile during his stay, and requests for addresses and visits signed by leading officials have reached him from many other places.

In commenting on his visit in Morioka and the marked attention the officials showed him, Dr. Nitobe said to a dinner group in his home at which Professor Mathews was the guest of honor, that the interest manifested in his visit is expressive of a great change on the part of official leaders toward Christianity.

It marks a new confidence in Christianity as a moral force, and openness of mind to receive whatever Christianity has to offer. It is significant of the opportunity Japan opens to Christian work at the present time.

Those who know Dean Mathews are not surprised that the Japanese are astonished at the amount of work he undertakes. Three or four addresses a day are a common experience. Receptions and interviews fill other hours.

The Japanese press is giving large space to his utterances. Two columns were devoted to his speech at the university by the Japan Times. Apparently there have been no adverse criticisms on his addresses or his visit.

CONDITIONS IN TURKEY.

THE events of the past few days have increased the tension in the Turkish empire and made clearer than ever the fatal character of the choice made by Turkey in entering the war. The arrival of the allied fleets in the Dardanelles and their gradual progress towards Constantinople are sure signs that the end of the Turkish regime in Europe has arrived. No such action would be undertaken by the naval forces of the allies were they not certain of the character of all the defenses along the Dardanelles and at Constantinople, and confident of their ability to win through to the goal.

The panic that has fallen upon Constantinople is a sure token of Turkish inability to meet the crisis the war has forced upon her. The escape of the former sultan, Abdul-Hamid, from his captivity on the Bosphorus is not significant except as a sign of the utter weakness and disorganization of the Turkish government. The fate of the capital and the partition of the remaining portions of European Turkey, and the Mediterranean portions of Asiatic Turkey, among the waiting nations is now but a matter of weeks. Russia will receive either actively or constructively the control of Constantinople she has so long desired, England already has taken over Egypt. It is probable that France will receive Palestine as an actual province or a protectorate, and of course Greece, Bulgaria and Roumania are eagerly watching for the fragments of the European provinces.

Meantime, the situation among the native peoples of the Turkish empire grows increasingly desperate. Famine has actually come in many places, and the food supply in the most favored parts of Turkey is rapidly disappearing. The missionaries are burdened everywhere with the task of caring for the poor and the sick. The men have been drafted into the army against their will, and the property of all classes has been levied upon with remorseless severity. Conditions could hardly be worse.

Considering the weakness of government and the fanaticism of rival religious creeds there is always danger of outbreak and massacre in the interior. Great numbers of Greek and Latin Christians have taken refuge in Egypt and Europe. The mission stations on the coast have not as yet been disturbed, and have been able to render very great assistance to the distressed people. Never was missionary and educational work more strategic and valuable than today in that land, though the schools have been badly crippled by the severe drafts of even the youngest men for the army.

The United States warship, the "North Carolina," remains in the harbor of Beirut, and the "Tennessee" has done splendid service in transporting refugees from Mediterranean ports to places of safety. The great need in Turkey at present is supplies of food for the starving, and an early end of military operations whatever be the issue, so that the people may return to their homes and fields.

EUROPEAN UNIVERSITIES.

THE past ten years have witnessed a rising ambition on the part of American students to enjoy some period of university work abroad. Ministers and teachers alike have come to realize the necessity of graduate study and standing, and have felt the call of the European institutions of learning as a supplement to the best that America could offer in this field.

During the last half of that period, however, it has become increasingly clear that the necessity for European study was on the decline. As before, the advantage of travel and residential studies in Scotland, England, Germany and France is recognized. But at the same time it has become evident that the best American universities offer as competent an opportunity for research work and instruction as the European schools. And in the more important of the social sciences the American institutions are rapidly taking precedence of their European rivals.

The war has intensified this situation. The German universities are practically closed. This does not mean that their doors are shut, or that their student body has vanished. But it does mean that many of the faculties and a large percentage of the student body have gone into the army, and that at best the university work is carried on under great difficulties. Moreover, it is utterly impossible for any American to enter Germany for educational purposes at the present time.

The situation in England, France and Scotland is more favorable, though greatly affected by the war. The Rhodes scholars pursue their courses without interruption at Oxford and Cambridge. The University of Paris, for a time interrupted in its work by the expected arrival of the German troops, has resumed its activities, and the Scottish universities, always more or less attractive to American theological students, have not been seriously limited in their courses.

But the steady stream of American students to foreign universities has been effectually checked. Scores of men and women who would otherwise have been abroad are now pursuing their courses in American universities, and discovering that aside from the pleasure and advantage which travel and the acquisition of a foreign language afford, their work is as satisfactory at home as it could be in Europe. This fact is deeply significant as relates to the future of graduate studies. America, already a leader in some of the most important fields of achievement, will be recognized increasingly as a leader in the most advanced type of educational service.

It is but a matter of a few years till the tide of student migration, already marked, from certain parts of Europe and from all the Orient toward American universities, will set in as steadily and resistlessly from Germany, France, England and Scotland, and the great American universities, east, central and west, will be the Meccas of the student world.

THE RISING CHURCHES.

THERE are few greater authorities on modern missions than the Rev. Arthur Judson Brown, D.D., secretary of the Presbyterian Board of Foreign Missions in New York City, and author of numerous books on missionary work.

Dr. Brown has been delivering lectures at the College of Missions, Indianapolis, as reported in the news pages of The Christian Century last week. These lectures were six in number and the general theme was "The Rising Churches in the Foreign Field." It is an honor both to Dr. Brown and to the college that they are permitted to co-operate in the presentation of so important a line of thought. The lectures when published will be a valuable addition to the literature of missions.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Will Send Children to Country.

Jenkin Lloyd Jones, head of Lincoln Center, in Chicago, and pastor of the Unitarian church which is the nucleus of this institution, has purchased in behalf of the church a forty-acre farm in Wisconsin on the site of an inland lake. A farmer will be in charge with plenty of cows and garden supplies, and to this farm will be sent every summer large numbers of city children from the Lincoln Center classes to live in tents for two weeks and enjoy the country life. During the summer of 1915, about 160 children will be given this trip. The children are sent as a reward of good behavior in the Lincoln Center classes.

C. E. Secretary for Governor.

William Shaw, LL. D., who is the general secretary of the Christian Endeavor movement, is a candidate for the governorship in Massachusetts. He has been criticised for "giving up his holy ministry" but he has manfully replied that the Christian Endeavor movement has stood for certain civic ideals and now is the time for him to come out into the open for the things he has taught. He insists that he will not involve the society in partisan politics.

World Bible Congress.

The first World Bible Congress ever held will be in connection with the Panama-Pacific Exposition, in charge of the American Bible Society. The British and Foreign, the Scotch, the French and the German Bible Societies have agreed to take part. The American Society will bring representatives from China, Japan, Siam, South and Central America, and speakers from Europe will be secured if possible. The date set for the Congress is August 1-4.

Methodist Ministry Decreasing.

A cry of distress has gone up in New England among the Methodists. A recent survey has indicated that there are not as many ministers in that section as there were forty years ago, though the membership has increased over 27,000. Many churches have "supplies," men not educated for the ministry at all, and not living on the fields. In the six New England conferences and the three New York conferences working in New England, there were, in 1914, 420 supplies and only 110 young men on trial for admission to the ministry. These facts have occasioned alarm and have awakened interest in the educational situation.

Dr. Hugh Black Will Preach.

Central Presbyterian church of New York has purchased the edifice of the Madison Ave. Reformed church for $250,000. The pastor, Rev. Wilton Merle Smith, will preach only once each Sunday, and at the other service Dr. Hugh Black of Union Theological Seminary will speak.

Roman Catholics Appoint Peace Sunday.

The pope has directed that Catholics shall observe a Sunday on which they will pray for the peace of the world. Archbishop Quigley of the Catholic archdiocese of Chicago has appointed March 21 as the day for his territory. "I am sending you a decree issued by authority of our most holy father, the pope, ordering special prayers and devotions for the return of peace to the nations now at war in Europe and in other parts of the world," the archbishop says in a letter to the priests of the archdiocese. "The special prayers and devotions in the form prescribed by our holy father himself are to be solemnly held in all parish churches and public chapels throughout this country on Passion Sunday. Exhort your people to join you in praying Almighty God in his great mercy to restore the blessing of an early and lasting peace."

Boston and Chicago to Hear Sunday.

The movement to bring "Billy" Sunday to Boston brought on much controversy in church ministerial circles in that city. Several delegations of ministers

Rev. "Billy" Sunday.

went to Philadelphia to hear the evangelist before making their final decision. Upon their return these delegations reported to the ministerial association giving their impressions. Opinions pro and con were frankly expressed. One of the editors of the Congregationalist, published in Boston, led the discussion, speaking in favor. The chief speaker of the opposition was Dr. Charles R. Brown, Dean of the Yale School of Religion, who was present and declared his absolute disapproval of Mr. Sunday. He told of going to Philadelphia, with other Yale professors to hear and investigate for the purpose of deciding whether Mr. Sunday should be invited to speak to students of Yale. He heard Mr. Sunday preach but one sermon. He was bored and disgusted and came away with the conviction that thousands of people are being buncoed by the baseball evangelist. He felt that there was a sad lack of religion in the meetings, and that those who are recorded as converts are not taking the matter seriously. He said that Mr. Sunday attacked ministers and rumsellers, but had no word of denunciation against rich men who exploit their employes and violate the moral law by social and industrial injustice, because such men contribute liberally to Mr. Sunday's work. He attributed Mr. Sunday's success to his unconventional methods, his baseball record, effective advertising and the fact that an ex-prizefighter rubs him down after his sermons. He declared that he would hold up both hands against having Mr. Sunday come. Other speakers took issue with some of Dr. Brown's points. Dr. George A. Gordon was represented as strongly opposed. Dr. A. Z. Conrad and Dr. Cortland Myers were favorable and enthusiastic. Two weeks after this discussion a favorable delegation representing a majority of the ministers went to Philadelphia and presented Mr. Sunday with their invitation, which he accepted, setting September, 1916, as the date for his Boston meeting. During his Philadelphia campaign, which has just closed, Mr. Sunday received invitations from many leading cities of the country to hold evangelistic meetings. He has withheld his promise to visit Chicago largely on account of the attitude of the Third Presbyterian church and its pastor, Dr. Martin D. Hardin. Mr. Hardin received letters from certain saloon men commending his attitude, and he says this has made him determine to support Billy Sunday, as he is no friend of the saloon. It is believed that Mr. Sunday will now come to Chicago, though his coming will be delayed on account of eastern engagements. The Chicago committee is headed by Rev. James E. Walker, of the United Presbyterian church. The churches that are inviting Mr. Sunday are all on the west side of the city and the present plan is to make it a west side campaign. Whether the consent of the city council can be gained for the erection of a tabernacle remains yet to be seen.

Christian Socialists Meet.

The ninth general conference of the Christian Socialist Fellowship was held in Baltimore Feb. 23 to 28. There was a large attendance and all the leading denominations were represented. Rev. Irwin St. J. Tucker, who is managing editor of the Christian Socialist and a clergyman of the Protestant Episcopal church, made an address. The Episcopalians were largely represented in the meeting, Rev. James L. Smiley, assistant minister of St. Anne's church, Annapolis, presiding and Rev. Richard W. Hogue, rector of the Church of the Ascension, delivering the opening invocation. The principal address was made by Rev. George I. Brown, rector of St. John's church, Lancaster, Pa.

Orthodox Bishop Dies.

Bishop Raphael has been the Syrian bishop of the Orthodox church in New York, and he has been the assistant to the Russian Archbishop. He died at his home in Brooklyn on Feb. 27 from heart disease at the age of 64 years.

Promote Sunday-school in Philippines.

The Protestant Missions of the Philippines claim there are 75,000 Protestant church members in the Island, but only 30,000 Sunday-school pupils. This is to be remedied by a campaign which has adopted the slogan, "A Sunday-school membership equal to the church membership by October, 1916." The time limit which has been set is the date of the World's Sunday-school Convention in Tokyo.

Empty Pews in Scotland Church.

Empty pews do not seem to be found in the United States only. The Kilrenny kirk-session in Scotland is asking the withdrawal of an order by the St. Andrews Presbytery that two services be held on Sunday. The minister has gone to the church for the second service each Sunday for eight months, with the precentor, and not a single parishioner appeared.

Congregationalists Cross Continent.

A number of prominent Congregationalists will cross the continent this summer on a special train en route to the exposition at San Francisco. The special train will be conducted under the auspices of the "Congregationalist," one of the church's leading journals. Dr. Bridgman, the editor, will accompany the train and arrange its itinerary. The people on the train will stop at Congregational college centers for addresses, and will also speak in a number of large cities in Congregational churches. Thus the tedium of a long trip will be broken up and the time will be utilized for useful ends. It is planned to spend a month from the time of leaving Boston until the return. The train will pass through Chicago where some will be added to the party. Twice before in its history, the "Congregationalist" has arranged such a tour. In 1895, under the leadership of Dr. Dunning, thirty persons went to the Holy Land, and in 1896 fifty visited the historical cities of the Pilgrim fathers in England and Holland.

Bible Is Widely Circulated.

The war times do not seem to have interfered with the wider circulation of the Bible. This book, that was to become a curiosity in museums, according to Voltaire, is now being scattered in many languages over the entire earth. Every yearly report of the Bible societies gives cause for rejoicing. The British Foreign Bible Society reports 9,000,000 copies of all or parts of the Bible in 400 languages issued last year. The American Bible Society reports 5,251,176, an increase of 1,201,566 over the previous years.

Moral Conditions at Panama Exposition.

It has been openly stated that San Francisco is to be an "open" city during the Panama Exposition. This declaration of attitude with regard to moral conditions in the city has aroused many religious and reform organizations to protest. The Federal Council of the Churches of Christ in America is arranging a conference of various organizations to bring pressure to bear upon the managers of the exposition to safeguard the environment of the great fair.

Free Churchmen Choose President.

The non-conformist churches of England are united through the National Free Church Council. The next president of this organization will be a Baptist, Rev. J. H. Shakespeare, M. A., who is now the national secretary of the Baptists. He has been a very efficient man in his denominational relationships. The free churches are planning an aggressive movement as soon as the war is over.

Church Must Stand for Social Justice.

"The present system of society based on competition must be overthrown and wiped out and a new society built on the basis of fraternity and brotherhood." This was the ringing call to the Christian church and its members to become the prophets of the new social order given by the Rev. Bernard Iddings Bell, dean of the Fond du Lac diocese of the Episcopal church in a sermon recently in All Saints cathedral. "False prophets are always popular and true prophets unpopular," said the Rev. Mr. Bell. "The church has too long been prophesying smooth things that were popular and that people wanted to hear instead of saying the things that are unpopular and that people do not want to hear. Selfish interests have built up a so-called civilization that is a mockery of everything the Christian church should stand for."

Preachers as Business Promoters.

Preachers as business promoters have been severely grilled in Chicago pulpits recently. Ministers in various denominations have protested against the use of the title "reverend" to give respectability to wild-cat business enterprises. It has been asserted that when the preacher in business wanted to be honest, his judgment was bad. The Rev. Samuel J. Skevington, pastor of the Belden Avenue Baptist church, said in his sermon: "I am strongly of the conviction that a preacher who uses his position or his title to promote a business venture does an injury to the kingdom of God. If a preacher finds it necessary to leave the ministry for business he ought not to be permitted to perform any of the functions of a clergyman, nor should he at any time use the title 'Reverend.'"

Fanny Crosby's Poem for Ministers.

Fanny Crosby, the blind writer, who recently died, wrote a poem especially for retired ministers, and in sending the manuscript to the Rev. Joseph B. Hingeley, secretary of the board of congerence claimants of the Methodist Episcopal church, she wrote the following interesting letter:

"I trust you will allow me to substitute a poem for the song I promised you. It seemed to me, after trying to compose the words of a song, that I could better present a plea in a poem to be read than in a song.

"Could I voice my inmost thoughts in words I am sure the appeal would touch every member of the church. I pray that what I have written will touch many."

The following is the poem:

An appeal to the members of the Methodist Episcopal church in behalf of the superannuated ministers.

Love's Recompense.

There is a world of love and duty
That devolves upon us all.
There is a tender, pleading message,
And its tones like music fall:
Help our weary veteran preachers,
Scatter roses o'er their way;
Rally 'round them, hasten quickly,
Not tomorrow, but today.

From the well of deep affection
Now their hearts with gladness fill.
Do not wait their names to honor,
Till the pulse of life is still.
Break the box of alabaster,
Pour its oil upon them now,
Make their dwelling bright and happy,
Wreathe in smiles each furrowed brow.

They have borne the royal standard
Of our Master and our Lord.
From the time of early manhood
They have preached His Holy Word.
But their strength has lost its vigor,
And their cheek its youthful glow;
For the frost of age has touched them,
And their locks are white as snow.

Watchmen on the walls of Zion.
Though their feet no more will stand,
From the top of Pisgah's mountain
Faith beholds the promised land.
Soon triumphant like an army
Marching through the realms above,
They will shout the grand old story,
Robed in white and crowned with love.

Brotherhood of Andrew and Philip.

With the decline and death of many of the denominational brotherhoods, an older movement is coming into prominence again. The International convention of the Brotherhood of Andrew and Philip will be held in Philadelphia, March 25 and 26. This organization has worked out during the last two years a comprehensive program for the local church. The organization is interdenominational and international. It lays stress upon evangelism, upon denominational co-operation and upon the cultivation of the spiritual in religion.

Laymen's Missionary Movement.

Though not seeking much publicity of late, the Laymen's Missionary Movement is as much alive as ever. A hundred American cities will be visited by three or more teams of strong missionary speakers next winter. The campaign will begin Oct. 20, one team starting in Buffalo, another in Des Moines, and a third will come into action the middle of November for service in New York and vicinity. Chicago meetings are to be held in December. Home missions will have equal representation on these programs this year. In the typical program proposed for each of these city conventions the opening addresses will be on "America and Christian Leadership," and "The Present World Situation and Its Appeal to Men." The second day of the gathering will be devoted to "Missionary Progress of Recent Years" as a general theme, which will cover an interesting discussion on the topic, "Is the Church on a War Footing?" The morning of the third day will be devoted to considering "The Adequacy of the Gospel to Meet Modern Social Conditions," and the afternoon to "The Best Methods of Missionary Education and Finance." The final address on the closing evening will be "Jesus Christ the Source of Power." The national convention, which is to come as a climax to all these endeavors, is to be held in Washington, April 25-28, 1916. The hope is that President Wilson and Justice Hughes will address the delegates on the first evening of this assemblage. The following days will hear reports on "The Laymen's Part in the Propagation of Christianity," "Standards of Stewardship," and "The Christianization of the Impact of Western Civilization on the Non-Christian World." James M. Speers, the national chairman of the Laymen's Missionary Movement, is expected to preside.

President Brown at McCormick.

President Francis Brown, of Union Theological Seminary, New York, is known widely for his contribution to the literature of systematic theology. One of the very best single volume statements on systematic theology from a modern standpoint is from his pen. He spoke at McCormick Theological Seminary of Chicago for a week the last of February and the first of March on "Priests and Prophets in the Old Testament."

Anti-Catholic Paper Sued.

An anti-Catholic paper published in Missouri, and with wide circulation, has been sued by Rev. E. P. Rossman, a priest at Wheeling, W. Va., because the paper slurred the priest's morality. The action was brought in the federal courts and resulted in a verdict in favor of the plaintiff with damages of $1,500.

Here and There

What Everybody Knows.

That no sect, no man, no country has a monopoly on the truth. We gather as much of it as we can, as we gather the sea in our little cups. Some men would put a fence around the sea, as some think they have put a fence around the truth. The only truth of value to us is what we can use; we all can have our portion if we seek for it as we seek for the warmth of the sun in the frosty days of the early spring. We lose the love of truth when we lose the sense of companionship with all men who seek the truth just as earnestly as we. Truth binds its friends together. They are the real brotherhood of the universe. The sectarian is he who severs those souls asunder.

* * *

We Should Remember—

That the great souls do their work as well in the chimney-corner as on the mountain-top. The smaller a man is the more he desires a place in the sun. Pigmies on Alps are pigmies still. The head of the table, as ever, is where the great man sits, whether at the side or the end. The little man is lost in the sun; a hundred suns have nothing to add to the lustre of the really great.

* * *

The Bane of "Billy" Sunday.

I do not say that Mr. Sunday does not do a vast amount of good. Perhaps he is the one man to arouse the sleepy conscience of a money-mad, pleasure-mad age. My admiration for him is very great, despite all that may be said against him, and there is much that can justly be said.

But unless the preachers and editors are careful the greatness of "Billy" will become his bane and ours. It is not necessary to preach to us to be like him. A number of imitators has already appeared, and their efforts are pathetic. It is difficult to say whether we should smile or weep. Human second-hand editions of "Billy" are shelf-worn, badly battered and a drug on the market. For our good and his we had better allow him to enjoy his gifts and his rewards without infringement.

One good man tells us that what the preachers need today is a direct gift of speech like "Billy's." We might agree with that on general principles, if we are not likely to fall into the toils of his slang which sooner or later would have to be "cut out." We can get a better vocabulary than that of the great evangelist if we will work for it in Chaucer, in Pilgrim's Progress, in all the great literature of our mother tongue, and, within the reach of all, our English Bible. It is easy to make "Billy" appear a master of direct and forcible speech if you set him by the side of a half-educated man who has inflicted a book of some kind or other on an unoffending public.

But simple speech is a relative term. All depends upon the hearer. Drs. Storrs and Beecher were leagues removed from the vocabulary of the famous evangelist, and none will say that they sinned against the English tongue or the human understanding in their incomparable discourses. What two men of the past generation wielded a greater influence than they in their respective spheres? Did they speak to the intellectual aristocrat or to the common people? If we wished to find models of speech to recommend to the oncoming generation would we recommend Mr. Sunday or Dr. Storrs? In our Bible Colleges it will be a fatal day when we descend from the models of pulpit eloquence to follow the will-o'-the-wisp of a great evangelist's vocabulary, especially when hundreds believe that he is great in spite of his language. Mr. Moody was an example of plain speech, but do we not know of a seminary that instructs its students in the use of the English tongue after the model of Mr. Moody. The fact is that many good people are hooked on the peculiarities of great men, mistaking these peculiarities for genius. "Billy" Sunday's blunt speech will not make a "Billy" Sunday. Putting one's hands under the coat tails while preaching will not make an Alexander Campbell. Resting the Bible upon one's shelf while reading as only Mr. Moody could do, (though the tendency in the ministry is to develop a shelf), will not make a Moody.

Whatver speech brings the gospel within the understanding of men is the best, but we say that with many reservations.

* * *

The Tragedy and a Dream.

Rabbi Stephen S. Wise in a recent address in Philadelphia, said:

"The great struggle in Europe today is a war decreed by twenty men to perpetuate the dynastic system of government, and 600,000,000 of persons find themselves involved in a combat costing $50,000,000.

So much for the delightful pastime of blood-letting which some of the sharpshooters in America wish to see carried on in one way or another by this country. Suppose these leaders had sat down and talked over their differences before the war in the same spirit as they will sit down and talk them over when the war is ended, could there have been any war? When men depend on rifles to settle differences, they don't need any reason; and when they depend on reason to settle differences, they don't need any rifles.

The war in Europe is the age-long struggle between the beast and the angel, but no matter which wins, the beast must go.

* * *

A Successful Experiment With a Men's Bible Class.

The danger in the strong emphasis we are now putting upon the organized men's class is that it may become an end in itself, and do more harm than good to the work of the church as a whole. While the pastor was wrestling with the problem of Sunday evening service a friend suggested that an effort be made to enlist the men in that work. So in a quiet way, without any special plans or promises, they were invited to attend the Sunday evening service in a body, sitting in the center section of the church and taking the front seats. Thus far the evening service has been a delight. The men not only attended, but, in addition, we have had a splendid increase of all classes, so that our auditorium seating upwards of six hundred, is well filled week after week. The men are becoming enthusiastic over their part in the work, and many have told the pastor that he is doing the best preaching of his life. A series on some of the Old Testament characters has had the element of novelty in the mere recital of the story, and the application of some of the lessons found therein to every day living. We pass the suggestion on, hoping that it may be as helpful elsewhere as in Richmond.

* * *

Method or Inspiration?

Would it not be well throughout the year at our district or state conventions to invite a speaker of recognized power to help us all to see the need of doing what should be done in the different departments of the church? The methods can be worked out as before, but all work becomes easier when we urge new methods all the time and put as many levers as we can under the old to keep them from becoming commonplace, but without vision the people perish. We must first transplant our minds to Liverpool before we buy the ticket for the trip abroad. We must see the New Jerusalem before we can lay the foundations of one on the earth. The great voices today are as near us and as necessary as the voice of an Isaiah or a John the Baptist.

* * *

Is God On the Side of the Heaviest Battalions?

Few statements are more widely known and accepted, yet fewer are as far from the truth. Most of us take such statements without question because of the great names connected with them, and because they seem to be true. If this be true, then God was on the side of the crowd that burned the martyrs, because force was on their side. They had the heaviest battalions. He has ever been on the side of the strong against the weak, and in many instances we know that the weak have been right and the strong have been wrong. It is absurd to say that God is on the side of the strong arm always. There are times when the heaviest battalions may be correct in their contentions. If history teaches anything it is that God has not been on the side of the strongest very often. The majorities have usually been wrong. It would be better to revise Napoleon and say that victory is on the side of the heaviest battalions, and leave God out. The still small voice has led the world to greater victory than the roar of all the guns from the day the first one was fired until now. It must be a little risky to expect God to go into partnership with guns. The justice of a cause will decide the issue sooner or later no matter what the guns may do.

* * *

Friends Who Keep us Humble.

We all number among our amiable friends certain ones who consider it their Christian duty to tell us of our faults for our good, and in such a way that we wend our steps homeward, feeling that we have been crushed by a steam-roller, and that our self-esteem had been reduced to the thinness of a postage stamp. There are a few saints in the world who seem to believe that the worse they can make you feel, the more Christian they are. They seem to believe that it is all right to flay a neighbor or even a dear friend, provided the flaying be done in a Christian spirit. I have never met a victim who took that view of the case. Yet our friends who essay to tell us of our faults assume that their virtues are so flawless that a snowbank might cast a shadow by the side of them. They are almost perfect, but need a little more time for their wings to expand.

E. B. Barnes.

Who Began the War?

By Samuel Harden Church.

(Continued from page 7.)

all those morally responsible for this terrible murder shall suffer deserved punishment."

We begin to see now why those German soldiers have died, and why those German women are weeping. A prince, no matter whether he was a usurper and an invader, has been shot. Therefore let all hell break loose in Europe! And those of us who have been shocked when bombs were hurled at emperors, are now astounded to behold that emperors, in emulation of the most despicable anarchists, have themselves hurled bombs at defenseless women and children in Antwerp and in Paris.

The Czar replied: "A disgraceful war has been declared on a weak nation; the indignation at this, which I fully share, is immense in Russia. I foresee that soon I can no longer withstand the pressure that is being brought to bear upon me, and that I shall be forced to adopt measures which will lead to war."

The emperor answered thus: "I cannot consider Austria's action a disgraceful war. Austria knows by experience that Servia's promises, when they are merely on paper, are quite unreliable."

"SCRAPS OF PAPER."

I cannot help asking you, dear Doctor Schaper, if the world has not come to know that there are other promises which, when they are merely on paper, are quite unreliable? Does not one such paper bear your emperor's signature? Has not your emperor declared that his solemn and sacred guarantee of Belgium's neutrality is nothing but a scrap of paper?

England now asked whether Germany, in the event of war, would guarantee that she would not despoil France of her territorial possessions, and Germany replied that she could not give such guarantees. And in answer to a last effort on the part of England to protect France from dismemberment and spoliation, the emperor sends this amazing telegram to the King of England: "My mobilization cannot be countermanded because I am sorry your telegram came so late. But if France offers me neutrality, which must be guaranteed by the British fleet and army, I shall of course refrain from attacking France and employ my troops elsewhere. I hope that France will not become nervous. The troops on my frontiers are in the act of being stopped by telegraph and telephone from crossing into France."

"My mobilization!" It is the emperor, then, who has mobilized. The time may come, dear Doctor Schaper, and you and I ought to hope that it will come soon, when there will be neither kings nor emperors with power to mobilize armies as a child plays with toy soldiers! In a certain event, says the emperor, "I shall refrain attacking France"—and mark what follows! "—and employ my troops elsewhere." The emperor is determined to make war, either on France, or "elsewhere." And then: "I hope France will not become nervous." Now what should make France nervous? "The troops on my frontiers are in the act of being stopped by telegraph and telephone from crossing into France." There we have it all! The telegram from England came too late; the German has mobilized; his armies are already crossing the French frontiers, but France must not become nervous! Poor France! already shaking with the tread of a million invaders, she must not get nervous!

The final step, then, appears to be an ultimatum, on July 31st, from the Imperial German Chancellor giving Russia twelve hours to cease her mobilization. But Russia continued to make her preparations, and the war broke out on Aug. 1.

Who began it? Was it England? Scarcely so, for England, in so far as her army is concerned, had yielded to the popular plea for arbitration, she was not ready for war, and will not be ready for another six months. Not one of the ninety-three distinguished men who have sent me this letter, if they will read the evidence, will say so. Nominally it was Austria, who, by her unreasonable and inexorable attack on Servia, began the war, but Austria was supported, controlled and guided at every step by Germany, who, in her turn, gave notice to the powers of Europe that any interference with Austria would be resented by Germany to the full limit of war.

For what, then, have these brave German soldiers died? Alas! Not one of all those among her slaughtered battalions could answer that question, in the last moment of his agony. The men who have fallen among the allies have died on their own soil, defending their countries against invasion, but all your sons have died in a foreign land without a cause.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you a hundred virtues which the idle never know.—Charles Kingsley.

Our Readers Opinions

THE "CENTURY" AND THE DISCIPLES' FUTURE.

Editor The Christian Century:

It has been with increasing interest that I have read your editorials from week to week on The Future of the Disciples' Movement. And it is a satisfaction to know that our people have in The Christian Century a paper to treat in a modern way the religious thought and life of the times.

That our religious life is undergoing a marked change is very patent to any student. The growth of democracy and the tendency of the individual to use his freedom in matters religious as well as secular could not result otherwise than in a demand for a new spirituality which has little to do with ecclesiastical principles and a dogmatic Christianity.

There is no doubt but the present great war has hastened the already growing conviction of the inadequacy of conventional religion.

It seems to me that the Disciples' movement has reached a critical point in its development as a great religious body. I know of no people in the present changing conditions who occupy such a strategic position as the Disciples. With its great ideals of Christian unity, the supremacy of Christ, and the restoration of a spiritual primitive Christianity we are in a position to become a great uniting force in the welding together of the spiritual energies of the church.

So I feel that the Disciples owe a debt of gratitude to The Christian Century for the helpful and catholic manner in which it meets the religious problems of the day.

Carrollton, Mo. Thos. J. Sugg.

The Mid-Week Service

By Silas Jones.

TOPIC FOR MARCH 31.

The Courage of Jesus. Matt. 26:36-46.

It has always required courage to live the Christian life. There have been times when it was possible for a coward to go through the forms and ceremonies of the church. One may at the present day pass for a disciple of Jesus without incurring opposition and danger. But whoever takes his discipleship seriously and displays independence in thought and action will need courage. The new Jerusalem is not yet the chief city of the earth. The social and religious ideals of a present day disciple of Jesus who knows his Master and himself, excite wrath and indignation wherever they are preached. The church itself is only partly Christian. This is not said in derision of the church, but in recognition of its progressive realization of its mission.

Vision and Courage.

The foolhardy take risks for no good reason. Sober-minded men think that no man is justified in taking needless risks. The civilian is ordered off the battlefield because he has no business there. The soldier faces death because he feels that his country needs him where death is liable to meet him. Men who see what the world may become are justified in exciting the anger of the world that is. The courage of Jesus was the courage of one who understood the world that opposed him better than it understood itself. He knew that men would like a religion of freedom when once they really saw what it was. The courage of so many of us fails because it is only occasionally that we have visions of the better day. The present absorbs our attention so fully that we submit to its commands and thus fail to serve it well.

The Courage of Peace.

The noisy advocates of war have belittled the courage of the man who loves peace. They do not distinguish between the man who does not fight because he is a coward and the man who does not fight because he is courageous. The challenge of the bully may be met by physical force or by moral force. There are instances where the former must be used, for the bully does not always allow the lover of peace to employ moral and intellectual force to the exclusion of physical. But where it is possible, the truly courageous man acts in a way that makes the appeal to brute force seem childish. Was there ever a finer exhibition of bravery than that which Jesus gave to us when he stood before his accusers?

Courage and the Will of God.

To submit to the will of God requires the highest kind of courage. The words in which such submission is often described may leave the impression that only passive souls follow the leading of God. If they do, we need a new vocabulary. It is the active, energetic soul that is the channel of divine power. They who wait on God are very busy. Their difficulty comes when their inclination runs in one direction and the purpose of God runs in another. For them to submit is not to be quiescent, but to change the course of their activity. Jesus in Gethsemane was praying that his energies might go in the right direction. He wanted to have a full life. Surrender to the will of God insures us against profitless exertion. When we doubt that what we are doing is worth doing, our courage begins to weaken. Those who are sure of God have no such doubts. They frequently discover that they had misinterpreted the will of God. They know their knowledge is always imperfect. But what heartens them is the faith that they can know the purpose of their lives and that a divinely guided life is a real life.

Ps. 28:1; Ex. 2:6; 3:9; I Cor. 16:13; Phil. 1; 27-28; 2 Tim. 1:7; Dan. 3:16-18; Acts 4: 19; 5:29; Neh. 6:10-13; Acts 21:13.

The Sunday School

SAMUEL REJECTED BY THE LORD.

INTERNATIONAL UNIFORM LESSON FOR APRIL 4.

1 Sam. 15:10-23 Memory Verses, 22, 23.

Golden Text: Behold, to obey is better than sacrifice. 1 Samuel 15:22.

American Standard Bible.
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(10) Then came the word of Jehovah unto Samuel, saying, (11) It repenteth me that I have set up Saul to be king; for he is turned back from following me, and hath not performed my commandments. And Samuel was wroth; and he cried unto Jehovah all night. (12) And Samuel rose early to meet Saul in the morning; and it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a monument and turned, and passed on, and went down to Gilgal. (13) And Samuel came to Saul; and Saul said unto him, Blessed be thou of Jehovah: I have performed the commandment of Jehovah. (14) And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? (15) And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto Jehovah thy God; and the rest we have utterly destroyed. (16) Then Samuel said unto Saul, Stay, and I will tell thee what Jehovah hath said to me this night. And he said unto him, Say on.

(17) And Samuel said, Though thou wast little in thine own sight, wast thou not made the head of the tribes of Israel? And Jehovah anointed thee king over Israel; (18) and Jehovah sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. (19) Wherefore then didst thou not obey the voice of Jehovah, but didst fly upon the spoil, and didst that which was evil in the sight of Jehovah? (20) And Saul said unto Samuel, Yea, I have obeyed the voice of Jehovah, and have gone the way which Jehovah sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. (21) But the people took of the spoil, sheep and oxen, the chief of the devoted things, to sacrifice unto Jehovah thy God in Gilgal. (22) And Samuel said, Hath Jehovah as great delight in burnt offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. (23) For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of Jehovah, he hath also rejected thee from being king.

Verse by Verse.

BY ASA MCDANIEL.

10. **Then** refers to Saul's disobedience, verses 4-9.—**Came the word of Jehovah unto Samuel saying.** The context implies that it was in a vision of the night. In this vision Samuel became convinced that God was speaking to him.

11. **It repenteth me that I have set Saul to be king.** Samuel was convinced that Jehovah had rejected Saul and that he was no longer the man for the kingdom. He represents Jehovah as using words which might be used by a human ruler. The divine nature is not capricious.—**He has turned back from following me.** Turned from the will of Jehovah to follow his own will. He left God out of the account.—**Wrath,** displeased, anger.—**Cried unto Jehovah all night.** A prayer of protest and expostulation.

12. **Saul came to Carmel.** The Carmel in Judah. In the hill country south of Hebron.—**He set him up a monument.** Note the self-exaltation. In this connection contrast I Sam. 9:21.—**And went down to Gilgal.** The Septuagint asserts that he went to Gilgal to make a thank offering.

13. **Blessed be thou of Jehovah.** A common form of salutation. It was originally a prayer. The spirit in which it was given seems to indicate a guilty conscience.—**I have performed the commandment of Jehovah.** In fact he had performed only part of the commandment, see verse 3.

16. **Stay.** Stop! Forbear! Samuel would listen no longer to the language of hypocrisy.—**This night.** Last night, would be our phrase.

17. **Little in thine own sight.** The reference is to his own statement in chapter 9: 21.—**Head of the tribes of Israel.** This was a sharp rebuke, for Saul was in authority and should have restrained the people. **Anointed.** Saul was only a servant and should have obeyed.

18. **Sinners.** The Amalekites are called sinners because of the ancient offense against Israel; see Ex. 17:8-15 and Deut. 25:17-19.—**Until they be consumed.** This must be considered in the light of that day, and we must also keep in mind the low stage of revelation.

19. **Fly upon the spoils.** Samuel graphically shows that it was greed and not reverence for God that saved the spoils.

20. **I have obeyed the voice.** Saul's obedience was with a **but.** Many people are serving Jehovah in the same way today.—**And have brought Agag.** Saul wished to enrich his own victory in this way quite as much as did the Roman conquerors.

21. **To sacrifice unto Jehovah.** He justified the conduct of the people with the motive they had in mind when disobeying. This protest still farther convicts him, for it is an absurdity.

22. **Hath Jehovah as great delight in burnt-offering and sacrifices as in obeying the voice of Jehovah?** The passage, verses 22, 23, is a brief summary of later Jewish theology. Read in this connection: Ps. 50:9; 51:18; Hosea 6:6; Amos 5:21-24: Micah 6:6-8; Isa. 1:11-15; and Jer. 7:22.—**To obey is better than sacrifice.** This is a parallel expression with the one following. Obedience is more important than observing religious forms.

A King Dethroned by Sin

The Lesson in Today's Life.

BY JOHN R. EWERS.

Here is one of the most superb lessons of this year. The teacher should come to this hour with a wonderful keenness and a firm resolve to get results. What a time for decisions!

"UTTERLY."

There is only one attitude to take toward your sins—root them out "utterly." There are certain growths which threaten our bodies that if but a fragment remains will spread again and bring death. This is true of any sin. It is characteristic of that besetting sin of yours; that sin which you have always indulged in because it seemed to be a part of yourself; that sin which seemed so natural for you that to put it away "utterly" was out of the question. Israel always had trouble with unconquered tribes within their borders. "Destroy utterly," that is the word. Is it in your case, pride, laziness, jealousy, envy, theft, lying, stubbornness, lust, ungovernable temper, frivolity, covetousness or gluttony? Every one of us has one or more besetting sins. Study to know thyself. Spot that evil trait. Allow no excuse. Make no allowance. Vanish all softness. That sin has got to go.

BROKEN STATUES.

Did you ever stop to think about the broken statues which adorn our museums of art? Venus de Milo—arms gone; the famous Victory at the head of the stairway in the Louvre—head gone. The Elgin marbles in the British Museum—all broken. Headless, limbless, wingless, sometimes only torsos. How we would love to see the perfect statues! Palmer of Harvard shows us how sin destroys the symmetry of life. We are only part men when we are despoiled by sins.

KILL THE AMALEKITES.

I am not worrying about those ancient enemies of Israel, but I am bothered this Easter day by my own enemies—my sins. I must hunt them to earth. I must not spare one no matter how fair it seems. My sins rob me of strength, of beauty, of freshness, of the joy of living, of self-respect, of sovereign power. Therefore my sins must be utterly destroyed. Utterly. Utterly. Not even Agag may be spared. "Go and utterly destroy these sinners the Amalekites." Unconditional surrender. No quarter. No compromise.

AGAG?

Agag? Yes, the king also. But he was such a fine, fierce fellow. How fine he would look in chains at the banquet! What fun to torment him as a cat does a mouse! How proud one would be to have him on display! That temper of mine. How fine to let it burst out occasionally, blistering and scorching everything in sight. It is as beautiful as the eruption of Vesuvius. That pride of mine. How big it makes me feel at times, how superior to the hoi polloi! That stubbornness of mine. How firm it makes me feel at times, what a marvelous will-power. (What an ass.) That laziness of mine. What a gentleman of leisure am I, what moments to brood over my own worth! (My own incapacity). No, Agag, big and burly as he may be must humbly bow his noble head (?) and basely die like the enemy he really is. That which is sin in another cannot possibly be virtue in me. My neighbor is stingy; I am only prudent! My neighbor is shifty, I am merely clever. My neighbor has a vile mind; I am human. Of all weaknesses, self-pity, self-excuse, is the worst. Walk the chalk line there. Step lively. No side-stepping.

"OBEY."

"To obey is better than sacrifice and to hearken than the fat of rams." The need of modern young people is discipline. We have certain studies in school which we call disciplines. Arithmetic to cultivate accuracy and precision. Languages to cultivate memory. Science to cultivate awareness. Where shall we get moral discipline? That is the crying need of this epoch. That is the task for the church. The Sunday-school and the pulpit must co-operate with the home in developing moral discipline, i. e., obedience.

NOT MECHANICAL.

The watch has to obey, the engine has to keep the rails, the trolley has to keep connected. But obedience is not a mechanical affair. It springs from the heart. We must cause our children to love the right. It is not enough to teach, we must train. Young men and young women must love truth, beauty, justice and mercy. Had Saul loved God more he would have obeyed better. Augustine used to say, "Love God and do as you please." Religion is harmony. There it is in a nutshell. Religion is harmony with God and his laws. Harmony. Get that. Harmony.

REJECTED.

A lost kingship. Failure. Lost. Rejected. Does it seem hard? Well, you see it every day. A young fellow who might have been a king dethroned by his unconquered sins, his perverted loves. What is sadder than an unfrocked priest, a dethroned monarch?

Disciples Table Talk

Offered a College Presidency.

H. E. Van Horn left Des Moines last year for Oklahoma City, and his ministry in the latter city has been as successful as in the Hawkeye state. He has recently been offered the presidency of Phillips University at Enid, Okla. His decision is not yet announced.

Says No Christian Outside the Church.

Ira M. Boswell, pastor at First church, Chattanooga, Tenn., spoke recently on the theme, "Can a Man Be a Christian Without Being a Church Member?" He said: I have been requested to answer the question, 'Can a Man Be a Christian Without Being a Church Member?' It is with pleasure that I address myself to the task this morning. I am sure no one will object to my saying that no one can be a Christian, in the New Testament sense of the term, who is not a believer in Christ. I, therefore, in order to come to close quarters in the discussion, affirm that to be a Christian a believer must be a member of the church, or, to state it in another form, a believer cannot be a Christian without being a member of the church. I take it that all my hearers accept the New Testament as the authoritative word of God. I shall, then, devote my attention to what the New Testament says on the subject. A believer is not a Christian, but has the right to become one. 'Every one, therefore, who shall confess Me before men, him will I confess before My Father who is in heaven. But whosoever shall deny Me before men, him will I deny before My Father who is in heaven. It is clear that no one can confess what he does not believe, and no one, in the meaning of the verses just quoted, can deny Christ who does not believe in Him. Christ can not, or at least will not, deny a Christian. But he will deny the one who believes, but refuses to confess. It follows, then, that one can believe in Christ and not be a Christian."

Union Meeting with Chas. Reign Scoville.

Aurora, Mo., has just gone through union evangelistic services with Chas. Reign Scoville leading. There were 1,500 penitents, and the Disciple church received 400 new members. More class rooms are being fitted up for the Sunday-school and the Men's Bible class is planning to raise a fund for a new pipe organ. Four years ago this church was in debt four thousand dollars. R. S. Robertson is the pastor and he is talking in the most optimistic terms of the prospects of the church.

Must Build for Sunday School.

The growth of the Sunday-school at Keokuk, Ia., has compelled the church to take action looking to a future building on the church lot for the Sunday-school. More land has been bought and the congregation is making ready for the campaign for the building. There have been eleven accessions to the church the past three weeks. This congregation is a living link in foreign missions and Miss Gretchen Garst of Japan represents the church. The pastor recently gave a stereopticon address upon the work in Japan and was heard by an audience crowding the auditorium of the church. Recently Mrs. Elizabeth Ross and her son Emory Ross visited this church and delivered addresses. W. M. Baker is the pastor.

Pastor Says Religion Was Other-Worldly.

J. N. Jessup in a recent sermon in his church at Hopkinsville, Ky., charged that the church had been altogether too much interested in the other world to the neglect of this one. In a sermon called "Religion as an Asset," he said: "Ministers have been charged with living in the clouds and are therefore called sky-pilots. Give us a religion that has its feet on the earth, say some. This criticism might have had some basis of truth twenty-five years ago. Up to that time the emphasis was put upon getting men safely to heaven. The lure of heaven as a place where the wicked cease from troubling and the weary are at rest, was loudly proclaimed. Recent years have seen a change of emphasis. Now the church is proclaiming a life; a life here and now; a life of virile manhood; a life with good red corpuscles in its veins. The church today is not so much concerned with getting its members into heaven as it is in getting its members to live Christian lives here on earth, knowing full well that if the life is right heaven will take care of itself."

Disciple Honored at Free Church Council.

The National Free Church Council is the means of union between the non-Conformist Christians of England of various denominations. At the introduction of missionaries, W. R. Hunt, of the Disciple mission of China, was invited to speak by Rev. F. B. Meyer, the president, and he was introduced by Leslie W. Morgan. Mr. Hunt spoke on the relation of the war to mission work and deprecated the influence of the present struggle upon the Christian propaganda of the Orient.

Mr. W. Remfry Hunt, who recently addressed the Free Church Council of England.

Spokane Sunday-schools Organize.

The Sunday-school forces of nine Disciple Sunday-schools in Spokane have organized a city union and elected officers for it. This resulted during a visit of Robert M. Hopkins, national Bible school superintendent, who is at this time touring the coast. There were over two hundred in attendance at the meeting at which the organization was formed.

Send for the State Secretary.

To send for the state secretary was once a sign of trouble in the church, but in these happy days he has other uses than that of arbiter. John R. Golden was called to a banquet of the Men's Bible class at Lovington, Ill., recently. Eighty men were in attendance and there was a very happy evening.

Good Work at Cleveland, O.

O. L. Hull, who is pastor of Glenville church, Cleveland, has issued an annual report full of interesting items. Eighty were added to the membership of the church. Money raised for current expenses, $2,814.78; for the building fund, $412.30; for missions and benevolence, $640.95. The every-member canvass has resulted in fifty-two more pledged givers than the church has ever had before.

Good Report from Fulton, Mo.

The Fulton, Mo., church had a good year in 1914. They raised a total of $6,936.90. Of this amount $1,500 was given to the cause of missions and benevolence. The Sunday-school has an enrollment of 459 and last year they had an average attendance of 300. Nearly two hundred accessions to the church have been received. Most of these came from the Forsythe tabernacle meeting. The present membership is 700. The church has adopted the combined morning service, two hours being used for the Sunday-school, sermon and communion service. William Woods College is located here and the personnel of the students in this institution is said to be very superior this year. The young ladies are planning a pageant for commencement week. M. C. Hutchinson is pastor of the church.

Pastor Withstands the Mob.

At Waxahachie, Tex., a mob of citizens seized a negro and were about to deal with him summarily when they were interrupted by A. C. Parker, Disciple pastor of the city. The negro man was in jail charged with murder and the citizens were greatly excited and enraged. After an hour of pleading, the counsels of prudence and orderliness prevailed, and the community was spared a lasting disgrace. This conspicuous service of the local pastor has greatly enhanced the appreciation which the community has for him.

The Japanese Institute.

The Japanese Institute conducted by the Disciples at Los Angeles is one of the prominent features of their work on the coast. The work is carried on by Mr. Kawai. The Institute has a kindergarten where the Japanese children are given oversight and training. There are classes in dressmaking for the Japanese women, and every person in the Japanese community is offered some opportunity of advancement. A recent visit to the Institute by the ladies of the C. W. B. M. of Wilshire Blvd. church was a very interesting experience on both sides.

Missouri State Convention.

The Missouri State convention will be held this year in the Ozark mountains in the scenes made familiar by Harold Bell Wright's "The Shepherd of the Hills." The city in which the convention will be held is Springfield and the date is June 15-17. The program is described as practical, inspirational and spiritual. There are three churches in Springfield and they will join in being hosts to the convention. It is expected that the meeting will bring a large company of people to Springfield this year.

Start a Missionary Library.

The C. W. B. M. auxiliary of Centralia, Mo., where Chas. H. Swift is pastor, has felt the need of a missionary library. The members are asking various ones of the congregation for donations of fifty cents each with which to purchase books.

Norwood (O.) Church Has Four Workers.

Norwood church, Cincinnati, has recently added Mrs. E. Coyner to the staff of paid workers of the church, which now makes a total of four. Mrs. Coyner will be given charge of the section of the parish north of the B. & O. tracks. It is no wonder we hear such stories of activity in this church. The Sunday-school is trying for an attendance of a thousand.

Second Efficiency Congress.

The second annual Efficiency Congress of the churches in Kosciusko county, Ind., was held in Milford, March 13 and 14. Garry L. Cook, state superintendent of Sunday-schools, was present and took a prominent part in the discussions. A McLean, president of the Foreign Christian Missionary Society, was also present and made a number of addresses on foreign missionary work.

High School Boys and Girls Want Bible.

Since the Indiana schools permit credit for high school students studying the Bible, under certain conditions, twenty-five of those attending Downey Avenue church, Indianapolis, have signed for a course and they will be taught by Mrs. Cook of that church. It is said there is about an equal number of boys and girls in the class.

Lexington, Mo., Church Prints Report.

Lexington, Mo., church has printed the annual report of the congregation for 1914. Among the interesting items is the statement that the net total receipts were $4,921 and that the total given to missions was $521. The present membership of the church is 375.

Heads Committee to Fight Vice.

Before the election in which Mayor Buschemmeyer was elected at Louisville, each candidate promised, if elected, to appoint a commission to investigate the vice situation in Louisville. The commission has been named by the mayor, with a Catholic, a Protestant, a business man and the chief of police on the commission. E. L. Powell is chairman. Two thousand dollars has been appropriated to defray expenses and a complete survey will be made of the city with reference to the social evil. The commission will also investigate the alliance between this vice and the other vices of the city.

A Village Reclaimed.

Hiram N. VanVoorhis, pastor at Oxford, Ind., went to a nearby village called Winthrop and held a series of evangelistic meetings recently. His congregation had previously bought at public auction an abandoned Methodist building in the community. The village had proved an impossible one for religious leaders previously, but the evangelistic meetings resulted in the organization of a church of seventy-nine members. For the first time in its history, the community is to have a located preacher. A parsonage will be erected right away, and the man who locates with the church will preach for another nearby congregation. The newly selected pastor is Roy E. Saylor, a recent graduate of Hiram College.

Church Has Numerous Accessions.

A hundred and fifteen accessions to the church in eight months is a good record for a pastor. This has been achieved by John A. Tabor of Third Avenue church, Dallas, Tex. The Ladies' Aid Society has increased from 12 members to 100. The building has been repainted and repaired. There is every evidence of a real revival in the church.

Wins Peace Oratorical Contest.

An intercollegiate oratorical contest has been held in the east recently, and among the contestants was Lee H. Sadler, a senior of Atlanta Christian College, of Wilson, N. C. So excellent was his production that he was given the prize.

Pastor Becomes a Socialist Lecturer.

E. H. H. Gates has closed his ministry at La Junta, Cal., and will henceforth devote his time to promoting the interests of socialism, in which task he has proven himself an effective campaigner.

A. W. Fortune Evangelizes.

A. W. Fortune is one of the most popular of the teachers of the College of the Bible at Lexington, Ky. He is now engaged in holding evangelistic meetings at Broadway church of his own city. E. A. Osborne, who is pastor at Rome, Ga., is leading the music.

Ben Franklin Club Proud of Church Paper.

The Ben Franklin Club of Indianapolis has been holding an exhibit of fine printing, and the Thomas and Evans firm of linotypers have exhibited the Christian Visitor, the neighborhood paper published by Clay Trusty of Seventh church, as an example of good work. One of the mottoes prominent in the exhibition was "Swat the Lie!"

Surprise Preacher on Wedding Anniversary.

When James N. Thomas went to board meeting on a recent evening, he was thinking of church business, but he found the church filled to help him and Mrs. Thomas celebrate his sixteenth wedding anniversary. They had been married in the bygone years at Girard, Ill., and they recently came to Ottawa, Kans., to make their home.

Aged Disciple is Ill.

O. S. Barker is a pioneer Disciple living at La Grange, Mo., and is well on in the eighties. He remembers well sitting under the preaching of John Smith and Ben Franklin in the early days. He is quite ill at the present time, with no very favorable prognosis for his recovery.

Professor Athearn at Buffalo.

Many of the workers in the churches along the Niagara frontier have been taking advantage during the past week of the splendid sessions of the Religious Education Convention on "The Rights of the Child." The work presented was of a practical nature, and suited to the needs of the up-to-date school. Few Disciples took advantage of this convention.

The leading light of the convention was Prof. Athearn of Drake. His presentations were always well attended and eagerly sought. He spoke at a luncheon before fifteen of the ministers of the locality on the subject, "The Next Step in the Development of Our Sunday-school Lessons." One evening, also, he addressed about 50 workers of Richmond Ave. church, setting up a practical program for the efficient use of their excellent equipment. The effects of the revival held last month are still in evidence, there being three accessions Sunday, two by confession.

Speaks on Russian Religion

At the Chicago Ministers' meeting, Mar. 8, Mr. Herbert Hines, spoke on his impressions of Russia. Mr. Hines is a native of Boston and a graduate of Harvard. Two years ago, he visited Russia for special studies.

I. S. Prokhanoff, leader of the Evangelical Christians in Russia.

The address was significant, especially in its analysis of the religious situation in Russia, and the description of the relationship of the Baptists in Russia to the Evangelical Christians or Disciples, headed by Mr. Prokhanoff.

The priests of Russia have given up their teaching and preaching functions and conduct the ritual in the old Slavonic language, which is no longer intelligible to the people. The services are three hours long.

The present organization of the Russian church was fixed by Peter the Great. At that time the Russian church lost its independence, and ever since has been ruled by a "holy synod" with a layman at its head.

Every one in Russia is required by the state to take communion once a year and records are kept so the civil authorities may know who the delinquents are. Those excused are members of permitted sects in Russia.

There is religious liberty in Russia in the sense that all religions are permitted but no one is allowed to solicit a member of the Russian church to leave his communion. Thus there is liberty to worship but not to evangelize.

A Fruitful Field for Sects.

The conservatism of the Russian church, and its failures to instruct its people, make Russia a fruitful field for sects and there are many of them. Some are conservative, as the Raskolniks. Others are consciously affiliated with the evangelical movement. Most of the Protestants of the country are in the south and southeast sections. These Protestants for a time were called Stundists, from the German "stunde," an hour, probably referring to the prayer hours established by early German Baptists. Since the Baptists have become a permitted sect in Russia, nearly all the Stundists have become allied with them for political reasons. On this account large Baptist churches are often discovered that were hitherto unknown to the authorities of the denomination, a church with 1,200 members having been found recently on the Caspian sea. The non-Conformist movements in Russia are not allowed to organize their scattered congregations, so no one knows how many Russians belong to the Protestant movements. It is stated by the Baptist leaders that they have knowledge of 250,000 Baptists in the land of the Czar.

The denominational bond is very dear to Russian Baptists, and they practice the holy kiss. When Mr. Hines proclaimed himself a Baptist at Kief, he was hardly prepared for what happened, a number of the sisters, young and old, offering him the Scriptural salute.

Prokhanoff Once a Baptist.

In Petrograd, Mr. Fetler is the great Baptist leader and in his Doma Evangelica he has four thousand members. Mr. Simons is the Methodist leader in the capital city, but so far his work has been confined entirely to evangelizing the Finns and Letts, on account of difficulty with the government. Mr. Simons found the Russians already practicing immersion, and has had difficulty in promoting another practice of baptism.

Mr. Prokhanoff was once a Baptist, but his movement is now entirely separate from the Baptist movement. Mr. Hines describes the difference as due to a different attitude on the subject of Christian union. Mr. Prokhanoff organized the Sectants—non-Conformists—of Russia into a sort of federation into which the Baptists refused to come because certain sects, such as the Molokani who do not practice any kind of baptism, were allowed fellowship.

Mr. Hines expressed solicitude that the Disciples form a firm connection with this movement, as there has been some little danger of the Plymouth Brethren of England getting relations with it, and this would mean the loss of any regular ministry in the Evangelical Christian churches. He said the Baptist leaders had not given up hope of again bringing Mr. Prokhanoff back into the Baptist fellowship, but in his own judgment, this was a futile hope.

The Nova Vremya, a prominent paper of Petrograd, reviewing the history of crime in Russia, says it is a curious fact that the non-Conformists are not to be found among those who are hailed before the police courts, and draws some very interesting conclusions from this undisputed fact. Moral teaching in Russia is found only in the Protestant churches, Mr. Hines asserted.

Russia's Missionary Importance.

John R. Mott puts Russia second only to Japan in missionary importance. He has tried to get a Bible training school started in Petrograd, but has met difficulties from the government.

Some personal items with regard to Mr. Prokhanoff will be found of interest. He is a graduate engineer and works at his profesion continually. He is thus enabled to nate his time to the religious movement without compensation of any sort. He has beeu in America on engineering commissions from the Russian government and frequently visits England. Besides his engineering equipment, he has been trained in the Spurgeon school in London, for religious work.

Men and Millions Leaders in Chicago

The Men and Millions team is in Chicago and has become the center of interest in all the churches. The coming of these leaders has been heralded for some time and the congregations have made arrangements to give them the right of way.

First came John R. Golden, state secretary of Illinois, who is a kind of advance man. He interviewed the preachers, and in co-operation with W. G. Winn, secretary of the Chicago Christian Missionary Society, made the schedule for the team in the main. He also secured hotel accommodations, arranging quarters for the team at the New Morrison during their Chicago stay.

Planning the Campaign.

The first meeting of the team with Chicago leaders was held in the tea room of the great Marshall Field store, March 13, at 12:30. The team was met by the pastors and a group of Chicago laymen, so that a company of about fifty people came together. At this meeting, a number of the team made brief speeches, giving a sample of the kind of thing that would be presented at the larger meetings. Here the pastors received the information about the kind of co-operation that is to be expected of them. Three meetings are to be held in every church wherever possible, the first of these being a public service on Sunday. Four men are to be sent to each church and they will deliver ten and fifteen minute addresses on phases of the movement. This is to be followed by a "Life" meeting some evening the following week at which all the young people of the church and its auxiliary organizations are gathered at a luncheon and the men on the team designated for that purpose talk to the young people about a life vocation and point the way to specific Christian work. R. H. Miller has general charge of the life meetings. A meeting with the official board and the men of the church follows at which the detailed plans and purposes of the every-member canvass are expounded. Just as the young people are not asked to volunteer for the mission field, though they often do, so the official board is not stampeded into the every-member canvass, though nearly every church sees the reasonableness of this method of procedure. This completes the round of meetings in the local church.

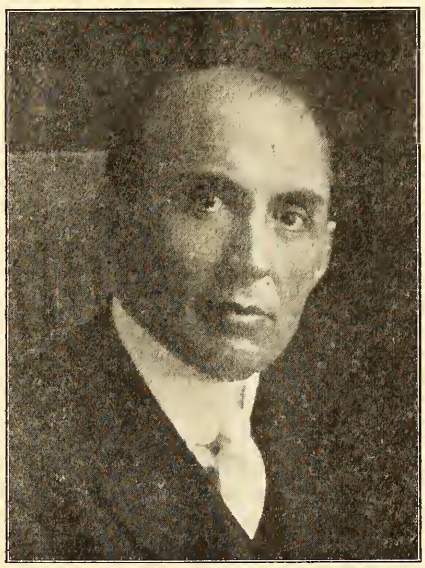
No public pledges are taken for any sum of money, though it is sometimes offered. The financial methods of the campaign involve quiet personal work. No one may give less than five hundred dollars, a hundred dollars a year for five years. The men and women able to give this amount in any given church are visited by the personal workers and to each of them is presented the matter of Christian stewardship. It is by such means that astounding results have been secured. The team in Chicago is making no announcement with regard to the amount of money raised to date. Unauthorized rumors place the amount at one and a half millions, besides the million promised by R. A. Long on condition that the whole amount be raised.

The First Joint Meeting.

On the afternoon of March 14, a meeting of members of all the Chicago churches was held in the First M. E. building in the "loop" and was largely attended. At this meeting every member of the team spoke, and so brief were these burning messages that only seventy-five minutes was required to hear from thirteen men. Abram E. Cory responded with a more extended address at the close of the symposium.

The team gives an impression of tremendous intensity, not by means of any overwrought emotional periods, but by having specialists condense the desires of a lifetime into a statement requiring but a few minutes. There is incident and specific example in the speeches, but only such materials as will put forward enterprizes that are empire-like in the sweep of their vision. Facts are piled high, but they are human facts, and not collections of statisties. A simple story often helps to characterize a situation in an entire continent.

Out of the thirteen men in Chicago on March 14, there were organized three teams which reached six churches during the day, besides attending the central rally at the First M. E. church. Team number one was composed of Abram E. Cory, secretary of the Men and Millions Movement; Emory Ross, missionary to Liberia; Miner Lee Bates, president of Hiram college; and Frederick W. Burnham, secretary of the American Christian Missionary Society. Team number two was composed of R. H. Miller, secretary of the Men and Millions Movement; Clifford S. Weaver, returned missionary from Japan; H. J. Derthick, city worker in Indianapolis under the C. W. B. M.; W. R. Warren, secretary of the Board of Ministerial Relief, and Mr. Teachout, a young business man of Cleveland. Team number three was composed of G. W. Muckley, secretary of the Church Extension Society; John R. Golden, secretary of the Illinois Christian Missionary Society; Dr. Royal J. Dye, returned missionary from the Congo, and H. O. Pritchard, president of Eureka College. These teams were stationed as follows: In the morning, team number one was at Sheffield avenue church and in the evening at Douglas Park church. Team number two was at Jackson Boulevard church in the morning, and at Irving Park in the evening. Team number three was at Evanston in the morning, and at Austin at night. The only deviation from this schedule was that at night, Mr. Burnham exchanging places with Mr. Golden, and Mr. Cory with Mr. Miller.



A. E. Cory, Men and Millions Secretary

Next Sunday's Program.

It is too early to announce what specific men will appear in any given church next Sunday, but at the morning service the team will reach Hyde Park, Memorial and Englewood churches, and in the evening Ashland Avenue, Chicago Heights and West Pullman.

The individuals that compose the Men and Millions Team are all men of outstanding ability, but together they form a unit of unrivaled power. Unsuspected richness is discovered in many men who have spent years upon a routine task. One secretary joked another that if the Men and Millions team has done nothing else, it has made Secretary X. get up a new speech! He has not only gotten up a new speech but he has gotten a new grasp upon the whole task of the kingdom.

The place of prayer in the Movement is one of the prominent features, but there is an anxious effort continually to distinguish between true prayer and a lazy pietism that would wait for divine power to accomplish things. These men pray, but they pray that they may know how to work. They seem continually anxious to get away from anything that may sound like mere cant phrase. The Movement is significant as one of the expressions of the rising spiritual life among the Disciples.

Great emphasis is placed also upon life. The leader says that if he were renaming the Movement he would eliminate any word that was suggestive of money. He regards as the highest contribution the Movement has to make to the church the note of consecration of life talents everywhere to the service of Jesus Christ. It is not only stewardship of money that the Movement teaches, but stewardship of spiritual powers.

The Movement is deeply significant of a growing unity among Disciple leaders. While organs of obscurantism are fulminating against the organized interests, these interests which have had any close fellowship before are drawn together with an esprit de corps that is astonishing. Foreign missionaries pleading for the slums of American cities, and the Church Extension secretary pleading the emergency of the situation at Nantungchow, is an accomplishment that cannot help but bring lasting results in the church.

Final Effects of the Movement.

The effect of the Movement upon the whole Christian world, if it succeeds, will be lasting and wonderful. It is not only that Disciples will be held in new esteem. That is one of the smaller blessings. The great religious bodies of the world will be encouraged to new tasks and inspired to new achivements, greater doubtless than this movement is among the Disciples.

It may seem a far cry, but the relation of the Movement to Christian union may be its greatest contribution. Not only is it unifying all the constructive forces of the Disciples and removing any feeling of competition from them, but it is bringing the Disciples into a new relation with all Christian forces. When the campaign is over, the Disciples' great mission will be greatly put forward.

IN AND AROUND CHICAGO.

There will be a union meeting of all Chicago ministers at the auditorium of the Central Y. M. C. A., Monday, March 29.

Lenten activites in Evanston church include the reading of the New Testament through by thirty or forty people, the conducting of catechetical classes, in which the pastor gives Christian instruction to a number of children and young people, and the conducting of special services each evening throughout Holy Week.

Austin Hunter will hold special Lenten services in his church the week before Easter, preaching every night. He is an enthusiastic supporter of the movement to bring "Billy" Sunday to the west side and reports a union meeting on March 19 in the Third Presbyterian church, at which time this project was further considered.

Asa McDaniel preached at Monroe street church, on March 14 to appreciative audiences.

C. G. Kindred, of Englewood church, is released two weeks each year to hold a series of meetings for a small church as a missionary service. He is now holding services at Ladysmith, Wis.

Lisbon, O., Pastor Is Married.

G. L. Ferguson, of Lisbon, O., went away on a little trip the other day and when he came home he was a married man. The Silver Circle in his church rose to the occasion and immediately arranged for a reception in the church parlors.

Will Get Large Pipe Organ.

Central church, of Spokane, Wash, has let a contract to the N. P. Moller Pipe Organ Company, of Hagerstown, Md., for a six thousand dollar organ. The placing of the organ requires some radical changes in the building which will be taken care of immediately. It is expected that a month hence the organ will be in use.

Veteran Preacher Lectures.

J. B. Briney, veteran debater, and foe of all higher critics, is lecturing these days at Milligan College, and preaching at the local church at Johnson City, Tenn. He is now in his seventy-sixth year but is in good health.

Present a Play in Church.

The young ladies at Advance, Ind., church recently presented a play called "Cornelia." There were nineteen characters in the production. The musical part of the program was very pleasing.

Young Missionary Praises Language School.

E. P. Gish, a Eureka College graduate, went out to China last fall and his friends have received a letter from him describing his experiences. He praises the language school recently established for missionaries at Nanking. Mr. Gish writes: "I feel that this general account would not be complete if I failed to say a word about the 'Language School,' which is one department of the university. I am attending the school now trying to learn how to write those characters that always have looked to me like so many chicken tracks. I have no adequate words to express my appreciation of the advantages offered by this school. The language is not easy even at the best, especially to some of us that have had our heads full of more practical things than arbitrary marks for some years, but the idea of having to get on to it the best way you were able, with no one to help you out but a Chinese teacher whose knowledge of pedagogy is nil—the mere thought of it, I say, makes me faint. Yet that is precisely what the pioneers and all older missionaries in the field have had to do. When I contemplate what this means my respect for those men grows by leaps and bounds. At present, after less than three months' study we are able to write almost 300 characters and make known to the Chinese in their own tongue some of the simpler wants of life. Even this seems to us very slow, but the older missionaries keep us wonderfully encouraged for our task by the 'awful' stories they tell us of their unguided efforts to learn to speak."

Church To Be Enlarged.

Thorntown, Ind., has secured property adjoining the church building, and will enlarge the edifice there by a substantial addition. Forty feet more of land was secured to make this change possible.

Church Has Old-Time Spelling Bee.

Central church, Huntington, Ind., held an old-time spelling bee recently at which the members "spelled down." After an extended contest the three best spellers all proved to be women.

Says Church Should Do Healing Work.

At Hillside church, Indianapolis, recently Charles M. Fillmore spoke on "When a Christian Is Sick, What Shall He Do? Shall He Depend on Faith and Prayer or Consult a Doctor?" He showed that Jesus and the apostles healed the bodies of men as well as dealt with their souls and said no church could claim to preach the full gospel of Jesus if it was indifferent to the physical welfare of humanity. Because churches have greatly neglected this side of Christian work, Christian Science has drawn away multitudes who might have remained in the church if it had done its full duty, he said. He pointed to the great hospital work done by the Catholics and said it was vain for Protestants to denounce that organization so long as it was outdoing them in such charitable and philanthropic work. More than a year ago a free clinic for the poor was established at Hillside church, which is still conducted every Friday. More than two hundred patients have been treated there without charge.

Dr. Powell Praises the Jew.

Dr. E. L. Powell, of First church, Louisville, gave his month-end sermon recently on "Justice for the Jew." This sermon each month is published in the Courier-Journal, a leading daily of that city. Dr. Powell introduced the sermon by speaking of the Leo Frank case in Atlanta. He said: "Be it said to the everlasting credit of America that there has never been one statute in any of its codes discriminating against the Jew, but, on the contrary, there has been always given the widest welcome and the most splendid appreciation of the influence and culture and power of our Jewish fellow-citizens. Possibly we have remembered that if it had not been for a Jew it is altogether probable that Columbus would never have sailed the seas; perhaps we have remembered that the first of that immortal company which sailed with Columbus against the seas—the first of that company who planted his foot on American soil was a Jew. While other Christian nations have put upon their statute books proscriptive and restrictive laws, there has been on the part of America no deviation from the fundamental principles of the Declaration of Independence that all men before God, and in the presence of the law, are created free and equal, and that there are certain inalienable rights which have never been conferred by government, and with which government cannot, therefore, interfere: The right to life and to liberty and to the pursuit of happiness.

Annual Report from Philadelphia, Third.

Third church of Philadelphia has issued its annual report. The total accessions to the church were 131, and there was a net gain of 120. The present enrollment of the Sunday-school is 795. The total disbursements of the church were $7,476.60. Of this $815.37 went for missions and benevolence. T. E. Winter has recently become the pastor of this church and the best of reports are coming from his ministry. There have been thirty accessions since January 1.

Drake University Honors Student Evangelists

For several years President Bell has given a banquet to the ministerial students of Drake university who use their Christmas vacation to hold evangelistic meetings. This year the banquet was held on the evening of March 3, in the Chamber of Commerce rooms in the Shops building, at Des Moines. There were twenty-six banqueters and the president insured long memories to the preachers by having the course of pie and ice cream repeated.

Short talks were made by President Bell and Dean Sherman Kirk, and these were followed by brief reports from the men regarding meetings held. Twenty-four men held meetings with 451 accessions.

Most of the meetings were held where large results were out of the question; they were only a week or ten days long, and there was the distraction of the holiday season everywhere, but every man reported additions from his meetings. Almost all of the meetings were held in the churches for which the students preach, and for several of them it was the first meeting they had ever held. In addition to these direct results of their work, several of the men had other evangelists conducting meetings for them either immediately before or continuing their own meetings, and through this means 84 more additions were made. The total number of additions through the meetings directed by student preachers was 533.

Besides the number of converts secured the reports show profitable results of other kinds: a church reorganized and a young people's society formed, finances insured in several churches for the coming year, a new interest in the standard hymns in preference to cheap church music. Two or three of the men are ready for new pastorates because their churches are now able to support a located pastor. Converts are received every week by the students at their preaching points and it is difficult to distinguish the number due definitely to holiday meetings from those who were received at regular services at that time.

The holiday meetings are one of the features of the ministerial course in Drake university. The men are expected to go out, considerable emphasis is placed upon the matter as the time approaches, and the annual banquet when the evangelists return with their reports is one of the happiest events of the year. Many of those present this month had been present on former occasions, the oldest in point of service reporting that this was his fifth evangelistic banquet.

Convention Hall at Los Angeles

It will interest every reader of The Christian Century to know something of the preparations that are being made for the reception of the General Convention, which will meet in Los Angeles on July 18 to 25, in the new Bible Institute Auditorium, and no other feature is of equal importance with that of the convention hall. With memories of some bygone discomforts, every delegate will hail with delight the prospects of a good auditorium.

Among the great enterprises developed in Los Angeles during the past year is the magnificent new structure of the Bible Institute, built and equipped at an outlay of $1,500,000.

This vast fireproof structure of reinforced concrete, in its entirety, upwards of 650 rooms, and the enormity of its proportions dwarfs every other building in this wonderful, modern, progressive city.

The two dormitories, forming the north and south portions of the structure, are thirteen stories in height; the dome of the great auditorium reaches to the height of ten stories. The auditorium seats 4,200 persons.

The Bible school is in full operation, though work in still in progress on the main auditorium. It is scheduled to be completed for the official opening on April 4, and the promise is that as an assembly place for great religious conventions, the Institute will have few equals in America.

This auditorium, linking together the two thirteen story dormitories, one for men and one for women, is a most imposing feature. The entrance is one of massive dignity. Seven graceful arches at the street line, reaching to the height of three stories of the structure, give access to the vestibule, and five entrances lead into a magnificent foyer 112 feet in length, 84 feet in width, and having a 30 ft. ceiling. Three impressive arches of great height connect the foyer and the auditorium, and at the extremes of the foyer two yet taller arches communicate with long cloisters which lead to the platform without attracting attention from the audience. The two great balconies have stairways leading directly to the street, two of them through the vestibule.

A more ideal plan for expediting the movement of great throngs of people could not be conceived. The heating and ventilating system is the result of the most recent scientific investigation, and the architects give assurance that the acoustics will be as near perfection as it is possible to approach.

Commodious and convenient rooms will afford the very best facilities and assure comfort to the executives and working committees of any great body that may there assemble. In this connection, not to be despised, is the kitchen and dining-room equipment, capable of serving over 600 persons at a single sitting.

In the school, the evangelist, R. A. Torrey, is dean. His co-workers are T. C. Horton (superintendent), J. H. Hunter, J. H. Sammis and others. S. M. B.

"Rum Rule" Considered in Chicago Churches.

Mr. E. J. Davis, a member of the Englewood Christian Church, is the superintendent of the Anti-Saloon League of Chicago. Two weeks ago he addressed the "Current Events Conference" at Memorial Church on "Rum Rule at Springfield." The address and the conference that followed were full of information and suggestion for the enemies of the saloon.

Five Hundred Calls in a Month.

First church, Frankfort, Ky., of which Roger T. Nooe is minister, has set the goal for five hundred calls by the members during the month of March. These calls are to prepare for special services in April. The calls will be made on shut-ins, unidentified Disciples, and on members of the church who have been irregular in attendance.

Retiring Pastor Given a Tribute.

Chas. A. Stevens has closed his work at Edinburg, Ill., and on his last Sunday, Feb. 28, the Methodist and Reformed churches surprised him by dismissing and going to his church in a body. He is beginning some special meetings in Richland country, Wisconsin.

Hiram Evangelistic Meetings.

The evangelistic meetings held at Hiram, O., recently continue to bear fruit. Eight more responded to the gospel invitation at a recent prayer-meeting, this making a total of 39 since the movement began.

Disciple 105 Years Old.

Ira Howland of Hutchinson, Kans., was 105 years old on Washington's birthday, and he claims to have held membership with the Disciples for seventy-five years. He was a native of Virginia and served in two wars, the Mexican and the Civil wars, going through both wars without a scratch. If Abraham Lincoln were living he would be only one year older than Mr. Howland. Mr. Howland is an ardent democrat, but says Lincoln was a good man even if he was a Republican. K. F. Nance, his pastor, has promised to call around the first bright Sunday with his auto and take the centenarian to church, as in the days of his strength he was a most regular attendant.

Kindergarten a Feature.

The Sunday-school of First church, Cedar Rapids, Ia., has made a feature of the kindergarten department. The work has been so well done that the department has in a short time grown from twenty-five children to a hundred and twenty. Much mid-week work is done in behalf of the children to hold their interest.

New School In Southern California.

There has been talk for a long time about founding a school for the training of ministers in southern California, but active steps are now being taken. A committee presented a report to the Los Angeles ministers on February 15, which will now receive consideration by the College Commission of Southern California and the Joint Board of Christian Churches of Los Angeles. The present idea is to found a training school instead of a regular divinity school.

Disciple to Lecture at Yale.

J. C. Archer, who is director of religious education in South Congregational church at Brockton, Mass., but who has been a lifelong Disciple, has been invited to deliver lectures at the School of Religion of Yale University next year. Mr. Archer has a degree from the institution and his call to lecture is a compliment to him which is well deserved. The lectures will deal with India and the Far East.

Pleads for Hell Doctrine.

James Small at a recent service in Hyde Park church, Kansas City, complained of the decline of hell-fire preaching in the modern pulpit. He had taken for his topic, "Is Hell a Visionary Place?" "It has been stated that hell is not consistent with the goodness of God," Mr. Small said. "If the will of the state is carried out in the building of jails and penitentiaries, why should it seem incredible that God should provide a place of punishment? God's will is baffled here, why might it not be baffled beyond the grave? God would prevent murders and all other evils on earth if the people would accept faith in Him. Some refuse and probably will refuse beyond the grave." Mr. Small arraigned ministers of the gospel who have taken up preaching the doctrine of no hell. "Such ministers," he said, "should not retard the efforts being made by others to save persons here on earth."

Preacher's Son Preaches.

Preachers' sons do preach frequently, in spite of widespread impressions to the contrary. Paul H. Stevenson, son of Marion Stevenson, a writer of Sunday-school literature in St. Louis who is also a preacher, is now ministering regularly to the Maplewood church, St. Louis, while he attends medical college, in preparation for larger Christian work.

Frankfort, Ky., to Observe Holy Week.

Roger T. Nooe, pastor of First church, Frankfort, Ky., was recently elected as president of the local ministers' association and one of his first duties will be to arrange for union services in his city celebrating Holy Week, just preceding Easter.

Dedicate at Lowell, Ind.

Lowell, Ind., church dedicated a remodeled building Feb. 28. C. W. Cauble, the state secretary, was there and though only five thousand dollars was needed, $6,524 was secured. The building was crowded at every service all day long. S. O. Landis is the pastor. He had prepared for the day for some weeks in advance, visiting country schoolhouses and preaching, and inviting the country people to the dedication.

Finds Lesson Comments Helpful.

J. C. McArthur, of Salina, Kans., has been examining Sunday-school lesson treatments and he finds that those written by John Ray Ewers, and printed each week in The Christian Century and The Conquest the best for his purpose. He marvels at the amount of help given in small space.

Build a Parsonage.

It is easier to keep a minister when the church has a good parsonage, so the congregation at Lampasas, Tex., decided to promote length of pastorates in that city by erecting a $2,500 parsonage for the use of the minister, D. R. Hardison.

A New Church for Houston, Tex.

Although there are already three churches in Houston, Tex., which is a city of eighty thousand people, O. M. Pennock, city missionary in that city, will organize a new church soon. It will be located in the eastern part of the city and will be known as the East Side church. The church has grown out of a Sunday-school organized several years ago in that section.

Union Meeting Is Followed Up.

Rev. John S. Hamilton held union meetings in Coshocton, O., and the net results of the meetings were 1,470 penitents. It is said that both a Y. M. C. A. and a Y. W. C. A. will result from the meetings. The Disciple church has received 130 new members. J. A. Canby, of Uhrichsville, assisted the church in a ten day follow-up series of meetings which were very helpful. The every-member canvass will be made in this church at an early date.

Young Women Active In Missions.

The C. W. B. M. auxiliary of Norwood church, Cincinnati, is extending mission study among the girls and young women of their congregation. A Circle has been in existence for some time which gives interesting mission programs. An organization, new to the Disciples, has been formed with a still younger group of girls called the Triangle Club. It is made up of the Intermediate girls of the Sunday-school. This younger group has direction from the auxiliary and holds some very interesting meetings.

A Good Annual Report.

The fiscal year of Barberton, O., church, ends on February 28, and this church recently issued its annual report. The number of sermons preached was 148; the special addresses were 10; pastoral visits amounted to 1,800; the pastor conducted 5 funerals and performed 6 wedding ceremonies; the accessions to the church were 126; the net gain in membership was 120. The congregation is so pleased with these results that they have raised the pastor's salary two hundred dollars. A significant feature of the year's work has been the organization of a brotherhood of over 200 men.

Talks On Standard Hymns.

W. E. M. Hackleman is busy in the work of singing evangelist and a part of his service in each congregation where he goes now is to illustrate the standard hymns and tell the people the story of their origin, with the idea of promoting a taste for better music among Disciple churches. He has been engaged to lead the music this year in the state conventions in Indiana, Illinois, Missouri and other states. In the evangelistic meetings at Valparaiso, Ind., he organized and drilled a chorus to sing the cantata, "King in Zion," the libretto of which was written by Jessie Brown Pounds, and the music composed by Dr. J. B. Herbert.

Social Service Bulletin Appears.

The Commission on Social Service and the Rural Church maintained by the American Missionary Society, has issued the first number of a bi-monthly bulletin which will appear regularly hereafter. This commission is composed of J. H. Mohorter, F. E. Lumley, H. H. Peters, O. F. Jordan, and A. W. Taylor, the last named man being secretary of the commission and the first, president. Each bulletin will have one complete article on some specific problem that comes within the province of the commission. Future numbers of the bulletin will contain articles by each member of the commission. Dr. Lumley will write for the next issue on "The Spirit of Social Service." The following issue will contain a work of research by O. F. Jordan on "The Russian Immigrant in America."

Concerning American Missions

J. B. Holmes, A. C. M. S. representative at Galveston, Tex., is bringing order out of chaos in that important Gulf city. A healthy growth is in evidence and the Sunday-school of eighty-five crowds the little building. A new building on a new location is needed.

Frank L. Van Voorhis, for five years superintendent of missions in Wisconsin, has recently resigned and is now located as minister at Billings, Mont. Mr. Van Voorhis' faithful ministry as pastor-at-large in an important state has accomplished much constructive work. Mr. Clark W. Cummings has recently removed from Illinois to Janesville, Wis., where he becomes the Living Link Missionary of the Beatrice, Neb., church under the American Society.

J. B. Pickel, for two years the representative at Lethbridge, an important city in Alberta, has recently resigned.

The hard times make it necessary for the Home board to extend somewhat a policy of conservation. They have arranged in Alabama for the work of the state secretary to be conducted largely from the office and have located S. P. Spiegel with the church at Mobile. He reports splendid audiences and a renewed interest in the work at Mobile and the conditions in the state as developing favorably.

S. L. Jackson, missionary at Daytona, Fla., reports that the new building is nearing completion.

The superintendent in Michigan, J. Frank Green, has been located at Owosso, from which place he will continue to look after the local church and through the week give considerable attention to the state work. Under the State Board churches are being developed at the important centers of Battle Creek, Lansing and Flint.

Grant K. Lewis.

Would Abolish Elders and Deacons.

Frank Waller Allen is securing opinions from leading citizens in Springfield, Ill., about the church and one of these citizens would like to abolish elders and deacons. The excerpt from Mr. Allen's sermon published last week failed to show that Mr. Allen was quoting this citizen instead of expressing his own opinion.

Building a New Church.

Pico Heights congregation, Los Angeles, is building a new edifice. It has been determined that this shall not interfere with the church's missionary service this year. The new building will double the capacity for church work, so far as material equipment goes.

Praises the Newspapers.

B. S. Ferrall, speaking in Central church, Buffalo, recently estimated the religious value of the daily newspaper. He said: "There is scarcely a reform movement that has not been started or fostered by some newspaper. It is also becoming more and more an evangelizing agency. Our best dailies are giving increasing space to church news, religious conventions, peace conferences, evangelistic campaigns and religious educational conferences. The Saturday issues present entire pages dedicated to the interests of the church, while the Monday papers report many pulpit utterances of the Lord's day. The space freely given to such noted evangelists as Sunday, Biederwolf, Scoville and Chapman could not be bought by the average business firms of our city, so great an amount does it represent. Once or twice a week the pulpit reaches a few score or hundreds with its message, while the newspaper is the daily preacher to millions seven days in the week, none being too poor to have access to its columns."

Scoville Holds Successful Union Meeting.

The Scoville Union meetings in Akron, O., are proving successful. There have been a total of 4,667 penitents during the twenty-five days and on March 14 there were 560 in the one day alone. There are twelve members of the team. The special meetings will close on March 28 and Mr. Scoville and his party will go to Clinton, Ia. Mrs. Scoville has been very successful in her work for girls and women.

Holds Theater Meetings.

E. W. Allen, pastor at Auburn, N. Y., has rented the local theater and preaches to great crowds every Sunday night. The great auditorium is filled each week. He has received 44 into the church since the first of the year.

California Pastor Dies.

Grant Overholtzer, pastor at Gilroy, Cal., died recently. He had been at Gilroy only a year but was already greatly beloved in the community and had built up the church. He was a California man by birth and when he decided to preach, he went to Tennessee and attended the Johnson Bible College. He has been pastor at Winters, Saratoga and Gilroy, all in California.

Z. T. Sweeney Now Rural Parson.

Z. T. Sweeney, who was until recently pastor of Lenox Avenue church, New York City, has returned to his home at Columbus, Ind., and he has been called by two rural congregations to preach for them until they can secure a located minister. These congregations are Elizabethtown and New Hope.

* * *

PENSIONS OF AGED MINISTERS CUT.

In February the receipts for Ministerial Relief took an upward turn again and showed an increase of over $800 above February, 1914. But the total for the five months to date is still $3,740 short of the same period last year and the Board felt compelled to make a reduction of 20 per cent in March payments.

This means that those who have been receiving $30 get $24, that $12 goes where $15 went before and $8 instead of $10. The actual suffering this will entail among our veterans is beyond computation. It is all the deeper blot on our honor since not one of these heroes has uttered a word of complaint on receipt of the reduced allowance!

There were 437 churches, 151 individuals and 109 Bible schools whose prompt remittances have made it possible to pay any pensions at all this year. Other payments will come from many of these and from as many more whose loyalty last year is a pledge that they will still be true to their fathers in the faith. Seven new names have just been added to the pension roll, making it number one hundred twenty-two.

W. R. Warren,
Sec'y, Board of Ministerial Relief.

Chicago Sunday Schools in Greatest Meeting

Over two hundred of the Sunday-school leaders of the Chicago churches gathered at Jackson Boulevard church on the evening of March 8, for a dinner and a program of speeches and conferences. A large wall chart showed what schools had made the largest gains over their February average last year. The colored Sunday-school on Armour avenue led the whole list, while Monroe street held second place and Austin was third. Only four schools in the whole list showed a loss this year over last, though last year conditions were supposed to be improved on account of the "Go-to-Church Sunday" movement.

O. A. Rosboro, president of the Sunday-school organization, was toastmaster for the evening and he introduced Clarence L. Depew, the state superintedent of Bible school work. Mr. Depew announced that more than two-thirds of the divinity men in Drake university this year are majoring in religious education, which fact he regarded as of great significance to the Sunday-school.

After the conferences, representing the various departments of the Sunday-school, Myron C. Settle, of Gary, Indiana, was introduced. Mr. Settle provides mid-week religious instruction to the children of the public school and is supported by the Sunday-school department of the American Christian Missionary Society. He said he visited the Sunday-school forces of many large cities but found the personnel in Chicago second to none of the large cities where the Disciples of Christ are at work. He criticised Chicago for being satisfied with being fifth or sixth in the matter of attendance among the great cities of the country and suggested that the slogan should be adopted of five thousand in the Sunday-school instead of three thousand.

An article by Mr. Settle concerning the remarkable work being done at Gary will appear in The Christian Century soon.

This Sunday-school meeting proved to be the greatest ever held in the history of the Chicago Sunday-school forces and all went home to reflect upon the revolutionary utterances which had been given forth with such sweetness and constructive power.

A new spirit has taken hold of the Sunday-school work in Chicago, and he is blind who cannot see a future here rich in abiding results. A very significant fact at the Jackson Boulevard meeting was that each of the conferences closed with a season of thoughtful and earnest prayers of reconsecration.

Transylvania U. and College of the Bible

Professor A. W. Fortune of The College of the Bible is conducting a very successful revival at Broadway church, Lexington Ky. No minister who has come to Lexington in recent years has attained a more secure place in the affections of the people of the city than Professor Fortune. He is assisted by E. A. Osborne, minister of Rome, Ga., church, who is conducting the music in a most satisfactory manner.

The Y. M. C. A. and the Y. W. C. A. recently elected officers for the year. These associations are doing much for the spiritual development of the student body.

Professor H. L. Calhoun is giving a well attended and much appreciated series of lectures at the city Y. M. C. A., covering historical and geographical aspects of the Bible. Professor Calhoun recently made a tour of Egypt, the Holy Land, and the Mediterranean countries.

Transylvania is preparing to have a reunion of all her old students who are now teaching in the schools of Kentucky at the next meeting of the Kentucky Educational Association in Louisville, April 21-24. Headquarters will be opened in the Watterson Hotel and a dinner will be given on Thursday evening, at 5:30 o'clock. Supt. T. A. Houston, of Shelbyville, is in charge of the arrangements.

Transylvania and The College of the Bible will be represented on the programs of the eighteen district conventions, beginning at Stanton on April 2. President Crossfield will attend most of these conventions and, in addition to delivering an address, will conduct a conference with the members of the Life Committees attending.

President Crossfield has accepted a number of invitations for commencement addresses, and will be kept busy during the month of May attending the closing exercises of Kentucky high schools and colleges.

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Canton, Mo., B. G. Reavis, evangelist; continuing.

Scottville, Ill., V. T. Wood, evangelist; 77 accessions; closed.

Camp Point, Ill., G. W. Wise, pastor; W. T. Brooks, evangelist; 40 accessions; closed.

Toledo, O., East; George C. Neil, pastor and evangelist; 14 accessions; closed.

Long Beach, Cal., James N. Crutcher, evangelist; Mrs. Princess Long, singer; 81 accessions; closed.

Russellville, Ill., T. A Lindenmeyer, evangelist; 28 accessions; closed.

Browning, Ill., J. N. Cloe, evangelist; closed.

Monticello, Ill., C. V. Hall, pastor; J. A. Barnett, evangelist; continuing.

Niles, O., Allan T. Gordon, pastor and evangelist; 60 accessions; closed.

Kendallville, Ind., W. D. Trumbull, pastor; Wilhite evangelistic company; 112 accessions; closed.

CALLS.

James N. Crutcher, to Salt Lake City, Utah. No decision.

C. G. Cantrell, from West Lebanon, Ind., to Literberry, Ill.

James N. Baker, to Ludlow, Ill.

S. W. Crabtree, from Georgetown, O., to Mackinaw, Ill.

L. M. Milliken, from Detroit, Ill., to Drakesville,.

Joseph Severance, to Elizabethtown, Ky.

R. N. Simpson, from Harrodsburg, Ky., to Tulsa, Okla.

D. F. Cross, to Langdon, Kans.

RESIGNATIONS.

J. J. Ruppert, Dallas City, Ill.

W. J. Gillmore, Mayville, Mo.

Fountaintown, Ind., Ernest Addison, pastor; G. I. Hoover, evangelist; 17 accessions; closed.

North Yakima, Wash., W. F. Turner, pastor; I. N. McCash, evangelist; 84 accessions; closed.

Council Bluffs, Ia., Edgar Price, pastor and evangelist; 67 accessions; continuing.

Ashland, O., A. B. Robertson, pastor and evangelist; G. M. Rockey, singer; 34 accessions; closed.

Portland, Ore., Rodney ave., O. P. Burris, pastor and evangelist; continuing.

Abilene, Tex., D. R. Schultz, pastor and evangelist; closed.

Maryville, Mo., Chas. A. Finch, evangelist; continuing.

DEDICATIONS.

Bluffton, Ind., Six Mile, Feb. 7.

Roy A. Miller, Rock Falls, Ill.

Church Young People Study Birds.

Seventh church, Indianapolis, is encouraging its young people to study birds this spring and Mrs. Etta S. Wilson, field secretary of the Indiana Audubon Society, and a resident of North Indianapolis, will conduct a department in the Christian Visitor, the neighborhood paper which is published under the auspices of the local church. The robins have already appeared in Indianapolis and there was a race among the children to report the first one. The different birds and their habits will be treated in the articles.

Eight Years of Parish Paper

First church of Lincoln, Neb., has published a weekly parish paper for eight years and the files of the paper have been preserved. The paper has a paid circulation outside the city of 135 copies and these go from coast to coast, and from the Mexican border to the northern boundaries of the country. Most of the removals have gone westward, however, and on the Pacific coast is to be found the greatest part of this nonresident constitutency of the paper.

President Todd Visits.

President E. M. Todd of Canton College, visited at Liberty, Mo., recently where Graham Frank is pastor. "There are over a hundred colleges in Missouri, but only seven of them are accredited schools," he said. "The Disciples have six educational institutions in the state and not a one of them is standardized. Unless these institutions standardize immediately, they will pass."

Out of Debt in a Year.

First church, Lincoln, Neb., will be out of debt in a year if the present plans do not miscarry. Most of the money is already pledged to meet the total indebtedness of $2,100. The remainder of the money is being raised by popular subscription, and will be paid in the next twelve months. The church has struggled for a long time with this burden and it feels good to have this prospect of early relief from the "white elephant."

Good Report for Rural Church.

The best report in years, is the way they talk about it at Fertile, Ia. C. F. Schmidt is pastor. Forty-four cottage prayer-meetings were conducted. The missionary offerings have totaled $130. The local expenses were $1,093.

Hiram College Wins Debates.

Hiram college has some good debaters in its student body this year. The team won from Heidelberg college and also from Baldwin-Wallace. The latter victory was by a unanimous decision.

Fresno (Cal.) First Church Dedication

Sunday, Feb. 28, 1915, was ushered in throughout central California with clouds and fog which developed into a heavy downpour of rain about 8 o'clock a. m., and continued almost all day. Yet the day was without question one of the brightest for many years to the Disciples of Christ throughout the territory and especially to those living in the city of Fresno; for it was the Lord's day set apart for occupancy of their new home, by the ministers and congregation of Fresno First church.

In the nearly three years that have elapsed since the coming of Dr. and Mrs. H. O. Breeden to the First church the work has grown amazingly; and yet, there was nothing sensational in its growth or in the teaching and leadership.

At the opening service which was held at eleven o'clock, the building, which with the galleries can be made to accommodate 1,200 people, was packed. Dr. Breeden preached the opening sermon on "The Lost Beatitude." At the evening service the gifted and efficient associate minister, Roy O. Youtz, preached on "The Worth of Power." The great attraction at the evening service was the boys' choir of eighty members.

During the ensuing week the following program was carried out:

Monday Night: History and Reminiscense. Address: R. L. McHatton, Fruitvale. Address: Ellis Purlee, State Missionary Secretary. Pictures illustrating pioneer days in the Church of Christ in California.

Tuesday Night: Young People's Night. Address: T. J. O'Connor, Singer. Address: Shirley R. Shaw, Red Bluff.

Wednesday Night: Temperance. Address: W. E. Babbitt, Woodland. Address: Thos. E. Boyer, Richmond.

Thursday Night: Brotherhood Night. Address: Geo. W. Brewster, Jr., San Jose.

Friday Night: Religious Education. Address: Prof. Willis A. Parker, Pomona. Address: D. A. Russell, San Francisco.

An interesting feature on this evening was the ordination of Shirley R. Shaw, former associate pastor of Fresno First church and now pastor of the Red Bluff church. Dr. Breeden officiated in the ordination and E. B. Ware, editor of the "Christian Church News," offered prayer and Prof. W. A. Parker and the present associate pastor of First church, of Fresno, Roy O. Youtz, assisted.

The California North Christian Ministers' Institute was held on Wednesday and Thursday, forenoon and afternoon. This brought about forty ministers and many remained until Saturday, Mar. 6th.

The principal entrance to the new Fresno building is through a circular colonnade, porch and vestibule at the corner. Between this entrance and another on the other front corner are the large organ and choir alcove, pulpit and baptistry. The baptistry is of marble and open. At the rear end of the sanctuary and leading directly to the Sunday-school department are two other entrances, one on either side.

On the roof back of the great dome is a roof arbor with an area of 2,800 square feet and a seating capacity of 500. It is intended for social and other church gatherings during the warm weather. The roof garden has been carefully planned for safety as well as convenience.

In every particular this great church is splendidly equipped. An interesting feature of the equipment is a moving picture machine which can be used either in the sanctuary or the Sunday-school department.

On Sunday, March 7, the dedication took place. The church was packed. Dr. H. O. Breeden conducted the service assisted by the associate minister, Roy O. Youtz. E. B. Ware delivered the address and Mrs. Shirley R. Shaw sang a solo. In cash and subscriptions the $26,000 to be provided for was nearly all raised the week before the dedication; so the $85,000 building was practically without financial incumbrance when dedicated.

At 3 p. m. there was a "fellowship" service in which many pastors of the city took part, among the number being Bishop Sanford of the Protestant Episcopal church. Letters of greeting and congratulation from former pastors were read and Pastor J. W. Webb of Modesto in a happy address represented the California North ministers.

The evening service was a musical festival in which 150 members took part led by Director John Henry Lyons. The church on this occasion was made to accommodate 1,500 or more, but many had to stand to make room for the great crowd. Yet hundreds were turned away.

Dr. Harvey Hugo Guy, of Pacific Theological Seminary, an old friend of Dr. Breeden, delivered the closing address on "Universal Aspects of Religion." It was generally considered to be the greatest address of the week, but Dr. Guy could not help being at his best on an occasion so spiritually inspiring. T. J. O'Connor.

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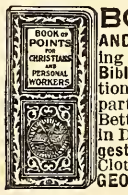

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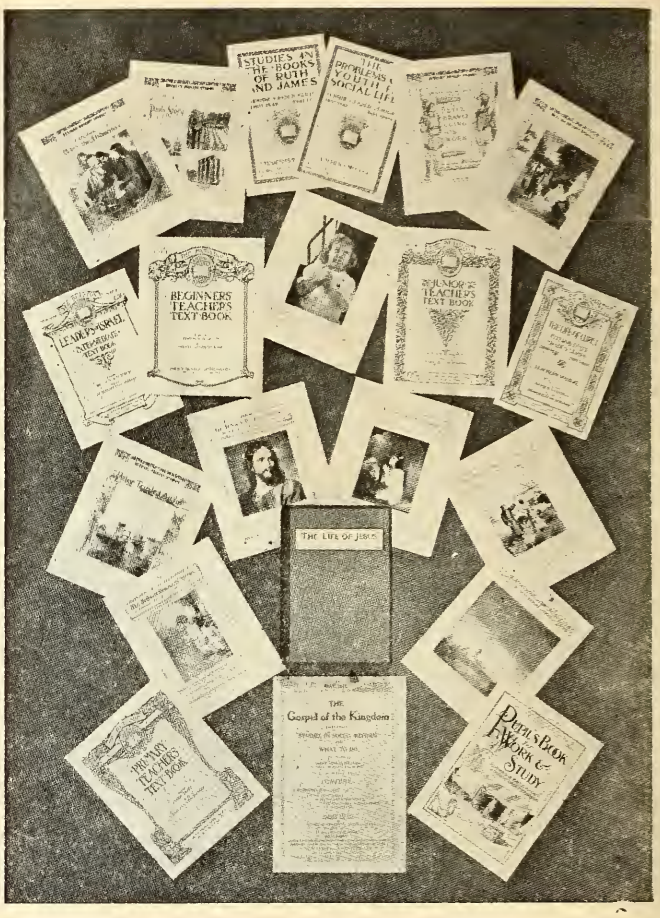
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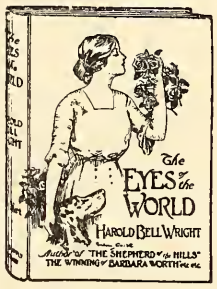

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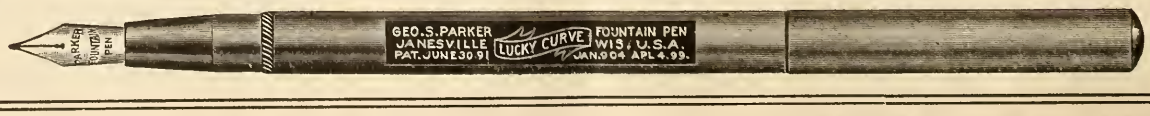

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CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

God's Experiment in Christian Union

AFTER all, God works in very much the same way that man works. By the method of experimentation he brings to pass the good things he purposes for his children. "Try, try again," is not child's motto merely, but that of the great God.

If he fails in one of his chosen vessels he chooses another.

In the reuniting of his broken and scattered Church he has worked by many methods. The intractible material would not hold together by the principle of authority, nor the principle of orders, nor the principle of creedal agreement.

So at the beginning of the nineteenth century God began a long-time experiment in Christian union through the principle of liberty in opinion, unity in faith and love in all things.

He gathered a people together who made it their business to advocate union and to practice it on this basis. The Christian world did not listen to their advocacy with over-much respect. Its sectarian interests blinded its eyes to the sin of division and it waived off the question with indfference.

Meanwhile other factors have made the problems of Christian union no longer academic. It has become conscious to the whole Church of God, and is the most urgent and immediate practical question the Church is today facing.

The denominations have been laying aside their creeds. They have been cultivating a spirit of fellowship and co-operation across sectarian lines. They have organized what they call a Federation of Churches—a scheme to co-operate yet further and on a larger scale. But already this federation scheme is felt to be inadequate and temporary. Its promoters see that only real union will satisfy the demands of the Christian ideal and meet the needs of the world.

The bass note underlying the harmony of present day religious fellowship is union, not merely federation.

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In view of this pronounced movement toward unity, manifested at many other points which need not here be mentioned, how significant becomes the century of history recently completed by the Disciples of Christ! While the Spirit of God has been wooing the broken and divided Church to desire unity, the same Spirit has been carrying on an experiment in the method by which this unity may become organic and enduring.

We, the Disciples of Christ, are God's experiment in Christian union!

We have greatly emphasized our plea, our advocacy, of union. But we have ever been in danger of forgetting that we are not only the advocate but the illustration of union.

It is ours to preach union with trumpet voice, but it is our chief duty to practice it with meekness and love, assured that the still, small voice of our example will carry further than the storm and earthquake of our advocacy.

There are many voices shouting union.

From the mission field a shout goes up, "Get together!"

The modern consolidating of business enterprise suggests vividly to the churches the advantages of getting together.

Every consideration of prudence and economy in housing and manning the church argues for union.

The grim necessity of self-preservation often compels churches to unite.

Education is carrying thinking men away from the problems over which the Church split itself in former days, and urging new problems requiring a new spirit for their solution—a spirit of inquiry and toleration.

Evangelism demands unity.

The sense of helplessness to cope with the vast problem of our cities makes each denomination lean back for re-inforcement upon its neighbor.

Sin is in league. Christ must not be divided.

Rome is united under authority, and never so aggressive as today.

The free Church of Jesus Christ must be one in its liberty or the religion of democracy shall fail.

Our voice, that of the Disciples of Christ, has been but one of many voices shouting for the union of God's scattered people. But our voice has not been heeded as have some others.

As a people we have not yet been taken seriously in this our plea. Evidently we were not raised up merely to plead for union, God having provided many other advocates. But he has reserved for us a far more difficult and important service. Perhaps our hour has not yet come.

Or has it not just now struck?

This, it would seem, is the purpose God has all along had with the Disciples of Christ: that they might be an organized and convincing illustration of Christian union.

Not advocates simply, but an example—this is indispensable in consummating Christian union. Christian men admit the un-Christian and costly character of divisions. They say, "Certainly we should unite if it is possible; but how is it possible? Who will show us the way? So long as men differ are not divisions necessary? Is there any basis upon which we can unite?

Now behold the stratagem of God!

While leading his people by his Spirit to hate divisions and to seek union, he has been all along preparing a brotherhood which should illustrate in its temper and practice the kind of unity that he proposes for his Church. So that when men ask, How can it be done?—God's answer is simply to point to his experiment. If he is able to show the world an illustration of a union that has already been consummated, on a basis broad enough to embrace all Christian men of widely divergent tempers and beliefs, and actually embracing them, and enduring through a period long enough to guarantee the adequacy of its principle of unity against the shifting vicissitudes of time—if God is able to exhibit such an illustration to the inquiring Church, sectarianism must stand speechless and without excuse.

* * *

We are God's experiment! For one hundred years he has been moulding us. Through crises searching and testing we have come. Men have said the experiment would fail. You cannot keep a brotherhood together without external authority, or a fixed creed, or a common ritual, they have asserted.

How proudly have we pointed to our history! What storms have we weathered! The civil war, a rock of further division to the denominations, how firmly held our bond of unity through that fierce and fratricidal strife!

But for the past two decades our body has been shivered through with divisive passions.

Such words as "excommunication," "split," "heretic," "not of us," "disloyal," have become familiar to our ears. Accustomed to a hard and aggressive disputatiousness with our religious neighbors, some have become equally contentious over men and movements within the brotherhood itself.

Is not the thought that God has staked so much upon his experiment with us potent enough to calm our hearts while we consider well what we are doing?

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These are days when God is coming into his laboratory to examine his experiment for the last time. Shall he find us living in peace together? Shall he find us practicing sectarian exclusiveness or living in a truly catholic fellowship?

Our hearts feel that the theory of the experiment has all along been valid, that unity is possible upon the basis of such ideals as ours. If, then, the experiment fails, what does it mean but that we have introduced into the experiment some foreign and hostile factors?

But we must not fail! We must not let God fail in us!

Every loyal soul among us must in these delicate and difficult days set his purpose with determination to keep the terms of the experiment true to the theory of the experiment—that is to say, to keep the Disciples of Christ truly and unambiguously a Christian union people.

We must make it clear to our hearts that we are not simply advocating unity and promising to practice it when others do, but we are set for the practice of it here and now, so that God may offer us as a model to his sadly divided Church.

Does this statement of God's purpose with us sound ironical in the light of our faltering and wayward history and our present distraught condition?

A Visit to China's Mission Field

BY DR. VACHEL T. AND CATHARINE F. LINDSAY.

Dr. and Mrs. Lindsay recently returned from a six-months' trip in the Orient, having been drawn thither by their deep interest in mission work in general, together with a parental desire to visit their daughter, Mrs. Olive Wakefield, wife of Dr. Paul Wakefield, who is in charge of the mission hospital at Lu Chow-fu. Their visit was timed so as to attend the notable conference of missionaries at Kuling, of which Mr. Sherwood Eddy was the master spirit. In a second article they will tell of this conference and in a third they will give their observations of our mission station at Lu Chow-fu. Mrs. Lindsay is the mother of the Missionary Social Union idea and founder, more than twenty years ago, of the first local union of missionary workers representing all denominations in her city of Springfield, Ill. This local union is stronger today than ever before. Mrs. Lindsay has been its president from the start. Hardly a week in the year passes without from one to a half-dozen missionary groups assembling in her home for mission study. Her grasp on missionary facts—historic, social and administrative—is surpassed by but few. In all the radiations of her missionary enthusiasm and instruction Dr. Lindsay has had his substantial and inspiring share.

Dr. Vachel T. and Catharine F. Lindsay

IF THOSE of our friends who are not familiar with the geography of China will look on the map of Asia, they will find that great country divided near the center, east and west, by the Yangtse river. This river is to China what the Mississippi is to the United States. Near the mouth on the south side you will find the city of Shanghai, the chief seaport of that part of the Pacific. It would take a long letter to describe this cosmopolitan city. It is quite modern, and has been under British influence since it became the most important of the five Treaty Ports granted to foreign trade by the Treaty of Nanking in 1842.

From Shanghai there are several lines of steamers that go regularly up the river five days to Hankow, and some as far as Ichang. These are large, well equipped, and in every way as comfortable as ocean liners. On one of these boats we went up the river three days, about five hundred miles, past the old educational center and former capital, Nanking—to which we returned later and spent a week—past several large cities of historical interest, and landed at Kiukiang, an important river port, on the south side of the Yangtse.

A MOUNTAIN EXPEDITION.

From Kiukiang we were carried in chairs up the mountain which rises a little south of the city. The distance up to Kuling, the summer home of the missionaries of the Yangtse valley, is fifteen miles. It took about four hours to make the journey. We have had many interesting mountain climbs in the Alps, Appennines, Tyrol, and have spent months in exploring the Rockies, but no mountain expedition was ever so novel and fascinating as this journey from Kiukiang up to Kuling. Our swinging chairs were each carried by four Chinamen, resting bamboo poles on their shoulders. It seemed cruel that men should thus do the work of beasts of burden, but there was no other way possible to us. We were assured that these chairmen make higher wages and are less fatigued than in any other employment open to them. Dr. Wakefield warned our chairmen to hurry past the Half-way House, as he had been advised that another company of chairmen were waiting there to take their jobs away from them.

This was the seventeenth of June. There had been heavy rains on the previous day, but the sky was clear and the heat not oppressive. The valley from the city to the foot of the mountain was in as close cultivation as a vegetable garden in the suburbs of Chicago. The tiny fields enclosed by dykes were filled with growing rice, wheat, beans, a variety of calla-lilies and several kinds of vegetables that we had not seen before. The rice resembled young wheat, but grew in little clusters planted about four inches apart, several stalks springing from one root. During the last part of August it becomes yellow, its heads droop and it appears much like wheat when ripe.

The rice fields must needs be level to hold the water in which the plants grow, so this necessitates that the dykes be of varying heights according to the natural inclination of the ground, some not more than two feet high, others as much as five or six feet. On nearly all these dykes are planted beans of many varieties, on one side of the very narrow pathway. On the high ground, where the water is not so easily supplied, the little fields were filled with a species of calla-lily, the root of which is used for food and considered a delicacy. Still higher up we found wheat, and occasionally Indian corn, of a small variety. The climate is not suitable for our corn, and it is only used for roasting-ears.

We had forgotten our pictures of Chinese dress and were surprised that the dress of the women was so much like that of our men, consisting of long, narrow trousers and a short, loose slip very much like a man's shirt, outside the trousers. The men who are in the dress of leisure wear long robes extending to the ankle, but those who were at work were clad in short trousers, sandals, and sometimes a sleeveless, neckless shirt.

CHINESE FARMS.

The women whom we saw at work were not carrying heavy burdens. We have often seen women in Germany pulling carts, in company with dogs and donkeys, or carrying immense baskets filled with heavy vegetables on their backs. Many of them have habitually borne such heavy burdens that their backs are permanently

Plowing on a Chinese Farm

bent and they can only walk in a stooped position. Not so in China. We saw no woman engaged in the heavier kinds of labor. The men carry on bamboo poles swung over their shoulders all the materials for building houses—timber, stone, or sand; everything, in short, that we would haul in wagons. Every article used by the people of Kuling is carried up the mountains in this manner.

The crude little plow the men were using was pulled by a water-buffalo, an animal about the color of a Jersey cow, a little larger, and decorated with very long, curved horns. This animal does the work of the horse in America.

THE FLOWERS OF CHINA.

The path is often very narrow, overlooking deep precipices, and in one place ascending a thousand steps cut in rock.

We were greatly interested in the low trees and the wild flowers. At a distance the mountains looked very like the Rockies—dark pines and long lines of light green resembling the quaking aspen which on near view showed the very graceful bamboo, a richer shade of color, a little more yellow than the bluish olive green of the aspen. The wild flowers were very interesting. A great abundance of lilies, daisies, two varieties of spirea, such as we buy at Easter at one dollar a pot, in full bloom all over the hills; many kinds of yellow flowers, beautiful vines with rich foliage, mimosa trees, similar in leaf to wild locust and covered with sheets of wild flowers. A little later in the season there was an abundance of white hydrangea, fairy lilies of rich pink, violet colored platycodon, and fields of such tall, sweet, white lilies as we buy at Easter, only much larger and handsomer. Many of the finest flowers of our green-houses we saw growing wild as we climbed the mountains to Kuling. As we neared the town and came into a well traveled and wider road, we recognized our familiar neighbors at home, dandelion and plantain leaves, marks of Christian civilization.

We need not tell how we felt as we finally saw the stone cottages peeping out among the tall trees, and Dr. Wakefield said, "There is Kuling!"

We passed through a gap in the mountain, then emerged into a long street of native Chinese houses, then into an open, where we entered such a town as one might expect to find in the mountains of America. There was a store, a postoffice, a grocery, many stone cottages, in irregularly laid out park-like yards, with trees and flowers, paths winding everywhere, no roads, no horses. Our chairmen soon turned up a little lane marked by a signboard "Montreal Road," and a small boy and girl came running and yelling "Gokie! Gokie!" and "Baba! Baba!"—their baby names for grandpa and grandma.

They had left us September 27, 1910.

We started May 11, arrived June 17, five weeks and three days on the road.

Common Sense and Marriage

Some Reflections and Observations for the Especial Attention of Parents.

BY FRANK WALLER ALLEN.

"DEARLY beloved, we are gathered here, in the sight of God and in the face of this company, to join together this man and this woman in holy matrimony; which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and His church; which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. . . ."

This is the opening sentence of the marriage service of the Protestant Episcopal Church. For strength, beauty and fitness it is unequalled in the English tongue. Here is created an atmosphere of sacredness in which a new social relationship about to be entered into is approved and instituted of the Father, the Elder Brother and the Church; it is to be honored by all, and never to be assumed lightly, inconsiderately, unpreparedly; but "reverently, discreetly, advisedly, soberly."

PRACTICAL EQUIPMENT OF IDEAS NEEDED.

It is well to impress such "lessons" upon the minds of passionate youth when they come to be married; yet, too frequently it is given to mistrained, miseducated pairs, whose self-centeredness, plus ignorance about the less romantic elemental facts of life, makes "reverently, discreetly, advisedly, soberly" meaningless terms. We carelessly misfit our boys and girls for mating. It is true that there are adjustments and facts about life that the experience of married life itself alone can work out, but there are likewise many things by way of practical equipment that we could give them that would make for happiness and change the face of divorce courts.

The trouble has been in girls being prepared to be sweethearts, instead of wives; of the boys being taught—more frequently by example than by precept—that the home obligation is less exacting than the commercial. How long will women persist in the illusion that romantic love, which may be very much in its place at seventeen and twenty, must be the heart's bread for the entire meal of life? We know that the love which sustains and makes holy the life-long experience of husband and wife is made of finer, sterner, gentler stuff than the rose-colored dreams and palpitations of our April years.

IS MARRIAGE A GAMBLE?

Youth has the right to know the truth about life. To the romance, the glamor, the sweet-scented atmosphere of April years, should be added the knowledge of the sterner virtues, the more exacting tasks, the less romantic but more sacred obligations of actual living. Rich and poor, cultured and illiterate alike, must meet the facts of birth, death, human weakness manifested in greed, lust and other forms of selfishness. To turn loose a boy and girl, who know nothing of life save its poetry and its fancy, into a world from which genuine beauty and happiness may only be had through work, discipline, service and truth, is to do them an irreparable injustice.

Truth may be less colorful and adventurous, but it is certainly more peaceful and abiding than fancy. The realities of elemental life are likely at first to appear ugly, even vicious, to one who knows only of the rose-bud world of ignorant youth. This period of molting, illusion and romance is dangerous. Its dangers have given credence to that saying that marriage is a gamble. There is no reason why marriage should be a hazard, except from its economic side. There is but one reason why this social relationship should not be entered with confidence as to its fortunate outcome: that is, our failure to prepare ourselves to become fathers and mothers, husbands and wives, as well as for other conditions of life. When a girl comes out of her finishing school she knows she is equal to the occasion of meeting every requirement from her debut to the altar. Why shouldn't she be equally as assured, through preparation, that she can cope with the holier associations of later life: her household economy, her first child, the making of a home?

WHEN SHOULD A MAN MARRY?

A man should never marry unless he is reasonably sure that he can make a living. Incompetency, poverty, bad management are responsible for much friction in the newly-made family. While every one realizes that to make a living, to make a living, to make a living is not living at all; yet to be able to do all the things that make life worth while, we must first make a livelihood. Even romantic love has an appetite for bread and cheese, olives and pickles! The roses will not blanket us in winter, and the dear white moonlit nights of June will not keep out November rains. While love does not live by bread alone, and while bread may get along without love, love cannot get far without bread. Love must be fed bread plus.

A ROCK OF MATRIMONIAL SHIPWRECK.

A girl should not marry who is not competent to manage the domestic affairs of her house. She should know how to buy, how to cook, sew and make the home clean, wholesome and inviting. A husband's ability to earn a reasonable living may be undermined by a wife's extravagance or her incompetence. Here is a rock on which many matrimonial ships have been wrecked. Debt again looms wickedly and misery surely follows. It must be remembered that more than 90 percent of the marriages made in the United States are among the middle and lower classes: the farmer, the small business man and the laborer. Frequently with them it is but a step from reasonable security to poverty. With the most of them financial embarrassment would follow three months'—or even one month's lack of wage earning employment. Again, many do not get a living wage throughout the year.

All of this is vital to the point that matrimony looks towards the family, the welfare of which makes or unmakes a people. The welfare of the family depends upon economic security, fidelity, children and an unselfish acceptance of the obligations of parentage. It shouldn't be a haphazard, hit-and-miss union, formed from the impulsive urge of romantic love alone, or the "holy" sale of the woman for a "home." A part of education—the training for fitness in coping with the tasks and obligations of life—should be devoted to preparing girls to be competent wives and mothers, boys to be fit husbands and fathers.

Not to do so is to wrong them and to wrong the nation.

Silver Linings to the Clouds of War

What Some of the World's Leaders of Thought Say About the Possibility of Certain Compensations for the Ravages of the Present Conflict.

From the London Morning Post:

"The war opens out a vast field of usefulness for the Christian Church; as it reminds people of death, so it reminds them of faith; as it destroys their wealth, so it suggests to them spiritual consolations; as it teaches them the folly of sloth and self-indulgence, so it instructs them in the deeper purposes and meanings of life. Therefore war and faith go commonly hand in hand; and war teaches mankind what childbirth teaches women. The spiritual field is plowed and harrowed by such terrible events, and the seed which the Church sows should fall upon prepared ground. And if the Church uses the opportunity well, and scorns all comfortable doctrine, not confusing safety with virtue or war with evil, it should reap a great spiritual harvest."

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From the London Christian Commonwealth.

"Men have tried to conduct civilization without Christ. Men have tried to get on without his church. They have neglected its claims and ignored its appeals, turned aside from its worship and sacraments; they have desecrated its Sundays, they have sought their pleasure in sensuous comforts and enjoyments, placed their safety in riches and markets, their peace in reliance on the world's strength, and then, when their falsely founded and fraudulently built House of Life has toppled about their ears, they have the amazing effrontery to put the blame on the very religion they have despised and scorned. They attribute their insolvency to the true gold which they have kicked aside and condemned in order to hoard its glittering counterfeit. Surely there never was a more striking instance of the tendency of men to wreak their resentment on the thing they have wronged and injured. Having tried everything except Christianity, they proclaim the failure of the very faith that would have saved and redeemed them. What we find proved up to the hilt is the colossal failure of materialism and its abundant secularities. What we find established is the inexorable success of the Christianity which materialism has denied. If anything can ever convince the world of the triumphant power of Christianity, if anything can avail to vindicate our faith in the eyes of the nations it is the recurring, unfailing, inevitable collapse of every Christless civilization."

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Rev W. S. Rainsford in the New York Times:

"Behind the awful turmoil of struggling, strangling millions the Kaisers and the Czars, the Chancellors and Generals are calling on God to help them strangle and kill. What sort of god are they calling on? The merely national god, the tribal god, the god that favors one man as against another, the god that loves his Jacobs and hates his Esaus, a god as unlike the God and Father of all as Juggernaut is unlike Jesus?

"Men are beginning to tire of such a god today. After this war they will loath him. . .

"In the nations of men, in all the nations, unorganized Serbs or highly organized Germans, there are unimagined, undreamed-of springs of unselfishness and of valor but waiting the call of a great emotion, the supreme call of self-sacrifice. Reverently be it spoken, the very same call that led Jesus to the cross.

"We have had it dinned into our ears by essayists, learned professors, and the clergy that our age was given over to materialism, and that the modern man's god, whether he carried a dinner pail or hired a French cook, was his belly.

"We know better now. It is before all preceding ages an idealistic age.

"Jesus said, 'Man can not live by bread alone,' and because this is mysteriously, eternally true, and only because it is true, the nations are steadily trooping forth today, old men and boys, nobles and common born, rich men forsaking their riches, and poor men braving deeper poverty. And what for?

"Just to give the best they have to the best they know.

"If that is not religion, then Jesus was deluded, and the wisest and greatest of all races and of all religions were deluded, too. Self-sacrifice may be and sometimes has been misdirected; if so it will fail of its immediate purpose, but it is the root and source of all lasting religion, and so long as it can control the life of men, even in times of crisis, that life cannot fail to be in its essence religious. Today self-sacrifice is the religion of the embattled world."

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From the Philadelphia North American:

"France seems to be finding her lost faith. So deep is the mood of religion among the people, and so shining has been the service of the priests and monks, both in the ranks and in relief work, that it is freely predicted that a return of the old relation between Church and State is possible.

"Belgium's quickened religious fervor is most easily explicable of all; for adversity ever turns men to God. Germany, whose church congregations had been depleted by what orthodox folk call 'rationalism,' is turning again to the simple devotion of its fathers. Russia is sure that this is a 'holy war' and that it will result in the sacred consummation of the return of the cross to the Mosque of St. Sophia in Constantinople. The religious fervor of the Russian soldiers is remarked by all observers.

"In this country many persons are declaring that the world-war presages the return of Christ to earth. Everywhere a deepening of religious interest is reported. Revivals have not had such vogue or success for many years.

"'Billy' Sunday, the baseball evangelist, who opened a ten weeks' series of meetings in Philadelphia, in January, the largest evangelistic project America has known for a generation, is the center of surprising national interest. It is being said by many observing persons that this attempt to awaken cities of the first magnitude is providentially timed, because the war has sobered the thinking of all classes of people.

"In America the churches have shown quick and beautiful sympathy with the victims of war. If 'to visit the widows and fatherless in their affliction' is, as St. James declares, 'pure religion and undefiled,' then America has been undergoing a great religious experience.

"Christians, as well as Jews, have been deeply stirred by the suffering of the inhabitants of the holy land, and especially the Zionists there. The prediction is being freely made that when this war ends Palestine will be open to the Jews to possess, in fulfilment of the ancient kingdom dream."

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From the New York Christian Advocate:

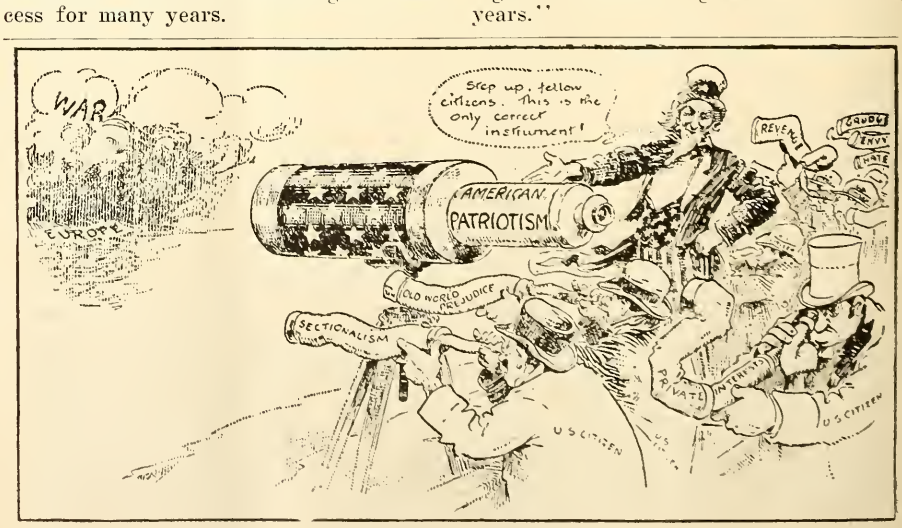
"God's movements are marvelous. He seizes an opportunity which men would not discern, and uses it for spiritual strategy.

"The world is rent by profound grief over a war which is marked by unparalleled devastation. Men speak dismally of the collapse of civilization. Divine Providence finds in the abyss unwonted hope of religion.

"Driven to their knees by the very hopelessness of their estate, millions of Europeans who had almost forgotten how to pray are now supplicating the throne of Grace. Chapels, churches, and cathedrals are thronged with petitioners. Religion is experiencing a unique and unforeseen revival.

"A kindred movement shows itself on this side the globe. An unusual seriousness has seized America. The people of our land are deeply thoughtful. Their hearts have been opened by pity and compassion for the suffering. They stand in a solemn hush before the Lord of all the earth.

"Over various sections of our domain evangelistic tides are sweeping with amazing power. Thousands of souls are turning to God. They represent all classes of society. Religion is having such a hearing as has not been given to it in many years."



The Unpopular Telescope.

—From the Chicago News.

To-Day's "Biggest Religious News"

Signs of a Spiritual Awakening in Somnolent China.

The information that Sherwood Eddy, Secretary for Asia of the International Young Men's Christian Association, after three months of special gospel meetings among the students, gentry and officials of thirteen cities of China—that is no doubt the biggest piece of religious news reported for a century. The significance of this news item is that it indicates that Christianity has "worked up to the top" in the land of the queue. Hitherto the story of the gospel in China is the story of work among the poor and outcast. Mr. Eddy has told for the Missionary Review of the World of some of his experiences in this recent campaign. We reprint some of these bits of narrative.

IN PEKING, where the work began, Mr. Eddy had an enjoyable half-hour with President Yuan Shih Kai, whom he believes to be China's strong man today. The President, though not deeply religious, "sees the alarming growth of immorality, with the breakdown of old standards before new ones have been formed, and he believes in supporting morality or any religion that will uphold the State." The Vice-president also gave Mr. Eddy and his associates a hearing, and an opportunity to present Christianity to him. Mr. Eddy found the change in Peking in fourteen years most striking:

"In 1900 the Boxers were killing our Christians, and attempting to drive foreigners out of China. This year, for the first time, the Chinese officials opened the Forbidden City, where the foot of the 'foreign devil' was formerly never permitted to rest, and gave us a site for our tabernacle right near the palaces of the boy Emperor, and close to the sacred altar where the Emperor annually worshiped. Four thousand students assembled in this tabernacle to hear the gospel, and some six hundred men were enrolled in Bible classes in twelve churches in different parts of the city . . . The response of the officials and leaders of China was most notable in the capital city, which has long been the most conservative center of China. At one meeting for inquirers who were deemed near the point of decision for the Christian life there were present one former governor, two generals, a private secretary to the President, the director of China's national bank, prominent officials, and a young non-Christian philanthropist who has given this year $12,000 to Christian work."

At Hangchow, the Confucian owners of the modern theater canceled a scheduled entertainment, and gave Mr. Eddy the use of the theater free of charge. The governor granted a holiday that the students might attend, which they did. The theater was filled on two successive days, and about a thousand men signed cards promising to study the life of Christ and follow him so far as they were convinced that his claims were just. The governor invited the visitors to a banquet. Here is the story of this incident, as told by Mr. Eddy:

"For an hour we presented Jesus Christ to that governor and his secretary, Mr. S. T. Wen. Finally, I said to the secretary, as I took out my Testament: 'Mr. Wen, when the eunuch had heard the gospel that Philip preached to him, he said:

"'What doth hinder me to be baptized? What hinders you from becoming a Christian here and now?' Mr. Wen replied:

"'Mr. Eddy, some day I will; but now it would complicate my official position. Some day I will retire from political life and go into private life and become a Christian.'

"'Why not do it now?' I urged. 'We need Christian leaders now. Will you not do it now?'

"He answered: 'I will.' And we shook hands. Then I said: 'Mr. Wen, when will you do it?'

"'Next Sunday,' he replied. At first he asked me for private baptism, but I said: 'Let us be plain; we must be courageous, and work for the glory of Jesus Christ. Will you go down to the little church and be baptized in public?'

"'I will,' he said. The following day

President Yuan Shih Kai, whom Mr. Eddy believes to be "China's strong man."

this fearless man took the chair at the meeting and stated publicly that he had decided to become a Christian. Even the non-Christian students broke into applause. The next Sunday he went down and gave his testimony before the people in the little church. He said: 'I may lose my official position, but I take my stand today once for all for Jesus Christ.' . . . He immediately started Bible classes among his household servants and officials; and on the last day of meetings in China, when illness prevented me from conducting the meetings as scheduled, Mr. Wen came down and carried them on with Mr. C. T. Wang."

At Foochow, where twenty years ago eleven missionaries were torn limb from limb by an angry mob, Mr. Eddy spoke at the invitation of the governor, the chamber of commerce, and all the Confucian College presidents. The meetings were successful. Mr. Eddy dined with the governor, who subscribed generously toward a new Y. M. C. A. building, and he was told in an address presented by the Confucian educators:

"Confucianism alone cannot save China. We need the moral dynamic and principle of progress which Christianity can give. Christianity has long appealed to the lower classes, but has not the time now come for you to appeal to the leaders and educated men of the nation?"

In the port city of Amoy an attempt was made to reach the merchant class. With this success:

"When we arrived there we found that the lieutenant-governor had sent out his proclamation announcing the meetings to such an extent that they did not dare give out tickets for the meeting. All of these audiences were not people admitted from the streets; they were picked audiences of those three classes, officials, students, and business men. In order to gain admission to the evangelistic meetings, men were compelled to go to a certain place and sign written applications. Eight thousand men came in advance and signed those applications. The opening night five thousand gathered—the place only held two thousand, and had to be filled three times. The next day it rained, and as in China they don't go out in the rain, I did not expect that a meeting would be held. I was taking dinner at six o'clock, when I was summoned by a messenger to come at once. Three thousand men had come, and they sat while the rain dripped down, some of them wiping the rain from the seats. For one hour they listened as we talked about sin, their sins—gambling, graft, and the sins that are honeycombing the life of China. One business man who signed a card got ten others to join his class. Men said: 'Wherever there is a Christian to teach, you can form classes all over the city.'"

"But," says Mr. Eddy, "the door will not forever remain open to Christianity as at present"—

"The movement toward Confucianism is not united, it is not self-conscious yet, but it is growing. One party is trying to promote a materialistic movement, but a far larger party is trying to strengthen the religious element in Confucianism. It reminds me of an old watch that has run down, into which they are going to put a new mainspring, the mainspring of patriotism and nationalism, so that the old watch will not only keep time, but go faster than the normal. I no longer dread that movement, however, after what I have seen."

THE OPTIMIST.

The world can never pay its debt to him. The man that hopes, that plans great and glorious things, that lives much in that wonderful land of the ideal, is the man that is leading the world of mankind slowly up the golden rounds of the ladder of real achievement. To believe in the ultimate good, and not to be turned aside from that faith by any present victory of evil or of wrong; to cherish the vision of the triumph, and not lose sight of it in the conflict and struggle through which it is won, is to be an optimist after God's own thought. Such a one was Jesus Christ and to such triumphant faith and hopefulness He has called us all.—Christian Guardian.

GUIDANCE.

Lord, in each day's littleness
Let thy mercy hold and bless.
Choose my way, that I may be
Ever wise in serving thee:
Nor in childish folly call
Any gift or mercy small,—
Any trial of my state,
Any cross or sorrow great.
For thy greatness holdeth me;
And thy littleness may be
The first token of a care
High as heaven and heavenly fair.

—Isaac O. Rankin.

THE CHRISTIAN CENTURY

EDITORIAL

MEN AND MILLIONS.

THE Men and Millions Movement has arrived in Chicago, and Chicago churches know that it has arrived. They welcomed the movement, like most churches do, at first with a touch of patronage in their attitude, but they soon came to see that what the movement asks of the churches is as nothing compared with what it bestows upon them.

As an embodiment and voicing of the total claim of Christ upon his followers this movement is the most effective and illuminating thing the Church ever saw. It is literally unique.

If in theory and anticipation it stirred the imagination, its actual presence confirms all the hopes it had awakened and leaves the imagination still wondering to what divine goal it will finally carry the Disciples of Christ.

The idea in this movement grows larger by being realized!

Twelve men, apostles every one of some specific cause in Christ's Kingdom, are merging their separate personalities into one group personality, and arranging their separate messages into one compelling argument, and blending their separate appeals into one overwhelming symphony of Christian emotion, and bringing it all to bear with tremendous impact upon the conscience of the whole Church.

Nothing like it was ever experienced before.

Churchmen to whom the full-rounded claim of the Kingdom has hitherto been put in little bits, and whose conception of it all was, consequently, vague and fragmentary, are made to see the task steadily and to see it whole.

And they respond to it!

The presence of Men and Millions in Chicago is proving the most searching and deep-going and gladdest religious experience the Disciples of this city have ever had.

Some say it is equal to a revival. But nothing that goes by the name of revival ever did or ever can help the churches so wholesomely and fruitfully.

To the churches of the whole land The Christian Century trumpets this message:

Welcome the coming of Men and Millions to your community! Prepare for its coming! And expect God to pour you out a blessing so abundant that you will not be able to receive it!

TWO CANDIDATES.

THE citizens of Chicago are being solicited in a very active campaign to vote for one or the other of two candidates at the polls on April 6. At the Democratic primaries Mr. Harrison, the present mayor, was defeated by Mr. Sweitzer, the county clerk. In the Republican primary, Judge Olson, of the Municipal Court, was defeated by Mr. Thompson, a business man, whose life has been devoted principally to sporting interests.

The defeat of Judge Olson by a narrow majority was a very great disappointment to the reform elements of the Republican and Progressive parties. That he was by far the best of the candidates the lovers of the higher type of city administration believe.

The campaign between Mr. Sweitzer and Mr. Thompson is now under full headway. It is generally understood that Mr. Sweitzer has back of him the influence and organization of Mr. Sullivan, the Democratic leader who was recently defeated for United States Senator. Mr. Sullivan represents the boss system in its most efficient form, and no one doubts that should his candidate be elected it is he, rather than the mayor, who would dictate policies and divide the spoils.

On the other hand, Mr. Thompson's associations have been those of the sporting world. He was the chairman of the meeting which welcomed home Mr. Lorimer when he was convicted at the close of his second trial for obtaining his seat in the United States Senate by bribery.

Since that time Mr. Lorimer has been discredited, both as a politician and a financier by the wreck of his political career and the bankruptcy of his institutions. Yet it is a matter of common knowledge that he has never abandoned the hope of rehabilitation nor relaxed his hold upon the machine he so long controlled. Nor does it seem doubtful that Mr. Thompson's election would offer the opportunity the Lorimer faction seeks in order to regain its power.

If there is one thing worse for Chicago than control by a Sullivan Democracy it would be government by Lorimer Republicanism.

In the meantime those citizens who have higher ideals for their city are left to regret their inactivity in permitting the defeat of Judge Olson, and to treasure the lesson for another day.

LET US HAVE PEACE!

IS NOT twenty years long enough for Christians whose main business is to practice Christian unity to be bitterly and jealously at war among themselves?

It would seem that the time had surely come for this strife to be finished, if not by partisan victory then by weariness and disgust.

What the Disciples of Christ now need is the development of a positive and prompt-acting peace conscience so purposeful and vigorous that it will brand with anathema any man or institution that introduces new discord or continues the old dissension.

The hour is ripe for the appearance of a new leadership among us—a leadership in the fine and fruitful art of constructive peace.

We say "constructive" peace, in contrast to a supine peace, a peace of acquiescence, of mere amiability. No more instructive illustration of the failure of this peace of weakness and of silence could be imagined than we are now witnessing. For months one of our newspapers has been parading as its chief virtue the fact that it kept all controversy out of its columns. But now behold! Its pages are shouting the kind of recrimination that angry boys indulge in on the school ground.

Why did its peace policy of silence break down? Because in the months that it kept controversy out of its columns it failed to put constructiveness in.

The fact must be squarely faced, that the problems among the Disciples are not fictitious problems, they are very real and they go very deep.

And a second fact must be squarely faced, that the Disciples are not the kind of people to hide their heads in the sand when a dangerous problem reaches them. They want it discussed.

But they want it discussed constructively. They want to see progress in the discussion. They do not want a treadmill controversy that ends where it began, and begins again only to end in the same spot.

An unconstructive peaceableness always tends to burst into temper and puerile wrath under the goading of its opponents, because it is not the peaceableness of conviction and of clear-visioned purpose but of soft sentiment or short-sighted selfishness.

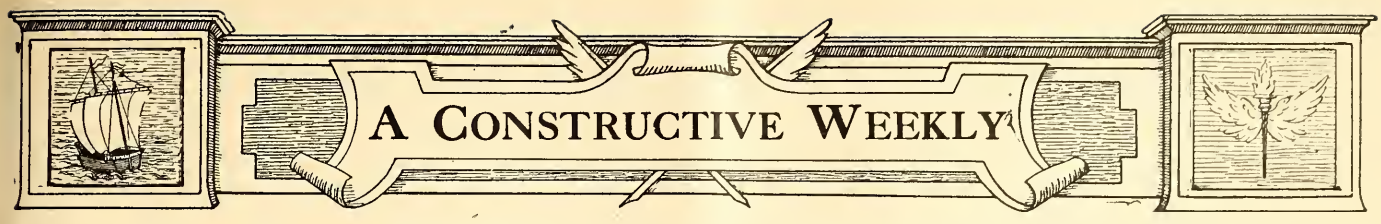
And when the policy of unconstructive peace breaks down it usually breaks down at the most unfortunate moment, bringing loss and chagrin to the cause. Of this general observation the flagrant instance we are now witnessing in the Disciples' journalism is a luminous illustration.

Let us have peace!

And let us have a leadership that symbolizes and cultivates peace by constructively laying foundations of conviction deep in the souls of our people!

The tasks that have been thrust upon us in these days are tremendous. The brotherhood ought to be spared the distraction and disgust of witnessing two rival newspapers doing their laundry work in the back yard.

The eyes of the Christian world are drawn to us by our Men and Millions Movement, and we should be spared the humiliation of a noisy quarrel over matters that do not concern nor interest those whose hearts are aflame with devotion to the great cause.



THE NEW QUEST OF SUFFRAGE.

SOME months since, The Christian Century pointed out the fact that many of the women of Illinois had discovered too late that the measure of suffrage obtained by them two years ago was only at best a half-complete privilege.

For many years the suffrage organization of the state, headed by such women as Mrs. Ella S. Stewart and Mrs. Catherine Waugh McCullough, labored earnestly to secure equal suffrage, and was rewarded with a growing favor and the prospect of complete success.

Then the state organization fell into other hands, and a measure was secured in the legislature which afforded partial franchise to women. This was hailed as a great triumph by the leaders of the organization, and much congratulation was indulged in by the friends of the cause.

Later the more thoughtful women discovered the fact that the amount of suffrage actually obtained was by no means what the earlier workers had almost succeeded in winning. The compromise accepted by the younger group was an easy gift from the legislature, and might in fact, have been obtained even earlier if the same willingness to accept half-favors had been the mood of the suffragists.

At the present time there is an awakening in the suffrage ranks to the real situation. An urgent protest has arisen against the policy of complaisance, and there is now the prospect that a new suffrage organization will be formed to press a more vigorous campaign and to obtain a measure which is worthy to be called equal suffrage.

In this movement Mrs. Stewart and Mrs. McCullough are leaders as before, and they have the support of a large company of the more aggressive suffragists in this city and throughout the state. Perhaps under their leadership the women of Illinois may be able to win a suffrage law which will make the women's vote a far more effective instrument for the accomplishment of much needed reforms.

WANTED: LEADERS THAT LEAD.

FIVE terms mayor of his city, and he leaves no constructive public service by which he will be remembered.

That is the pathetic and deliberate judgment of the citizenship of Chicago upon the conspicuous political career of Carter H. Harrison.

By his recent primary defeat it is generally believed that Mr. Harrison's leadership in the politics of this city is ended.

As mayor of Chicago he was a national figure. He brought to his office the heritage of a popular family name. His father was the distinguished mayor of the city at the time of the World's Fair, and through his clever handling of the many complex municipal problems connected with that exposition became a popular idol.

The son began political life well educated, wealthy and with a reputation for democratic sympathies. He was elected because it was believed by many leaders of social uplift that he would guide the city forward on a program of progress.

The people believed he was aware of the social movement of the new day, and there are many evidences that he was aware of it. They were ready for a sane far-visioned policy of city-building on modern lines.

The people are now disillusionized.

No man in modern American life has faced a more inspiring opportunity to render monumental service to human life through the established mechanism of social organization than Mr. Harrison has faced ever since he entered upon his task as mayor of this city!

But no sooner was he seated in official position than he lost his leadership.

Instead of setting up ideal standards and working toward them steadily, with constructive purpose, he struck a respectable average of popular sentiment and made his administrations conform to that average.

To him the important thing was to be re-elected!

His administration became an end in itself, not a means of public service. And he now passes to private life with no abiding honor.

Contrast Carter Harrison wth Mayor Tom Johnson of Cleveland who, with less auspicious circumstances, re-organized the street car system of that city on a three-cent fare basis and wrought into the procedure of the city's institutional charities a quality of idealism and humanity and justice which no city in the land today excels.

And compare Mr. Harrison's career with a similar type of leadership in religion. Among leaders of the Disciples of Christ the great fetish has always been "the consensus of opinion." By this phrase is meant precisely the same thing that Mr. Harrison sought to conform his policy to.

What the Church, like the secular community, calls for today is a leadership that leads—a leadership of idealism, a leadership that gets its pattern in the Mount, and regards the "consensus of opinion" not as a standard, but merely a part of the data to be taken into account in making the ideal real.

HELPFUL HERESY.

MODERN thought—after all, what is it? Both its partisans and opponents magnify its significance, especially when it enters the sphere of religion and appears as the "new theology."

But there is much cloudiness of mind as to just what modern thought as related to religion really is.

If the earnest reader will pause at the threshold of that stimulating and gracious little book, "The Higher Individualism," by Dr. E. S. Ames, he will find in its modest preface a statement that will bear re-reading and considerable reflection.

The characteristic ideas, says Dr. Ames, held by men of today who are working earnestly and constructively at the problems of religion are these:

"The social nature of the individual and the value of social service."

"The charm of the nearer view of Jesus."

"The naturalness and accessibility of the central religious experiences, such as regeneration, inspiration, and the mystical moods."

"The world-old quest for a more abundant and a more ideal life."

These ideas do not sound very heretical and naughty, do they, fair-minded but still doubtful reader? If you take them as words merely, they will surely flow naturally through the grooves of the most orthodox and conventional mind.

And if you take them as suggesting what the author intends they shall suggest, in their fullest possible significance, they will not weaken a single orthodox idea that anybody as sensible as the Disciples of Christ have always been would care to cherish.

Instead of weakening, they will vitalize old truth and give it a new grip upon the soul.

If this modern thinking is heresy, then let us have more heresy!

THE SPIRITUAL LIFE.

ALL Christians believe that the most desirable of attainments is the spiritual life. The New Testament gives emphasis to that desirability and Christian literature has deepened the impression. Yet no element of the Christian life is more vague in the popular mind than this. What is it to possess spirituality?

In one of the journals of William Robertson Smith there occurs this paragraph: "Intellectual culture, some may say, is apt to make a man less spiritual. This supposes the spiritual part of the man to be a peculiar faculty. In fact, the emotional is meant. But a man may as readily err by trusting his own emotions as by trusting his own intellect. Spirituality is not the development of one part of the mind, but the development of the whole mind in a spiritual direction."

Spirituality is the quality of being in sympathy and relationship with the divine purpose in the world; sensitive to the program of God as interpreted by Jesus and co-operant in its realization. The spiritual man is not merely the man of piety, still less of pietism; but he who intelligently and with ardor attempts to comprehend the divine task for his generation and to assist in bringing it to completion.

The Larger Christian World

A Department of Interdenominational Acquaintance.

"The Trial of John Barleycorn."

Mr. Daniel Poling, the temperance secretary of the Christian Endeavor Society, announces "The Trial of John Barleycorn," to be given in Chicago in October, 1915. It will be held in Chicago's largest available auditorium. The Hon. J. Frank Hanly will prosecute the case. Two able liquor attorneys will defend. It promises to be one of the most notable events in the temperance warfare of the present year, and will probably do as much for the prohibition cause as "The World in Chicago" did for missions.

Chinese Young Men Ask Christian Aid.

Forty-five Chinese Christian young men in Washington, D. C., have addressed a letter to President Wilson asking his interest in China and through him asking the interest of all the citizens of the United States in the demands being made upon China by Japan at this time. These young men, who are members of the Y. M. C. A., urge that the pushing of these demands will issue in a war between Japan and China sooner or later.

The Knights of Columbus Oath.

Much misunderstanding between Catholics and Protestants has been rendered in the United States on account of the publication of a supposed "fourth degree" oath of the Knights of Columbus, a Catholic order. In order to stop the flood of calumny the Knights of Columbus have published their oath as it is really administered and have asked some of the highest Masonic officials in California to examine their ritual as well and report on its character. The oath really is as follows: "I swear to support the Constitution of the United States. I pledge myself, as a Catholic citizen and Knight of Columbus, to enlighten myself fully upon my duties as a citizen and to conscientiously perform such duties entirely in the interest of my country and regardless of all personal consequences. I pledge myself to do all in my power to preserve the integrity and purity of the ballot and to promote reverence and respect for law and order. I promise to practice my religion openly and consistently, but without ostentation, and to so conduct myself in public affairs and in the exercise of public virtue as to reflect nothing but credit upon our holy church, to the end that she may flourish and our country prosper to the greater honor and glory of God." This frank declaration ought to stop the printing of many columns of alarming piffle about the proposal to have another St. Bartholomew's massacre. A man is none the less a Protestant who wishes that justice be done his Catholic fellow-citizens.

Dr. Woelfkin Visits Chicago.

On March 7 the university preacher at the University of Chicago was Rev. Cornelius Woelfkin, of the Calvary Baptist church, New York City. Dr. Woelfkin has received many academic honors, including the degree of Doctor of Divinity from Rutgers college and Rochester university, LL. D. from Denison, and Litt. D. from Franklin and Marshall college. Dr. Woelfkin was also the speaker on Convocation Sunday, March 14.

Memorial Building for Dr. Hamill.

Dr. H. M. Hamill, the International Sunday School Association president, died recently, and a group of Chicago Sunday-school men have organized to erect a building in his memory at Conference Point, Lake Geneva, Wis. This building will increase the equipment of the International Training School for Sunday-school leaders, which is already in operation. This school trains various kinds of Sunday-school workers who plan to make Sunday-school work a life vocation.

Subjects for the Week of Prayer.

The Federal Council of the Churches of Christ in America has issued a list of prayer topics for Holy Week, March 28 to April 3. Beginning with Palm Sunday, these topics are, "Unity in Christ," "Christ's Evangel," "Christ and the Nations," "Christ and World Missions," "Christ and the Home, Education, and the Sabbath," "Christ on the Cross," "Christ and Social Service."

Baptist Leaders Quit Mission Staff.

The American Baptist Foreign Mission Society announced on March 18 that it had accepted the resignations of the two most recent additions to its staff of secretaries—the Rev. Dr. Emory W. Hunt, former president of Denison university, Granville, Ohio, and the Rev. Arthur C. Baldwin, formerly pastor of the First Baptist church of Fall river, Mass. The resignations, it was said, had been voluntary, because of the critical financial situation which the society faced. The society had known for two months of the desire of these men to relieve the organization but had deferred action.

Ministers Fight Commercialized Vice.

The Chicago Church Federation Council sent out a request recently that the ministers of the city preach against commercialized vice on March 14. This request was acted upon by many ministers in all sections of the city. Rev. F. W. Gunsaulus, pastor of Central church, meeting in the Auditorium theater, said: "Segregated vice is un-American. It gives a kind of permissive halo to vice. It encourages blackmail, graft, and political alliance with evil. Chicago has no right to advertise itself as an educational center, the home of 80,000 music students, 20,000 students in technology and allied sciences, and the greatest center for medical students in the world, and not make it a safe and clean city so that students coming here from pure homes in the country and smaller cities return as clean as when they came here."

Catholic Theatre Movement.

The Catholic Theatre Movement is a voluntary organization within the Roman Catholic church of America, headed by Rev. John J. Burke, and endorsed by Cardinal Farley, which undertakes to provide Catholics with advice with regard to the offerings upon the stage. The society publishes a "white list" of plays which, if not entirely unobjectionable, are regarded as proper for Catholics to witness. The white list now contains the names of nearly two hundred plays. There are promise cards which Catholics sign, promising not to attend indecent plays. It is planned to extend these activities to the movies and vaudeville.

Woman's Congress of Missions.

The Woman's Congress of Missions is to be held June 6-13, 1915, in the Exposition at the Civic Center, Larkin and Hayes streets, San Francisco. This congress is to present missions in all its aspects, being held under the joint auspices of the Council of Women for Home Missions, and the Federation of Woman's Foreign Missionary Boards in the United States. A large committee of California women are working enthusiastically on all local arrangements and they will present the two missionary pageants. There is to be an exhibit of literature, a series of study classes and conferences, large inspirational gatherings and addresses by experts in the field of women's missionary enterprise.

New Divinity Instructor.

Announcement is just made by the board of trustees of the University of Chicago of the appointment of a new member to the faculty of the university—Dr. Martin Sprengling, of Harvard university, to be Assistant Professor of Arabic and Hebrew in the Department of Semitic Languages and Literatures. Dr. Sprengling was for three years a graduate student in the University of Chicago, and later held a fellowship for two years in the Department of Biblical and Patristic Greek. The appointment begins with the opening of the autumn quarter.

Sermons by University Professors.

A volume that is expected to attract much attention from ministers and laymen alike is to be issued this month by the University of Chicago Press under the title of "University of Chicago Sermons." It is to contain a single sermon from each of eighteen well-known members of the university faculties, including not only representatives of biblical and theological departments but also those of education, sociology, and philosophy. All of the contributions to the volume have actually been delivered, and range in subject from "Manufactured Gods" by Shailer Mathews, Dean of the Divinity School, to "Has the Church a Message for the Modern World?" by Nathaniel Butler, and "The Function of Death in Human Experience" by Professor George Burman Foster, of the Department of Comparative Religion. The combination of modern scholarship and pulpit power is fortunately illustrated in this unique effort at co-operation in religious thought and influence.

The Work of Rev. Geo. A. Kilbey.

One of the unique and outstanding useful figures in Chicago Presbyterianism is Rev. Geo. A. Kilbey. For twenty-nine years he was identified with the Salvation Army. He was once second in command of the army in England and was sent to Australia as head of the forces there. Later he had charge of army affairs in South Africa. He was sent to Chicago with charge of the middle west. At last, he became sure he did not want to be a Salvation Army man any longer and without prospects he stepped out of their ranks with no prospects ahead. He joined the Presbyterian church and was ordained in that fellowship. He opened a place near the Twelfth street station in Chicago where he collected second-hand ar-

ticles and gave the unemployed work in mending them. He has a genius for reclaiming seemingly useless articles. He conducts a cheap rooming house and he has become the head of a vast movement for the help of the needy in the city on lines which preserve self-respect. Mr. Kilbey is interested in the spiritual side of his work and he is able to renovate the seemingly worn-out religious nature of a man and put it to work again for God.

Dr. Adeney In Burmah.

Dr. Adeney, the well-known New Testament scholar of the Congregational fellowship in England, is now traveling in Burmah and will travel through India this spring. He expects to return to England before the middle of May. He writes from Rangoon that he attended a watch-night service at which native Christians sang "All Hail the Power" to the tune of Miles Lane, simultaneously in three languages.

College Episcopalians Meet.

There are seventeen thousand college men in New England and one-tenth of them are Episcopalians. For thirteen years, representatives of the Episcopalian students have met for conference. This year the meeting was held at Harvard, with the St. Paul's society of Harvard as hosts. Eighty-three delegates were present. The matter of church loyalty was warmly discussed and one speaker presented the claims of the ministry upon the college student. Another speaker considered the opportunity of the educated man in the orient as a Christian worker. The corporate communion was held in Christ church with Bishop Perry officiating.

Give Price of One Day's Labor.

The Protestant Episcopal church missionary leaders find it necessary to raise a special fund of $400,000. They are asking every Episcopalian in America to give the price of one day's labor in order to meet the emergency. This contribution is to be in addition to the regular missionary offering made in the church.

Congregational Polish Church.

The city of Detroit, Mich., has 650,000 Poles, of whom about a hundred thousand are of the second generation. One-fifth of these second generation Poles are said to be without religious affiliation of any sort. In recent years Rev. J. P. Huget, pastor of First Congregational church, has carried on some work among these young Poles. A parish house costing $8,000 has been recently erected and dedicated. The Polish work has resulted in the organization of a Polish church. Rev. Paul Kozielek, who is the pastor, is a graduate of Oberlin college. Mr. Kozielek is said to be better informed about Protestant religious work among Poles than any other man in America.

Dutch Reformed Church Losing.

The loss of three organizations in New York by the Dutch Reformed Church in recent years is quite surprising, for this is the oldest denomination in the city, dating its history back to the time when New York was called Amsterdam. These churches have lost partly on account of bad business management, but there is also some tendency for the members to enter other denominations. The Reformed church is almost identical in creed and government with the Presbyterians, but there does not seem to be any tendency for them to unite with the Presbyterian church.

The Lord's Day League.

The twentieth annual meeting of the Lord's Day League was held in Boston recently and there was much to cheer the leaders of this organization. Fifteen bills looking toward a less strict observance of the Lord's day in New England have been introduced this winter and the League has defeated them. The annual day for the discussion of Lord's Day observance has been set as April 11.

Negro Bishops in Episcopal Church.

One of the vexed problems of the Episcopal church has been the question of providing negro bishops for the southern negro. At a recent meeting of the Synod of the southwest, it was voted to ask the Commission on Racial Episcopate to recommend the appointment of such bishops. The report of the Commission will be presented at the General Convention in St. Louis in 1916.

Bishop Helps Coal Miners.

Bishop Darlington, of Harrisburg, Pa., of the Protestant Episcopal communion, has been moved by the plight of the coal miners in his district. In some sections there is a saloon for every hundred people, men, women and children. At night there is no light upon the streets except that from saloon windows. The bishop is projecting buildings to be used as social centers and one of these is already erected at Mt. Carmel. These buildings are to be kept painted white, which is unusual in that sooty country, and they will be open during the evenings with every legitimate device to entice the men back to sanity and clean living. The bishop calls these social center "lighthouses." They will be put into cities where there is no Y. M. C. A. nor public library.

Congress of Religious Liberals.

The fifth Congress of the National Federation of Religious Liberals met in Philadelphia Feb. 21-24, as the guests of the Liberal Ministers' Club of that city. The meeting place was the historic Friends' Meeting House at Race and Fifteenth streets. Within a few blocks of the place where Rev. "Billy" Sunday was ladling out brimstone, Unitarians, Universalists and others met to consider what things were true for them in Christianity. The common theme was World-wide Brotherhood, with such subtitles as The Higher Patriotism, International Wars and World Peace, Race Antipathies and the Brotherhood of Man, Race Problems in the United States and their Ethical Solution, Religion after the War, and others. Among the speakers were: Drs. Samuel A. Eliot, Charles F. Dole, Samuel M. Crothers, Frederick Lynch; Profs. Jay W. Hudson, Daniel Evans, Franz Boas, William E. B. DuBois, I. W. Jenks, Arthur C. McGifffert; several rabbis, with Edwin D. Mead of the World's Peace Foundation and Stanton Coit, president of the West London Ethical Society. The program was pitched on a high plane and included readings from the Bible, Emerson, Channing, Browning, Carlyle, Tolstoi, Whittier, Washington, President Wilson, Jefferson, Sumner, Tennyson. Lowell and others.

Belgium Protestants Ask Help.

The Union of the Protestant Evangelical churches of Belgium are appealing to America for aid to further religious work in that unhappy country in these troublesome times. They have sent to this country as their delegate, Dr. Henri Anet, who is visiting American churches. He says: "Poor Belgium has lost all, but not its soul. This soul must be redeemed by the gospel of justice and liberty."

Dr. Mathews Makes Friends in Japan

The freedom with which views have been exchanged as to the relations between the United States and Japan has been a notable feature of the last few weeks. This has been due directly to the visit of Professor Shailer Mathews of the University of Chicago, part of whose speeches in Japan in the interests of friendlier relations have been cabled.

Professor Mathews bore instructions from the Federal Council of Churches of Christ in America, which sent him to present with frankness the American views as he interpreted them. In the same spirit Baron Kato, minister of foreign affairs, replied after hearing Professor Mathews speak before the Concordia Association.

Professor Mathews said the great body of Christians in the United States was ready to be of service to Japan if its services were desired. As to the American attitude toward Japan, he thought some Americans failed to understand Japan's foreign policy and suspected the Japanese of deliberately undertaking to be in the East what Germany undertook to be in Europe.

"I have been reading literature on that subject sufficiently to see how that is," he said. "There are expressions in Japanese publications which give the impressions similar to the remarks of General Bernhardi relative to German 'kultur.' This feeling, again, I do not want to have emphasized in your minds as a dominant one, or in any sense active or general, but there is no question that it is in the minds of some American citizens; and, at the risk of appearing discourteous, I want to mention one or two things in this connection.

"I know you will not understand me as saying what I think, but simply reporting what I have found in America. There is a feeling on the part of certain Americans that the agitation over the California incident is all out of proportion to the importance of the incident, and that the real point that lies back of it all is a suspicion that Japan fears that America will in some way mix up with China."

Baron Kato thanked Professor Mathews for his frank and straightforward presentation of the views and sentiments of Americans. He was happy to say, speaking generally, the relations between Japan and the United States were very intimate and satisfactory.

It was only recently that untoward incidents began to claim attention, chiefly on account of the California question, the baron went on. That question was not, in his opinion, of any great importance so far as the material interests involved were concerned.

Nevertheless, the question was an irritating one to the Japanese. As a matter of fact, there was no desire on the part of Japan to dump any large number of her people where they were not wanted. Japan was prepared to go a long way to avoid unpleasantness with the United States, as was shown by the voluntary restriction of emigration to the United States under "the gentlemen's agreement." That arrangement had been honestly and rigorously carried out by Japan.

Here and There

Too Good to Keep.

A certain teacher in one of our colleges who has undergone a good deal of criticism for some alleged heresies recently preached a sermon that a few years ago would have made him the object of harsh criticism. An ardent Disciple who heard the sermon was loud in his praise of it, not knowing that a few men would have damned the preacher if they had been permitted to have their way. "Ah," said this veteran Disciple," that is the kind of preaching we need; in the congregation where I attend we have heard nothing like that in two years." And the fun is boundless when it is known the aforesaid congregation is as free from suspicion of heresy as a pumice-stone is free from water.

What we see in this world depends upon the eyes that we see with. Any man can find heresy in his brethren if he wants to find it. Those who agree with me are really great men, and I find no fault in them at all.

* * *

The Fact of the Resurrection.

It is well for us to remind ourselves at this season that there is more in the Easter services than special music and beautiful flowers. There is a tremendous truth to be declared, a truth that should fill our souls with awe as well as with hope—the truth that Christ died for our sins according to the Scriptures, and that he was buried, and rose again the third day, according to the Scriptures. If Christ be not risen—ought to be the central thought of the day.

* * *

Scrutinizing Ourselves Too Closely.

Every religious movement suffers from the criticism of its well-wishers, from those who live so near the center of its interests that a due sense of proportion is lost. They are so interested and involved that they become hyper-sensitive and critical. They are so much in the public eye that they cannot see, they are blinded by an excess of light.

We Disciples are no exception to the rule. We have a few good men who think all the rest of us are going to the bad, and who flourish on what they consider our heresies. Our virtues are pushed by these men into the background. Those who just now are covering themselves with sackcloth and ashes over a general convention should look outward that they may see something besides the perplexities within. They need to be reminded that our future depends upon the fruits of the life we lead as a people, and not upon questions of mere methods. If recent dissent be taken at its face value what becomes of our boasted liberty in methods? What a travesty on our history would be a new manifestation of the spirit that became almost o-missionary because of dissensions about missionary methods? If that history should repeat itself, what apology could we make?

What Washington Irving said years ago about the failure of the Englishmen who wrote about America, is true of the Disciples today. The British traveler could observe with scientific particularity the customs of the Fiji Islanders, but went into spasms because of his prejudices when he wrote about America. He was too closely related to his American cousins to see things as they were. Some of us need to take a Fiji Island survey of ourselves. We shall see the better the farther off we are.

* * *

Hunting Big Game.

In some churches the war on popular amusements continues. It is called the war on worldliness. Let us admit that there is worldliness in the case. But it ought not to be forgotten that there is a world of worldliness in the church apart from card-playing and dancing. Have we lost sight of the Christian who never prays, of the ones who use unclean language, of the large class who justify dishonesty under the guise of business competition? What do we say of those who never contribute anything to the great enterprises of the church? What of the multitude who never darken the door of the prayer-meeting? What shall we say of entire congregations who are never moved to lift a hand to stay the iniquities of their community in any co-operative way?

It is lamentable now and then to see communities vexed over the matter of popular amusements, when mightier sins flourish under the shadow of the Church without so much as a rebuke. Why not use our efforts where they will count for most?

* * *

Church History in Second Hand Book Catalogues.

That is a natural place to find it. Where are the mighty messages that rang out a generation or two ago on the second coming, the interpretation of prophecy, the end of the world, and other similar themes? Where now the battlefields between those who contended over predestination and foreordination? Where the giants of other days who framed unanswerable arguments on both sides of puzzling questions? Themes and men alike well-nigh forgotten. The dust of oblivion has settled upon one as upon the other. What is a second hand book store, but a grave for departed theories, opinions, finalities? The names of the books themselves remind us of an old fashion-plate book. There is something as hopelessly out of date in the one as in the other. Do ideas undergo the changes which seem inevitable in our dress? Go, gentle reader, to the nearest second-hand book store where departed greatness looks down upon you as the occupant of the Egyptian tombs looks upon the traveler, and there receive the unambiguous answer.

Such a store is a fitting place to be reminded of the vanity of contending parties. The opinions of those who thought themselves infallible while living may be bought for thirty cents a few years after they have gone the way of all flesh.

O why should the spirit of mortal be proud!

* * *

Lot's Wife.

We always have a touch of pity for this monumental woman. The scholars tell us that it has become the duty of the Church to forget her, but there will always be in that tragic story a lesson that not one should willingly forget. There were many experiences in the life of Lot's wife in Sodom that no doubt were dear to her heart. She hoped to catch a reminiscence by a final look upon the doomed city. But the backward look has generally been fatal, despite the temptations it offers us all. We love the road over which we have come, the associations of youth and of childhood, and particularly do these become dear as the descent into the valley of old age begins. Why should we not turn back for a moment at least? The divine order is that we should find our Golden Age in the future. Ours must be the forward look, though, as in the case of Israel, for there be flesh-pots to allure and a country wherein to live in content. The wilderness has its graves and we shrink from them. Canaan is an illusion. But a great Power impels us on, and the wise will progress even over graves, making darkness to blaze like beacons.

If our fathers had not cultivated the forward look no progress among the Disciples would have been possible. Had they no temptations to cast their eyes to the earth and enjoy the fruits of other men's labors, or to look to ancient days and eat the bread that such satisfaction brings? But they were leaving worn-out systems, obsolete shrines, decaying temples. The old was slipping away beneath their feet. The lure of the new was irresistible. They went out not knowing whither they went. If they were blest by the light that falls from eastern skies, we may be sure that they were thrice blessed in following the gleam that brightened more and more until western skies were melted into seas of gold.

* * *

The Lessening Emphasis on Denominational Preaching.

Among Disciples this fact may be witnessed at our national gatherings on the day devoted to our charitable work. The age is interested in results, and cares little for the roads that led thereto. We are not interested half as much in the religion of the priest and the Levite as we are in that of the man who had more of the spirit of helpfulness than either one. The very demand that some men make for a few doctrinal sermons at our great conventions to show where we stand, shows that we are not thinking so much of doctrine as we are about the forces which help humanity at home and abroad. Verbal accuracy is good, but a cup of cold water is better to a feverish world. This is not to say that we should dispense with doctrinal preaching, but that it should be related to all the needs of men. However, as compared with the pulpit themes of twenty-five years ago, the themes of today are radically different.

* * *

A Model Church Letter.

"This will commend to you our Brother A----. When you know him as we know him you will think of him as we think of him. Yours in the bonds of brotherly love,

"The Church at Foxtown."

"John Smith, Clerk."

* * *

"The Pastor-Preacher."

Some years ago I called attention to this excellent volume by Bishop Quayle. My reference to it must have sold several copies, for brethren tell me from time to time how valuable it has been to them. My appreciation of it grows with the years. I take it down frequently and read a chapter as I would read a volume of poetry. Every subject treated is freighted with good common sense. It is a better book than many we could name that have come from experts in the chairs of Homiletics. I am yet to hear from the first man who does not set a high price upon the work.

E. B. Barnes.

A BOOK THAT IS STIRRING MINISTERS.

Three weeks ago was "Little Sir Galahad" Sunday in Chicago and twenty ministers took the book written by Phoebe Gray as the subject of their sermons to illustrate points on good citizenship, temperance and right living.

The celebration by the clergy of "Little Sir Galahad's" truths is country-wide and thousands have learned not only to laugh and weep with the little crippled hero, but to take home to themselves the lessons he teaches in his search for his "Holy Grail."

With the possible exception of "Uncle Tom's Cabin" and "In His Steps," it has been said that "Little Sir Galahad" has been the subject of more special sermons than any other book of recent years.

The progress of the crippled boy to health and fortune is attended by a love story, of course, and staunch Mary Alice Brown delights all. Lem Brown's rise from degradation caused by intemperance furnishes graphic features in the story and anti-saloon organizations all over the United States have found in the book material for their campaigns.

One reviewer, speaking of the lessons in the book, said:

"It is the story of John Willett, the 'leading citizen' who neglects his own duty of citizenship until the touch of personal adversity forces him to recognize his neglect of opportunities for good.

"It is the story of young Francis Willett, brought up in luxury, who falls a victim to the besetting sins of our day, but 'comes back' through the fine strength of his own will, stimulated by the love of a noble girl.

"These and other characters, minor but always interesting, act out their destinies with a faithfulness to real life which is absolutely convincing and awakens the finest emotions of the human heart. 'Sir Galahad' is indeed 'the book with a blessing.'"

Among the letters received praising "Little Sir Galahad" many have been from ministers who told of using the lessons of fortitude, devotion and unselfish service suggested by the story as topics for their sermons. [This book may be secured from The Disciples Publication Society at the regular price, $1.35.]

Three Poems by Disciple Writers

THE UNHEEDED CALL.

By Clement Manly Morton.

God called to me. I heard His voice, but I
Had tasted sin, and to my selfish eye
God's way seemed hard. The path seemed narrow, lone,
And I was young. I had a way my own.

God called again when I had older grown.
But still the way of sin more brightly shone,—
And beckoned me, and called me from the right.
I saw not at my heels the shades of night.

Once more He called. The glow of sin had died.
Oh, hour of gloom! I sought to reach His side.
I turned, but found that sin, though seeming bright,
Had led me to the heart of darkest night.

God called me still. Outstretched His hand sought mine.
But in the gloom, His way I could not fin'.
His love ne'er failed. On sin all mine was spent.
The sun had set. I could not then repent.

Indianapolis, Ind.

* * *

ASPIRATION.

By F. Treudly.

"Today if ye will hear my voice."
Thus spake the Master once.
That day is now, and ever now.
Far down the never-ending years,
Above their sorrows and their tears,
Soothing their heart-burns and their fears,
We hear His word, "Rejoice."

Only one being could thus speak;
Only one master of the soul.
He spake and silence fell.
And yet His fingers sweep the strings
Of human harps and music, rings
As sweet and clear as in those days
When multitudes were filled with praise
And followed in His train.

And will we listen to His words?
We of these later years
Amidst the throbbings of earth's toil?
If not, to whom then shall we go?
Where shall we find those living founts,
Which issuing from the holy mounts,
Can master every woe?

There is one Name and one alone
In which combine both power and will;
The Counsellor, the Wonderful, Immanuel.
His voice is "on the rolling air,"
We see Him "where the waters run,"
He's standing "in the rising sun,"
And in the setting "He is fair."

"O living will that shall endure
When all that seems shall suffer shock,
Rise in the spiritual rock,
Flow through our deeds and make them pure.

"That we may lift from out of dust
A voice as unto Him that hears,
A cry above the conquered years,
To one that with us works, and trusts,

"With faith that comes of self-control,
The truth that never can be proved,
Until we close with all we loved,
And all we flow from, soul in soul."

And so the Word took human breath,
And to the listening world it spoke,
And silence into music broke.
And now to-day, far down the stream
Of never-ending years, is breaking on its crest the beam
Of light, which in those far-off days
Lit up the old world's toilsome ways,
We're listening to His voice.

Athens, Ohio.

* * *

BROTHERHOOD.

By C. R. Piety.

There's a watchword that is worthy to be painted on the sky,
Brotherhood;
It should flame in rainbow colors that will catch the earthly eye,
Brotherhood;
Christ proclaimed its place and power in the dreamy long ago;
Through His church it ever echoes while the ages come and go;
Hear, O man, and spread the tidings till the entire race shall know,
Brotherhood.

Send the slogan sweetly ringing through the homes of ev'ry land,
Brotherhood;
Sing it in the humble cottage, shout it in the mansion grand,
Brotherhood;
Sing it, shout it, send it flying through our troubled social life,
Where that greed and lust are preying and where hate and pride are rife;
It is Heaven's holy concord to supplant our human strife,
Brotherhood.

Bear this word of mighty meaning all the world of business through,
Brotherhood;
Take it to the big employers and the labor unions, too,
Brotherhood;
Teach it to the avaracious that are grabbing after gain,
Those whose gold when it is gotten always wears a bloody stain;
It will make the rich man happy and remove the poor man's chain,
Brotherhood.

Cry aloud to ruled and rulers this great signal of good cheer,
Brotherhood;
Preach it to the whole creation till all nations pause and hear,
Brotherhood;
We will banish war forever from the land and from the sea,
And the countries all shall prosper and the people all be free,
When mankind shall dwell together in that bond of unity,
Brotherhood.

Springfield, Illinois.

The Sunday School

DAVID ANOINTED KING.

INTERNATIONAL UNIFORM LESSON FOR APRIL 11.

1 Sam. 16:4-13. Memory Verses, 12, 13.
Golden Text: Man looketh on the outward appearance, but Jehovah looketh on the heart. 1 Samuel 16:17.

American Standard Bible.
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(4) And Samuel did that which Jehovah spake, and came to Bethlehem. And the elders of the city came to meet him trembling, and said, Comest thou peaceably? (5) And he said, Peaceably; I am come to sacrifice unto Jehovah; sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. (6) And it came to pass, when they were come, that he looked on Eliab, and said, Surely Jehovah's anointed is before him. (7) But Jehovah said unto Samuel, Look not on his countenance, or on the height of his stature; because I have rejected him: for Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart. (8) Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath Jehovah chosen this. (9) Then Jesse made Shammah to pass by. And he said, Neither hath Jehovah chosen this. (10) And Jesse made seven of his sons pass before Samuel. And Samuel said unto Jesse, Jehovah hath not chosen these. (11) And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and behold, he is keeping the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither. (12) and he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look upon. And Jehovah said, Arise, anoint him; for this is he. (13) Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of Jehovah came mightily upon David from that day forward. So Samuel rose up, and went to Ramah.

Verse by Verse.

BY ASA MCDANIEL.

4. **Samuel did that which Jehovah spake.** Read verses 1-3.—**Elders came to meet him trembling.** Samuel was a prophet and judge. It was his practice to go from town to town, and dispense justice. Bethlehem not being a regular stop, this visit gave the elders much concern.—**Comest thou peaceably?** Their way of finding out the purpose of Samuel's visit.

5. **I am come to sacrifice unto Jehovah.** See verse 2. Samuel did not only come on a mission of peace but to perform a religious service.—**Sanctify yourselves.** The people were to get ready for the sacrifice by making themselves ceremonially clean. See Ex. 19:10.—**He sanctified Jesse and his sons.** Samuel gave special attention to the preparation of Jesse and his sons. He was anxious to have no legal impurity hinder the execution of his purpose.

6. **When they were come.** When they assembled for the sacrificial feast, and the sons passed in review before Samuel. This seems evident from the following verses.—**Eliab.** The eldest son of Jesse.—**And said.** To himself.—**Jehovah's anointed.** The one whom God had chosen to be anointed. Samuel's choice was moved by personal attractions, but Jehovah looked deeper.

7. **Jehovah said unto Samuel.** The voice was an inward one, which became clear to Samuel's consciousness.—**Look not on his countenance. . . stature.** This standard had influenced the choice of Saul, but it was no longer a true guide. Outward appearance is often deceptive. Character is the true measure of a man.

8. **Neither hath Jehovah chosen this.** Samuel was conscious that Abinadab was not the man when he passed in review.

9. **Jesse made Shammah to pass by.** Shammah, the third of Jesse's sons to pass before Samuel is elsewhere called Shimeah, see 2 Samuel 13:3, 32. He was also rejected.

10. **Jesse made seven of his sons pass before Samuel.** These were the sons who were in the house, but Jehovah made it clear to Samuel that he had chosen none of these.

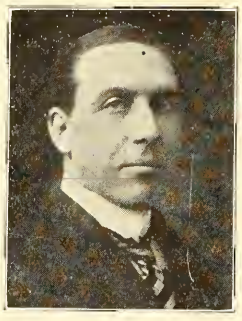
11. **There remaineth yet the youngest.** He was reckoned of small account being the youngest and hence was not brought before Samuel.—**He is keeping the sheep.** A very necessary task in that day, and since David was not likely to be chosen he was assigned that task.—**We will not sit down.** We will not sit down at the table until he comes.

13. **The horn of oil.** He brought it with him for the purpose, see verse 1. The oil used for this purpose was carefully prepared, see Ex. 30:22-25; and later kept in the sanctuary, see 1 Kings 1:39.—**Anointed him.** It appears that the anointing took place in Jesse's house, in the presence of the family. This act was the symbol of setting apart a person for some special service.—**The Spirit of Jehovah came upon David.** David was gripped by the divine purpose, and possessed of the worthfulness of the task which awakens in every faithful and true heart the spirit of a prince.—**David.** David means beloved, darling—**Went to Ramah.** Ramah was the home of Samuel, see I Samuel 1:1, 20; 7:17; 25:1.

David Anointed King

The Lesson in Today's Life.

BY JOHN R. EWERS.



Saul had lost his throne. His worthy son, Jonathan, was debarred by an unworthy father. Thus are the sins visited upon children. And now a successor must be chosen. The most royal son of Israel must be found. Samuel, like an ancient Earl of Warwick, goes forth to make another king. Moreover he seems not to have learned much from his experience with Saul, for he is still upon the lookout for tall and powerful men, physically. When Samuel sees a tall Saul or a tall Eliab, he loses his head and says, "Surely this is the Lord's anointed." Now there is something in that point of view. A big man is like a big house. But one of the biggest houses I know is empty! A mansion needs furniture, musical instruments, books, pictures, statuary, rich rugs, china and plate and last but not least, living people. Saul, in this lesson, is like a big house—"To let."

HOW GOD TELLS.

God has a different measure than we have. He looks on the heart. I would like to see my whole congregation on a beautiful Sunday morning as they would look as God sees them. What, if standing in the pulpit, I could look down and see only hearts? We judge by outward appearance—face, clothes, smiles. God looks on the heart. Appearance—what slaves we are to it! The house mortgaged that we may ride in a car; the merchant unpaid that we may wear fine clothes; the church dues forgotten that we may sit in the orchestra circle. Appearance! A bright woman remarked about the Chicago flats some years ago, "They have Queen Ann fronts and Mary Ann backs." There is a vast difference between the front and back appearance of many a family. On the other hand there are thousands of good, honest families that are good clear through.

GET THE HABIT.

Why not use God's way of assessing values? Why not estimate men and women as God does? We know that in His sight many that are first shall be last and many that are last shall be first. I know a quiet little woman who has reared five sons in the church. She lives in a humble house. She works hard every day. She is always ready to make calls that are intended to lead people into the church. There will be stars in her crown. In the group around the throne she will stand in the first rank. Her heart is right. In God's sight she is a Queen. Remember your story of the widow's mite and be careful how you treat these royal souls of Christ's retinue. I know a man—a plain soul—he has a very modest conception of his own worth. He toils day and night to make ends meet. Yet when I call upon the sick I learn that he has been there before me and when I go to relieve need, he has already made his contribution. He is one of the good and faithful and there shall be for him an abundant entrance into the palace of the King. And boys and girls—what royal hearts they have: their allegiance is almost pathetic. Commend me to the sincere souls. I want to live with them. I like reality. Cut out your bluff, your swagger, your pretense, your impertinence, your empty appearance. It is too thin—we can see through. You are a joke.

THRUSTS.

How often we offend some of God's little ones, or rather great ones, by not observing God's rule of looking on the heart. Everyone of us ought to make particular effort to seek out and praise those modest souls whom we have been passing by. We have had sweet words for the attractive and the prosperous. We have lingered long with the favored and the forward. Next Sunday we will warm the hearts of those neglected, but constant, lovers of God whom we have passed by.

HEREDITY.

There were some hidden qualities in that ruddy shepherd boy that would some day see the light. The cool, calm, loyal blood of Ruth flowed controlledly in his veins and the hot, passionate, dauntless blood of Rahab, the harlot, throbbed and pounded in his arteries. That short, fair-haired, ruddy boy—what powers were his. Lions, bears and Philistines were no terror to him. He sang like the lark. Music swept through the Aeolian harp of his soul. A man of moods and powers. Like the Corsican, "When his temples throbbed the continent shook!" Religion, battle, loyalty, infidelity, control, passion, music, discord, love, hate, peace, storm—how strangely mixed the elements in that shepherd lad!

AFTER GOD'S HEART.

Fortunately we do not have to be perfect before God can use us. It were better that the instrument be perfectly formed and sterilized, but God can do good work with imperfect tools. Otherwise his work would never be done. With all his faults God loved him still. His heart was regal withal. He was kingly. The good far outweighed the evil. He fell, but his direction was right. He kept on. He was human like the rest of us—and God loved him. And so God found his king. What a beautiful story it is! The meadows, the sheep, the harping lad with brave and tender heart, the soft Judean moonlight, the religious raptures, the maturing consciousness of God, the day's work, the call of the man of God, the mysterious horn of oil, the chosen of the Most High.

Disciples Table Talk

The New Church Home, Recently Dedicated, at Fresno, Cal.

Pastor Reminisces after Ten Years.

W. A. Moore has rounded out ten years at First church, Tacoma, Wash., and started into the eleventh year. In a recent sermon, he not only gave interesting statistics of his work but he also interpreted his experiences. He has had over 500 funerals and as many weddings. He has preached 1,100 sermons, attended 5,000 other meetings and made 7,000 calls. He said: "Would I preach the same if I had it to do over again? Some things I would not emphasize so much as during these ten years, and to other things I would, if possible, give even greater emphasis. I would give more time to the awfulness of sin. The way of the transgressor is hard;' 'Sin when finished brings death.' Jesus as a Savior for all should be given much time in the pulpit. He is our great Savior and there is none beside him. I would greatly emphasize God's wonderful love for man, and try hard to write it on your hearts. Then if God loves us we ought to love one another. 'A new commandment I give unto you that ye love one another even as I have loved you.' I would preach more on missions and urge that we do more for those who have not heard of him whom we call Lord."

Successful Pastor is Rewarded.

David H. Shields will soon enter the second year of his ministry at Kokomo, Ind. The church appreciates the good work of the past year, and has voted a substantial increase of salary. There have been 124 new members inducted into the church. A crowded house has been the rule for a number of Sunday evenings, while the pastor conducted his book reviews. The books that are being treated are: "The Eyes of the World," "John Barleycorn," "Inside the Cup," Saturday's Child," "Pollyanna," "What Men Live By." A number of the members of the Kokomo church attended the elementary conference of Sunday school workers held at Huntington recently.

Pastor Proves Himself Evangelist.

During this winter a number of pastors have been proving that they can do the evangelistic work in their churches better than can some outsider. Norman H. Robertson has just closed the greatest series of revival services ever held at Watseka, Ill. There have been 124 added to the church and 102 of these are adults, so the accessions will make themselves count in the work of the church immediately. The music was conducted by a local man also, F. M. Brockway of the local choir conducting the chorus. A reception to the new members was recently given by the church.

Hold a Roll-Call.

First church, Frankfort, Ky., of which Roger T. Nooe is pastor, will hold a roll-call on April 11, the Sunday after Easter. At this time an effort will be made to get all the old members back into the pews again.

Church Squares Up.

To be square with the world is the dream of many churches, but at Bristol, Tenn., this dream found realization this winter. In a ten-weeks' campaign the indebtedness of $1,068.45 has been raised, and all but fifty dollars of the pledges are paid. On March 14, a great congregation assembled at the church home, and the mortgage was publicly burned. Gilbert H. Easley is pastor.

Prosperity at Butler College.

Things are looking up at Butler College, Indianapolis. There is a ten per cent increase in the enrollment this year over last year; the graduating class is thirty per cent larger than any class in the history of the school; there is an unprecedented demand for catalogues from prospective students. These and other indications show that a new day has dawned for this high-grade educational institution.

North California Ministers Resent Newspaper Attack.

The ministers of North California have recently held a meeting of several days' length in Fresno, in connection with the dedication of the new edifice there. The attack on the state organization of northern California by a reactionary newspaper has called forth indignant protest from these men. They passed the following resolutions and asked for their publication in all the church papers: "Whereas, There has been presented for publication to one of our eastern papers representing the Disciples of Christ, a series of articles questioning the honesty of the State Board of California, north, and Whereas, A synopsis of these articles has already been published and the matter has attained not only state, but national publicity; Therefore, Be it resolved by the preachers of California North in convention assembled, that we express our unbounded confidence in the personnel of the State Board of California North and our unreserved loyalty to the board and the purposes and methods for state work in and under their direction; and we further recommend the hearty co-operation of the Brotherhood of California North to the state board in the difficult and important work they are now carrying on."

Official Board Goes to Church.

Wilson Ave. church, Columbus, O., is proud of the attendance record of its officers during the past three months. The eight elders had a 100 per cent record on Sunday-school attendance, 92 per cent for church services and 79 per cent for prayer-meeting. Twenty-six deacons had 78 per cent Sunday-school attendance, 65 per cent church attendance and 52 per cent prayer-meeting attenance. The pastor, J. J. Tisdall, says the secret of a prosperous church is faithful leaders.

For Your Adult or Young People's Class

It is the purpose of this house to make a specialty of studies for adult classes. Note some of the excellent courses we can supply your class:

THE WORLD A FIELD FOR CHRISTIAN SERVICE. Our regular first year Senior graded course. This deals with the problems of young adults, such as choosing a life work, etc. 15 cents for Teacher's, 12½ cents for Pupil's book.

THE PROBLEMS OF YOUTH IN SOCIAL LIFE. Deals with questions of morality, temperance, business honesty, among young people. 15 cents for Teacher's, 12½ cents for Pupil's book.

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THE GOSPEL OF THE KINGDOM. A monthly magazine of social service edited by Josiah Strong. 10 cents per copy, 50 cents a year in classes.

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Arcola, Ill., Church is Dedicated.

Before Walter S. Rounds left Arcola, Ill., to go to Taylorville the church had almost completed remodeling its edifice. B. H. Bruner has taken the pastorate of the church and it has been his pleasant task to arrange the services for rededicating the building. The building was rededicated on March 21, and there were special services with visiting ministers each evening of the week following. These visitors were H. H. Peters, Paris, Ill.; George Darsie, Terre Haute, Ind.; O. E. Kelley, Terre Haute, Ind.; John McDonald Horne, Charleston, Ill. The new building has the basement finished complete with social rooms, modern kitchen, and quarters for other activities. The auditorium and Bible school rooms have been redecorated and recarpeted and the new indirect lighting has been put in. The church is now prepared to enlarge the Bible school work and to take care of the social needs of the young people of the community.

Illinois Ministers Will Meet.

The thirty-third annual session of the Central Illinois Christian Ministerial Institute will be held in Atlanta church April 7 and 8. The officers of this organization are V. W. Blair, Eureka, president; O. C. Bolman, Pekin, vice-president; L. G. Huff, Bloomington, secretary. The visiting lecturer will be W. F. Richardson of Kansas City, who will deliver five addresses. His subjects are "The Church and the Preacher," "The World and the Preacher," "The Pulpit and the Preacher," "The Times and the Preacher," "God and the Preacher." Other addresses will be "The Romance of Preaching," J. D. Horne, Charleston; "Poet Preachers and Preacher Poets," by Edgar D. Jones, Bloomington; "The Evangelism for the Age," by Austin Hunter, Chicago; "Cultivating the Spiritual Life of the Church," E. M. Smith, Decatur; "Educational Address," L. O. Lehman, Eureka; "The Minister as Leader in Civic Life," John R. Golden, Bloomington; "The Social Teachings of Jesus," F. W. Allen, Springfield.

Perservering Evangelism.

East Creighton Avenue church, Fort Wayne, Ind., Edward H. Clifford, minister, held a fifteen day follow-up evangelistic campaign, beginning February 24 and closing March 14, to gather up the results of the Lyon Evangelistic campaign in which the Fort Wayne churches engaged during January and February. Forty-nine persons have, up to the present time, been added to the membership of the church, and there will be from ten to fifteen others who will be baptized and added to the membership as a result of the two series of meetings. Probably the best feature of the local campaign of East Creighton church was the cottage prayer-meetings held each week day except Monday and Saturday, in the homes, not alone of the members of the church, but also in several homes of those not Christians. A personal workers' organization will grow out of the meetings and it is expected that a permanent work among the railroad men of southeastern Fort Wayne will result in many more of the railroad men being reached. The meeting was conducted by the pastor, with home forces.

Texas Teachers Resign.

Resigning seems to be a habit this spring in Texas Christian university. It is reported that five of the instructors will leave. Resignations have been received from Carl Beutel, head of the music department; Miss Clara Case, instructor in Spanish; W. H. Atkins, assistant professor of botany, and S. A. Boles, athletic coach. Prof. Beutel plans to open a music studio in Indianapolis, it is said. Miss Case will enter the mission field in old Mexico. Prof. Atkins will enter Columbia next year. Mr. Boles, it is understood, will enter the athletic department of an eastern university. The trustees decided to bring about the incorporation of Midland college and other smaller colleges as a part of Texas Christian university in conformity with the ideas of President Kershner. Resolutions were passed thanking Prof. and Mrs. John Kinsey and Prof. W. T. Hamner, who also has resigned, for their services.

The Disciples at Yale.

Yale university has been for many years a center for Disciples. More than a hundred men have been enrolled in the School of Religion alone at different times; many of these are now prominent among the Disciples. Nineteen men are in the school of religion this year. All the Disciples attending the university during any one year constitute what is called the Campbell Club of Yale. This club normally has about thirty members. The Yale fellowship rejoiees this year in the presence of J. C. Archer as a lecturer on missions.

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Maryland, Mo., Robert L. Finch, pastor; Charles A. Finch, evangelist; 90 accessions; continuing.

Marion, Kans., Hugh Lomax, evangelist; continuing.

Parsons, Kans., W. E. Harlow, evangelist; continuing.

Savannah, Ga., First; A. R. Moore, evangelist; continuing.

Altoona, Pa., W. Graham Walker, pastor and evangelist; continuing.

Peoria, Ill., Homer E. Sala, pastor; W. F. Shearer, evangelist; Graham Fraser, singer; continuing.

Henderson, Ky., Kyle Brooks, pastor and evangelist; 35 accessions; continuing.

Sumner, Ill., F. B. Thomas, evangelist; 73 accessions; continuing.

San Antonio, Tex., Hugh McLellan, pastor and evangelist; continuing.

Council Bluffs, Ia., Edgar Price, pastor; 100 accessions, closed.

Williamsport, Pa., Newberry; Roger H. Fife, evangelist; continuing.

Alliance, O., Crayton S. Brooks, evangelist; continuing.

Fresno, Cal., North Side; J. Kellems, evangelist; continuing.

Palmyra, Mo., B. G. Reavis, evangelist; continuing.

Chester, O., Lawson Campbell, evangelist; continuing.

Columbiana, O., C. H. Hood, evangelist; continuing.

Fostoria, O., J. Warren Leonard, evangelist; continuing.

Fairfield, Ia., Roy H. Polly, pastor; F. A. Sword, evangelist; continuing.

Spokane, Wash., Hardy G. Koen, evangelist; continuing.

Pasadena, Cal., Frank G. Tyrrell, pastor; J. T. Stivers, evangelist; continuing.

Wilmington, O., C. C. Wilson, pastor and evangelist; continuing.

Princeton, Ill., C. C. Carpenter, pastor and evangelist; continuing.

Abilene, Tex., D. H. Shultz, evangelist; 16 accessions, continuing.

McKeesport, Pa., Howard Cramblett, evangelist; continuing.

Bonham, Tex., R. D. Smith, evangelist; evangelist; continuing.

Twin Falls, Ida., W. E. Harmon, pastor; Vawter Evangelistic Company; 90 accessions; continuing.

Eugene, Ore., W. A. Moore, pastor and evangelist; continuing.

Durango, Col., C. W. Dean, evangelist; continuing.

Bloomington, Ill., Third; George Hoagland, evangelist; continuing.

Weatherby, Mo., Granville Snell, evangelist; continuing.

Portland, Ore., Rodney Ave., O. P. Burris, evangelist; continuing.

Croton, O., Carlysle Holcomb, evangelist; 4 accessions; closed.

Vinton, Ia., F. M. Warren, evangelist; 26 accessions; closed.

Lindenwald, O., John Mullen, evangelist; closed.

Caldwell, O., John Mullen, evangelist; continuing.

Shadyside, O., C. A. McDonald, evangelist; 81 accessions; closed.

Centerville, O., C. A. McDonald, evangelist; 20 accessions; closed.

Chapel, O., C. A. McDonald, evangelist; continuing.

Cynthiana, Ind., G. I. Hoover, state evangelist; 12 accessions; continuing.

Washington, D. C., 34th St.; Harry L. Ice, pastor; John H. Cable, evangelist; continuing.

Carl Junction, Mo., Thos. H. Wilson, pastor; Richard S. Martin, evangelist; 20 confessions of faith; continuing.

Holtville, Cal., H. B. Hollingsworth, pastor; Bruce Brown, evangelist; 55 accessions; continuing.

Franklin, Ind., Wm. J. Wright, pastor and evangelist; continuing.

CALLS.

C. H. Page, from Knox, Ind., to Koshkonong, Mo.

R. N. Simpson, from Harrodsburg, Ky., to Tulsa, Okla.

Cecil Hall, to Monticello, Ill.

E. E. St. John, from Helena, Ark., to Rossville, Ill.

John S. Zeran, from Hattiesburg, Miss., to Bentonville, Ark.

Jas. N. Baker, from Oakwood, Ill., to Ludlow.

A. L. Crim, from Tacoma, Wash., to Central, Portland, Ore.

H. S. Weaver, from Mokane, Mo., to Burlington Junction, Mo.

Neary T. Nichols, from Goshen, Ind., to Danbury, Conn.

Joseph Severance, from Frankfort, Ky., to Elizabethtown.

B. H. Bruner, from Carlisle, Ind., to Arcola, Ill.

Howard E. Jenson, from Chicago to Sherburnville, Ill.

S. B. Moore, from Warrensburg, Mo., to Manhattan, Kans.

J. A. Denton, from Stronghurst, to Table Grove, Ill.

Samuel W. Crabtree, to Mackinaw, Ill.

RESIGNATIONS.

J. C. Polley, King Hill, Mo.

J. H. Fuller, Woodbine, Ia.

Harry M. Stansifer, Ashland, Ky.

W. B. Wilson, Grinnell, Ia.

W. R. McCrea, Milton, Ill.

A. M. Hale, Virden, Ill.

In and Around Chicago

Lin. D. Cartwright is one of the Disciple Divinity House students this winter. He has accepted a call to Fort Collins, Col., and will go there about April 1. Lin D., Jr., made his appearance at the Cartwright home March 7, and the family are waiting for the young lad to get a bit older before they undertake the long journey.

Evanston church celebrated its nineteenth anniversary on March 21. The church grew out of revival meetings conducted by E. W. Darst, and the first pastor was E. S. Ames.

The Chicago Church Federation Council has called a union meeting of Chicago ministers for March 29, at 10:30 a. m., in Central Y. M. C. A. auditorium. The general subject will be "Progress and Triumphs in the War on Vice." The principal speakers will be Dr. Timothy Stone, Mrs. Ellen M. Henrotin and Charles S. Bacon, M. D. The music will be in charge of Prof. L. L. Henry of the Tullar-Meredith Company. The Disciple ministers will join in this meeting.

The death on March 10, of Mrs. Mary DeWolf Trunkey, wife of J. H. Trunkey at Seattle, Wash, removes one who with her husband was for many years an active leader in Chicago church life. Mrs. Trunkey was a charter member of the Monroe street church and was well known through her deep interest in the Woman's Missionary Society of Chicago. Her daughter, the wife of Dr. Edwin A. Layton, became a foreign missionary. The funeral services were conducted at Seattle by her pastor, Cleveland Kleihauer, and in Chicago where interment took plaee, C. C. Morrison, her former pastor, officiating.

Confederate Veteran Dies.

Col. Elijah Gates died at St. Joseph, Mo., recently. He had had thrilling experiences as a colonel in the Civil War in the Confederate army and was a well-known democratic politican, being acquainted with the leading men of Missouri. Seven years ago, at the age of eighty-one, he took membership in First church, St. Joseph, and soon afterwards was made an elder. Though young in his church relationship, he was one of the oldest Disciples in Missouri at the time of his death.

Preaches Puzzle Sermons.

W. A. Bellamy, of Plainfield Avenue church, Grand Rapids, Mich., is preaching a series of puzzle sermons. He will in each sermon describe a Bible character and when the whole series is complete, he will present a fine Bible to the first person guessing the entire list of characters correctly. The subjects of his sermons are as follows: "The Woman Who Was a Model Mother," "The Woman Who Was a Model Wife," "The Woman Who Was False to Her Husband," "The Woman Who Was Beautiful but Deceptive," "The Woman Who was a Grand Old Maid," "The Woman Who Was Loyal to Her Mother-in-Law," "The Woman Who Was a Warrior," "The Woman Who Was Consecrated," "The Woman Who Was a Medium," "The Woman Who Was True to Her Husband," "The Woman Who Was Cursed" and "The Woman Who Saved Her People."

Membership Race Soon Over.

The contest of the Men's Brotherhood class, First church, Maryville, Mo., will soon close. The class had forty members when the contest began and this group was divided into two divisions to secure new members. The class has been built up until it numbers 200.

R. A. Doan to Return Soon.

R. A. Doan will soon return from the Orient, where he has tarried after his party had preceded him to America. He has been so deeply impressed with the work of missions that he will devote his life to promoting the extension of the gospel at his own charges. He will probably be connected with the Foreign Christian Missionary Society to arouse the business men of the churches to greater activity.

Need More Room.

The Sunday-school at Lawrence, Kans., needs more room. Its leaders are talking about an attendance of a thousand by Easter. A thousand dollars has been raised to finish the basement and divide it up into class rooms for the school.

Mary McGavran Missionary Society.

The monthly meeting of the Mary McGavran Missionary society, at Alliance, O., was held recently. The story of the session is an interesting one. Fifteen members answered roll call with current events relating to mission work. A part of the program was a talk concerning the Philippine Islands. C. B. Reynolds, the pastor, read a letter from the branch church in Lu Chow Fu, China, which was recently dedicated. Miss Haley, the president, who will soon leave for an extended western trip, assigned the work for the society while she is absent. Each girl wrote on a slip of paper the name of the country she would choose were she to be a missionary. These slips were then collected and redistributed but to different girls. Each girl was then to take an imaginary trip to the country designated on the slip she held and Miss Haley provided each one with a pad and paper and on this they were to draw the route and paste pictures of scenery along the route.

Boy Scouts Have Exhibit.

Troup No. 3, Boy Scouts, attached to First church, Scranton, Pa., gave an exhibit at the church on a recent evening. The Scouts had a camp tent and camp fire on the stage and gave a practical demonstration of camp life, including first aid to the injured put into practical use in camp. There was fun for both young and old. The boys carry on the usual boys' pranks in camp as well as show some of the features they learn in the movement.

Campbell Relative Gets Call.

Prof. Julian T. Barclay, of Bethany college, a grandson of Alexander Campbell, has accepted a position as Spanish interpreter of the Pan-American Institution at Washington, D. C. The position is a responsible one.

A Men and Millions "Life Meeting"

The emphasis of the Men and Millions movement is not primarily on the money that is to be raised. The leader of the movement, A. E. Cory, says that if he were naming the movement again, he would eliminate every word from its name that would suggest finance, and have the name associated with vital religion.

One of the three great features of the movement is the effort to enlist a thousand young people for definite Christian work. In many ways, this is the most important feature of the entire enterprise and a description of the methods employed will without doubt be of general interest.

Rev. R. H. Miller, recently pastor at Buffalo, who has charge of the "Life Meetings" in the Men and Millions campaigns.

In every church visited by the Men and Millions Movement, special meetings are arranged for young people. A description of one of these meetings, that held in Evanston church, will follow as being typical of the methods employed.

R. H. Miller has general charge of this work, and he is said to be at his best in these services. He was not able to go to Evanston, however, and those sent to conduct the meeting were G. W. Muckley, Dr. Royal J. Dye, H. O. Pritchard and H. J. Derthick.

The young people had been invited to the church parlors and the Ladies' Aid Society had given them a complimentary luncheon in the evening. In spite of all the distractions of city life, a goodly company of young people gathered about the table. After the repast of the evening was taken care of, and all were thoroughly at ease, Mr. Muckley introduced the different speakers.

Dr. Dye Says Missionaries Are Human.

Dr. Dye made his beginning by insisting that a missionary was a normal human being. He plays pranks on his fellows, such as putting coffee between their sheets, or pouring water down their backs. A missionary is not some one who has left all the homely joys of life behind, but is one who takes them right along with him. If he works hard, he also knows the thousand satisfactions that make life tolerable to us all. It is because young people sometimes picture the religious worker as some one who has left those things behind, that they often hesitate to go into special Christian work.

Mr. Derthick sounded the note of the opportunities of work in the great cities. He told stories indicating the need of the city. His own little boy tried to play in the back yard, but his ball was batted into a neighbor's yard and there was trouble. He tried to play in the front yard, but the game took him across the boundary line and there was a complaint. With his father's permission, he tried to play in the street, but the policeman threatened to arrest him. Then his father sent him to the school-ground, but a janitor with police power showed his star and drove him away. What this boy needed was a place to play. Mr. Derthiek showed how many of the occupations of the city can be turned to good use by the young people and made special mention of the need of consecrated nurses and kindergarten teachers.

A Story by H. O. Pritchard.

Mr. Pritchard insisted that no young person wanting education bad enough would ever go without it. He told the story of an awkward lad with home-made clothes who started into high school from the farm, and after he had made the young people laugh at the grotesque figure he drew, he declared himself the hero of the story. Two-thirds of the students of Eureka college make part or all of their own way through school, he declared. He exhorted the young people before him not to be satisfied with limited training but to go in for the best in an age when the world is demanding highly trained workers.

Mr. Muckley insisted upon a religious attitude toward every calling and profession in life. He was glad to admit that the church needed not only preachers and missionaries but Christian doctors, teachers, business men, and other kinds of folk. He felt that the choosing of a life vocation should be less a matter of chance and more a matter of careful and prayerful choosing.

It was at this time that the pledge card was produced and handed around the table for all the young people to look at. It was not a pledge to become a student volunteer or even a candidate for the ministry. Its terms were explained to the young people clause by clause. The text of the pledge is as follows: My Declaration. Believing that I should accept as my life calling that form of Christian service which will enable me most effectively to advance the kingdom of God, I gladly make this declaration of purpose: (1) To examine the world field with reference to opportunities for life investment. (2) To read God's Word regularly, to pray constantly, and to seek the help of Christian friends in order to find out just what life task to undertake. (3) And to secure as adequate preparation as possible in a Christian college for my life work."

Signing of Pledges.

The pledge signing was a very quiet matter and no pressure was exerted, yet every member of the group that night signed a pledge, a result which to the pastor seemed marvelous. O. F. Jordan, the pastor, was called upon to express his sentiments, and he declared that he would have been glad to have had life's issues presented to him so clearly twenty-five years ago, and he thanked the team for a presentation of the life problem which he declared to have been the best he had ever heard.

How will the Men and Millions Movement get any missionaries by such a process? These young people will be followed up through the mail. That everyone will go into Christian work is not to be expected, but that a thousand can be secured from the great brotherhood of Disciples no one who has watched the process can doubt.

In the life meetings, as in other meetings, the team depends upon the power of religious idealism. It wishes no other victory than that wrought by God's Holy Spirit.

Wife of Well-Known Leader Dies.

At the age of eighty, Mrs. Rachel Logan Hobbs, wife of Prof. Alvin Hobbs, recently passed out of this life. She was married to Mr. Hobbs at the age of eighteen and with her husband served the churches in a number of important centers. Among the cities where they lived during their active service were Bloomington, Ill.; Louisville, Detroit, Denver and Cincinnati. Mr. Hobbs was early connected with Central church in Des Moines and was a teacher for five years in the newly formed Drake University. Mrs. Hobbs was a very intelligent woman with the interests of her religion always close to her heart and she was as ever a good helpmeet. Mr. Hobbs has been dead for twenty-five years and Mrs. Hobbs has in recent years made her home with her daughters.

How Indianapolis Churches Co-operate.

The Indianapolis churches co-operate by having a "Christian Church Union" which is made up of all the official boards of the Disciple churches of the city. This "Christian Church Union" takes up the common problems of the churches of that city.

Jasper T. Moses Will Study and Lecture.

Jasper T. Moses, son of Mrs. Helen E. Moses, and former missionary in Mexico, has resigned his pastorate at Fowler, Colo., and will enter the Divinity School of the University of Chicago for advanced study. On his way to Chicago he will deliver a number of lectures on his Mexican experiences. While in school he will lecture some and carry on some pulpit supply work.

Pastor Defines Position.

Winston W. Wharton of Roodhouse, Ill., recently preached a sermon on the position of the Disciples of Christ and this sermon has been printed for free distribution. His ministry at Roodhouse the past year has been very successful, there being more accessions than in seven previous years. The popularity of the minister is indicated in that he has received a very unusual number of calls for service at funerals and weddings.

Church Favors Good Government.

In a recent primary election at Galesburg, Ill., the "wets" and "drys" were arrayed against each other for the control of the "People's" party. The parish paper of the Disciple church carried strong articles written by the pastor, H. A. Denton, showing the true nature of the issue before the people. A professor in Knox college was nominated on a platform that is "dry."

Provide Manse for Minister.

Lebanon, Kans., church is arranging to make its minister and his family very comfortable. A committee has been appointed to supervise the erection of a seven-room manse, which will be quite modern when complete.

Church Gets Damages for Civil War Outrage.

During the Civil war the Disciple church in Marshall, Mo., was turned into a stable for cavalry horses and the floors were torn up to provide stalls. In 1905, the church filed a claim against the government for this damage and the matter has been pending ever since. B. T. Wharton, pastor of the church, got the claim in shape so that it was finally allowed. The building was repaired after the war at an expense of $2,300, but Congress allowed damages of only $1,240. The church broke up during the war but was reorganized in 1866.

First Meeting of Arkansas C. W. B. M.

What is said to be the first annual state council meeting of the Christian Woman's Board of Missions was held in Little Rock, Ark., recently. There was a good attendance, and Miss Maria Reynolds Ford, a missionary to the Argentine Republic, was among the speakers.

Another Day for Church Going.

Des Moines recently observed its second annual "go-to-church" Sunday and the pastors were compelled to rent buildings to care for overflow meetings. F. W. Mutchler, of the Grant Park work, secured the public school building just across from his church. The ministers of the city were recently entertained at the Admen's club and there were addresses on church advertising.

All Springfield (Ill.) Will Be Canvassed.

The three churches in Springfield, Ill., will all put on the "every-member canvass" May 2, even if it is the moving season. The bulletin published by First church, Frank Waller Allen, minister, has a responsive reading on the back page with questions by the minister and answers by the congregation, seemingly designed for public reading in the church. This catechism explains the canvass fully.

New President for Phillips University.

E. V. Zollars, veteran college leader, is retiring from the presidency of Phillips University, on account of ill-health. The trustees have called in his stead H. E. Van Horn,

E. V. Zollars, retiring President of Phillips University.

pastor of First church, Oklahoma City, Okla. The Oklahoma institution was organized by Mr. Zollars and has been developed until it now has a student body of 550. The property is valued at $306,000.

Methodist Minister Becomes a Disciple.

T. Q. Pursell, member of the northern Methodist denomination, and until recently residing in Chicago, united with Corsicana, Tex., church recently and was ordained to the ministry among the Disciples. Mr. Pursell has been promoting a Bible encyclopedia lately but hopes to secure a call to a settled pastorate soon.

Mayor Commends Pastor.

John Wesley Underwood, pastor at Belmar church, Pittsburgh, has held successful evangelistic meetings in his own church with 106 accessions recently. There were 350 accessions to the church in two years and although the building came near being sold under the hammer five years ago, the church is now in good financial condition. Mr. Underwood has been called for the fifth year without a dissenting vote. Joseph G. Armstrong, mayor of the City of Pittsburgh, says of Mr. Underwood: "I have just heard of the great evangelistic meetings which Rev. John Wesley Underwood has been holding at the Belmar Christian church, as well as the noon-day addresses at the Y. M. C. A., and also at some of our prominent steel works. It has been my pleasure to note his activity in civic affairs, and his strenuous efforts toward the spiritual, moral, and intellectual uplift of our great city. There is no question but that his untiring efforts and strong personality have enriched the community."

District Convention.

The churches of northeast Iowa recently held a district convention in Waterloo, in Central church. Papers were read on various subjects by C. H. Morris, L. C. Moore, C. H. DeVoe, W. O Livingston, and others. The church combined service, the junior church and other methods were discussed.

Publishes "The Christian Gimlet."

The parish paper at Moulton, Ia., is by no means a bore to read but is full of interesting news. Its striking name, therefore, "The Christian Gimlet," would seem to be a misnomer. Huell E. Warren, pastor of the church, is editor of the paper. When he changes pastorates, he takes his church paper with him, continuing the series in a new city.

Men Defeat Women.

In these days of the aggressive modern woman, the announcement of men defeating women, and especially in church work, is sensational. The Sunday school at Alvin, Ill., has been having a contest since Jan. 1, in which it was to be settled whether the male or female attendance at Sunday school would be the greater. The men won the contest by a large margin.

Finds no Chinese Suffragettes.

Miss Edith Russell expects to go as a missionary to China and as a preliminary experience has been studying the language among the Chinese in San Francisco. In telling her experiences at Central church, Wichita, Kans., recently, she declared that there was no suffragette movement among the Chinese women of the Golden Gate city. At the mission meetings, there were nine men to one woman, because the Chinese hold that a woman's place is at home. Miss Russell gained access to some of the secluded women by paying a dollar a lesson for instruction in the Chinese language.

Steal Church Lights.

Central church, Springfield, Mo., lost its light. This news concerns material realities and not spiritual. A thief broke into the church, and finding nothing else that he could make away with, took all the lamp bulbs from their sockets, leaving a church meeting with no light except that from a central chandelier which was out of reach of the thief. The police have been unable to discover the identity of the culprit.

Transylvania News Notes

The first annual reunion of the alumni and former students of Transylvania and The College of the Bible will be held June 7-10. Dr. Julian Estill, president of the Alumni Association, and his executive committee are making extensive preparation for the occasion. A procession of alumni and the annual dinner will be a feature of the 9th, in connection with class day exercises. Dr. Estill is arranging an interesting program for each day and a vigorous effort will be made to secure a large attendance.

Coach W. T. Stewart has returned from his vacation to take charge of the baseball team. It will be remembered that he developed a championship football squad last fall, and that under his direction Transylvania athletics have come into prominence and favorable notice.

The new catalogue of Transylvania, Hamilton College, and The College of the Bible is well on the way and will be off the press in a few weeks. They are distributed to those who ask for them.

Professor W. C. Bower, of the department of education, conducted a very successful missionary campaign last week leading up to the taking of the pledges for the support of Dr. Butchart, Transylvania's living link on the foreign field. It will be recalled that Dr. Butchart is in charge of the medical department of the University of Nanking, and the support of this department by the university and The College of the Bible is the result of a recommendation made by Professor Bower on his return from the Orient. The amount required for the living link is $600, and this sum was fully subscribed by the students. The missionary spirit is very strong in Transylvania and The College of the Bible, and more and more are the students looking toward "the lands beyond" as the field of their life work.

A Good Report from Rockford, Ill.

W. B. Clemmer has been five years at Rockford, Ill., and the statistics of his work for this period have been issued. He has preached 550 sermons, and 222 accessions have been brought into the local church. He has also had 70 accessions in his ministry in evangelistic meetings held elsewhere. The offerings to missions and benevolence have amounted to $951. The pastor has preached 65 funerals and performed 72 wedding ceremonies. The present resident membership is 297. Mr. Clemmer recently launched a "nine weeks' enlistment campaign" with special rally features every Sunday. Rally services will be held in the Sunday-school, evangelistic services in the church, and booster prayer-meetings every mid-week will be features, culminating with two weeks' decision services before Easter. The whole membership is to be enlisted in active service and a house-to-house visitation of the membership, and of friends favoring the church will be conducted. It is hoped to relate every person in the city, favoring the church, to its active membership during this campaign, and much interest was shown in the enterprise by the members of the church.

Delphi, Ind., Pastor Will Stick to Post.

J. L. Tyner resigned at Delphi, Ind., recently, but the official board met and asked the pastor to reconsider his resignation. He has agreed to do so and will remain in that town another year.

Holding County Conferences.

G. I. Hoover, district evangelist in the eastern district, Indiana, is holding a series of country conferences in his district. He will hold a conference for Howard county at Kokomo; a conference for Hamilton county at Noblesville; a conference for Johnson county at Edinburg; a conference for Grant county at Marion; a conference for Blackford county at Hartford City; a conference for Hancock county at Palestine; a conference for Rush county at Arlington. Two days are being spent in each city beginning March 15. At these conferences the speakers will be C. W. Cauble, corresponding secretary of the state organization; Garry L. Cook, state Bible-school superintendent; Mrs. O. H. Greist, state president of the C. W. B. M. and Guy I. Hoover. The county officers will in each case deliver addresses.

Sunday-school Contest at Bethany, W. Va.

The young ladies and young men's Bible classes at Bethany, W. Va., have entered into a contest with each other at Bethany College on a basis of two girls to three boys. The contest was made on this basis for the reason that there is a larger number of boys in school than girls. The young ladies have been ahead all three of the Sundays during the contest by a small margin. Both classes have nearly doubled their enrollment. Prof. Miller, instructor occupying the Moninger Memorial Chair of Bible School Pedagogy, is the teacher of the men's class and it is largely through his efforts that the class has been conducted so successfully. Prof. A. R. Bourne is the teacher of the young ladies' class. An orchestra has been organized among the college students of musical accomplishments and is presenting some creditable music both at the chapel services and meetings of other nature. Mr. R. W. Scott is manager and leader of this organization.

Evangelistic Effort at Mexico, Mo.

B. G. Reavis, of Mexico, Mo., has just closed a series of successful meetings of three weeks' duration, at Palmyra, Mo. This is an extremely conservative community and is slow to respond to any forward movement of any nature. However, the meetings have stirred the town.

School of Methods at South Bend, Ind.

The Disciples of St. Joseph county, Ind., enjoyed a rare treat and experience during the week of March 8-12. The first school of methods for Bible school workers of the northern district was held in First Church, South Bend, under the auspices of the Bible-school department of the Indiana Christian Missionary Association. The following composed the faculty: Garry L. Cook, dean, instructor in Religious Education; Hazel A. Lewis, elementary superintendent of Bible-school department, American Christian Missionary Society; Cynthia Pearl Maus, secondary superintendent with A. C. M. S.; W. J. Clark, adult superintendent under A. C. M. S. The Bible study periods were conducted by John M. Alexander. E. K. Van Winkle, of Mishawaka, and C. D. Franklin, of South Bend, had large delegations from their schools in attendance. More than one hundred teachers matriculated during the week. There were forty-one graduates. The closing address was made by Myron C. Settle of Gary, Ind., on Friday evening.

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ABSOLUTELY PURE

The Prudent Housewife Uses No Other

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Why a Great Easter Offering is Needed

1. A Great Beginning. We have made a creditable beginning in this Christlike ministry. The past justifies the public and the Christ in expecting that we will maintain our record. They must not be disappointed.

2. A Great Family. Under the blessing of God, we have been permitted to bring together a great family of widows, orphans and the aged, numbering about six hundred. These helpless, homeless wards depend upon us. We dare not, we will not turn them out to perish.

3. A Great Demand. Never in the history of the Association was there such a demand for service. The cry of distress of the hapless American victims of the European war is heard constantly outside our doors.

4. Easter Our One Day. Easter in the Bible schools is the one day in all the year devoted to this sweet and tender ministry. If the Easter offering fails, our Homes fail, and the widow and the orphan will cry in vain to us for help.

5. An Empty Treasury. These Homes are all full. Our treasury is empty, our credit taxed. Others cry for aid. God awaits our answer.

6. The Will of Christ. It is the will of Christ that the hungry should be fed and the naked clothed. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

How Can Your Church and Bible School Aid?

1. By trying to make the Easter offering unanimous in your school.

2. By trying to raise the amount suggested as the goal for your school, and by dividing the amount suggested, as a goal among the several classes of your school, that each class may have a definite goal.

3. By encouraging individuals to make thank offerings for birthdays, for wedding anniversaries, in memory of loved ones gone, in gratitude for the hope of the Resurrection.

4. By making Easter Day a day of great joy and thanksgiving in your church and Sunday-school.

Sign and send to us at once order card for Easter supplies. Order as many cantatas as you need for your school and choir. They will cost you nothing. Order coin envelopes, one for each scholar, to aid in gathering the offering. Order free literature, enough for every person in the school. Remember an Honor Roll certificate will be sent to each school that reaches the suggested goal. Every scholar giving as much as $2.00 and whose name is sent in, will receive one of our new albums.

The enthusiastic entrance of you and your church and Bible school into fellowship with Christ in His compassion upon the poor, by the observance of Easter, will enable the Association to seeure the $40,000 necessary for the comfort of the great family divinely committed to its care, and will bring the richest blessing of God upon you, for He said, "He that hath pity upon the poor, lendeth to the Lord."

P. S. Be sure to send your offering promptly to The National Benevolent Association, 2955 Euclid Avenue, St. Louis, Missouri.

Came, friendless, to one of the homes of the N. B. A. when one day old. Is now dearly loved in a good Christian family.

Dr. Medbury Back from Canada.

Dr. Chas. S. Medbury is back from a short vacation trip in Canada. He describes the military preparations there very vividly. Boys, too young for service, are drilling in the street. A hundred Germans and Austrians, who tried to organize to return to their countries for the war, have been held as prisoners.

Disciples Win Debate.

Disciple boys at Arkansas City, Kans., have lived up to the traditions of their fellowship by winning a debate. They debated the Methodist boys in the Baptist church at Arkansas City on the literacy test in the immigration bill. The Disciples favored requiring literacy.

Pastor's Salary is Raised.

Flora, Ind., church has raised the salary of its pastor, G. Stanley West, by two hundred dollars and called him for another year's work.

Hand Out Quarters.

On a recent Sunday the Bible school at Atchison, Kans., handed out quarters to all the pupils that would take them. These are to be invested and returned to the school with the increase, according to the principle in the parable of the pounds. The proceeds from this device are to be used in partitioning off the new class rooms. The money was loaned to the school by one of the members.

Conduct an Employment Bureau.

Vernon church, Portland, Ore., has a live men's class. The members are not satisfied with learning about the old prophets, but want to apply the prophetic principles to modern social life. Unemployment has been a very prominent fact in Portland's life this winter and these men established a free employment bureau, and each week were able to land jobs for a number of men. The Sunday-school is outgrowing its quarters and the men are wrestling with the problem of enlarging the building to furnish room for the various activities.

Old Minister Stricken.

Jonathan J. Markley is an old minister who has been enjoying the rest that follows a long life of activity at Bluffton, Ind. He has been recently stricken with paralysis and is now confined to his bed.

Iowa Ministers Get Together.

The ministers of northwestern Iowa joined in a conference at Waterloo for a two days' session early in March. Various phases of pastoral work were discussed.

H. D. Smith May Return to Kentucky.

H. D. Smith was for many years at Hopkinsville, Ky., and he recently went to Dallas, Tex. It is now reported that he finds the climate very unfavorable to his health and that he may return to Kentucky.

"Aunt Maggie's Will."

The Ida Withers Harrison Mission Circle of Lexington, Ky., is going to present a dramatic sketch at the Arts Club auditorium soon called "Aunt Maggie's Will." The lines are full of humor and up-to-date girl life and the play promises to be attractive.

Probation Officer and Minister.

Frederick Grimes was formerly a minister in Visalia, Cal., and in recent years has been in service as a probation officer in that town. Mrs. Grimes has been matron of the Detention home. They have submitted their resignations to the supervisor and will go to Los Angeles or Long Beach for a rest before going back into the work of the ministry.

Becomes a "Community Minister."

For several months the idea of a community church, such as has been advocated by Washington Gladden, has been the topic of discussion in Seneca, Kans. One evening recently a group of citizens met in the offices of the First National Bank and decided to hire a minister for such an organization. They chose Charles A. Richards a Disciple minister, and raised a salary of $1,200 for him. The new organization will use the Universalist building. Mr. Richards was once chaplain of the Girls' Industrial School at Beloit, Kans. The first service under this new arrangement was held March 14.

Church Secures Second Minister.

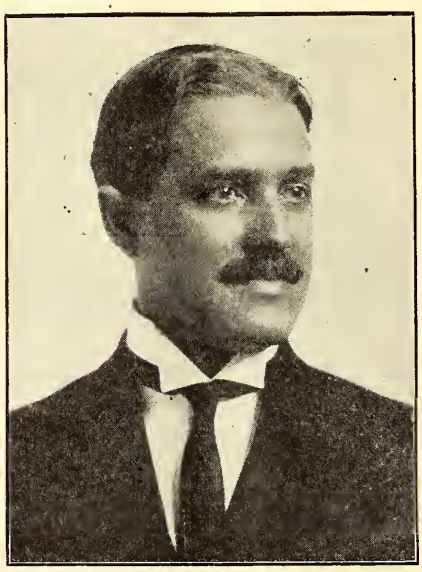
Rockport, Ill., church is faithful to the old minister who is ill, so a second minister has been secured to assume the active duties with the title of assistant. T. F. Keller is the older minister, and H. R. Brown has been chosen as his helper.

New Building Completed.

Congress Heights, Md., church has completed a new building at a cost of $1,200 and all the money has been raised except $400. This little church is now housed in a frame building seating two hundred and there is a prospect of good growth.

Great Crowds Wait Upon Professor.

Professors are evidently not all as dry as the newspaper humorist would represent them, for great audiences are waiting on the ministry of Professor A. W. Fortune of the College of the Bible in his revival services at Broadway church. The sermons are scholarly and full of the great human religious elements.



Professor A. W. Fortune, who is winning approval as an evangelist at Broadway Church, Lexington, Ky.

Agriculturists Dine at Church.

Two hundred farmers dined at Independence, Mo., church recently and a most attractive program was given. One speaker characterized farmers as tired, retired, or rubber-tired. The governor was on the program but on account of pressing duties at the legislature telegraphed his regrets at not being able to attend.

Pastors Disagree About Hell.

Secular papers in Kansas City have been tempted into discussing theology a good deal this winter on account of the variant views of the ministers there. The views about hell held by Burris A. Jenkins of Linwood Boulevard church and those of James Small in Hyde Park church were contrasted. Mr. Jenkins said: "I do not believe in a literal hell. Punishment for sins is inflicted both in this world and in the hereafter. It all tends toward ultimate reformation and redemption." Mr. Small replied: "Man's probationary period ends at the grave. Hell is a reality. Clergymen who believe that hell is a reformatory should go to hell and preach that doctrine. That's where they are needed if their views are correct."

Begins Ministry in Holy Week.

Vaughan Dabney is leaving Santa Monica, Cal., to succeed T. A. Boyer in the great church at Oakland. He will open his ministry with Holy Week services. The topics beginning Palm Sunday and running through Easter are "Our Most Precious Faith," "The Pure in Heart," "The Love of the Father," "The Life of the Son," "The Presence of the Spirit," "The Nature of the Kingdom," "The Yearning of the Race," "The Task of the Church," "The Hope of Eternal Life," "The Duty of the Individual."

Minister Loses Wife.

James C. Creel, Plattsburg, Mo., has lost his companion of forty-seven years. All the family were present at the time of her decease. During the 47 years of her married life, she was a faithful helpmeet to her husband. All the children are married, so Mr. Creel is now entirely alone. The last words of the departed wife were, "Papa, Jesus is so sweet to me now."

Churches Hire Expert.

Three churches in Nevada, Ia., have united to secure a Chicago church efficiency expert. These churches are Presbyterian, Methodist and Disciple and they have called Rev. Albert F. McGarrah, who will show them how best to use their local forces. He will discuss social service, evangelism, finance, missionary work, and other matters from the efficiency standpoint.

Have You a Mother or Child?

In their name, and in behalf of the

Mothers and Children who are Homeless

We Appeal to You to send an Easter Offering to the

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Because last year we cared for 1505, and in 15½ years for 11,000 of these homeless, helpless ones.

Because there are many more needing our care and this is the **Masters** work and His Command.

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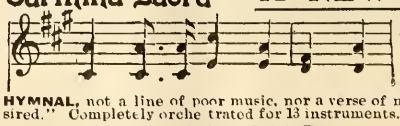

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Ohio State Convention.
The next convention of the Ohio Christian Missionary Society will be held in Nelsonville, May 24-27. The program committee is hard at work assembling a good program.

Increase in Salary for Pastor.
Barberton, O., has raised the salary of the minister, Carlysle Holcomb, on account of the progress during the past year of the church's history. There were 126 accessions to the church, with a net gain of 120. The pastor made 1,800 pastoral calls, 10 special addresses and preached 148 sermons.

Preaches to Knights Templar.
Soniat Avenue church, New Orleans, has become St. Charles Avenue church, by reason of a change of location and a new building. Less than two hundred members have assumed a great responsibility in erecting the new edifice. The pastor, W. H. Allen, will preach to the Knights Templar in his new building on Easter. He will follow the Easter services with revival meetings.

Preaches for Fifty Years.
J. W. Lowber, of Austin, Tex., began preaching at 18 years of age and has preached for fifty years. There have been 12,487 accessions to the churches under his preaching, 5,000 by confession of faith. He has also been in reform work and under this ministry 31,869 have taken the social reform pledge he gives.

Methodist Minister Becomes Disciple.
John W. Richards, who lives in Marshall, Ill., and who is a graduate of De Pauw university, has left the ministry of the Methodist church and united with the Disciples. He has accepted half-time preaching at Flat Rock, Ill., until opportunity for full-time service presents itself.

Dr. Breeden Will Evangelize.
The church at Pomona, Cal., where C. R. Hudson preaches, has engaged Dr. H. O. Breeden of Fresno, Cal., to hold evangelistic meetings for them. It is planned to hold these meetings next autumn.

Missionary Going on Journey.
Fred E. Hagin, missionary to Japan, will soon visit an island 150 miles from home and counsel with seven native Christians there, the only ones in a population of ten thousand. It is hoped that from the visit other converts may result. There have been two baptisms recently in Hongo church. Two students of Drake Bible college have been holding meetings at Toride and Kyoroshi with large audiences and good results.

Nebraska Ministers Get Together.
The ministers of Nebraska are organized in the Nebraska Christian Ministerial Institute and they will hold a meeting of their organization at Bethany on March 23-26. They will discuss some of the live themes of the day.

Veteran Missionary Resigns.
Among the best known missionaries of the Disciples is M. B. Madden, who has spent twenty years in Japan. He has resigned and will sail for America with his family some time in June.

Bible Instruction Popular.
The wide-spread interest in religious education reached Vinita, Okla., and the pastor, C. E. Nichols, has organized a board of religious education in his church. He is giving special Bible study courses which are said to draw people from all over the city.

Disciple Becomes Federal Judge.
Among the prominent Disciple laymen of the coast is Hon. Oscar A. Trippett, who was for many years an active member of Broadway church, Los Angeles. He has recently been appointed as a federal judge.

Chicago Man is Liberal.
A number of Chicago laymen are on the Pacific coast, among whom is Elsberry Reynolds, the publisher of Harold Bell Wright's books. He has established a beautiful home at Pomona. Wishing to see the local church be more generous to the pastor, C. R. Hudson, he has pledged $1,200 a year to the current expense budget. Mr. Reynolds does some literary work of his own, assisting in the dramatization of the Harold Bell Wright novels.

Build House of Worship.
Ennis, Tex., church has erected a new and modern house of worship at a cost of $25,000. This building is splendidly located and has an abundance of Sunday-school rooms and social parlors, as well as a large auditorium.

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EASTER, APRIL 4, 1914

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Because—The hundreds of widows, orphans, and aged under its care now were sent by our churches and preachers.

Because—For twenty-nine years this Association has faithfully, efficiently, and economically served in this Christ-like ministry.

Because—For twenty-nine years this Association has labored to establish Easter as its one offering day in the Bible schools. Their response has largely made the Association with its twelve great institutions serving our churches in ten states and its record of over 15,000 served.

Because—Certain other appeals are now going out to our schools and churches asking for Easter offerings. These appeals are so worded as to make it appear that they are being issued by the National Benevolent Association or by persons who have some connection with it. There is only one National Benevolent Association of the Christian Church. It is located at 2955 N. Euclid av., St. Louis, Mo. These confusing appeals that are going out from other parties in St. Louis claim a record of fifteen and one-half years of service; whereas, the Association making these appeals is less than four years old. It is publishing statistics as its own that are certainly and demonstrably of work done by and in the name of The National Benevolent Association of the Christian Church. Let no other interest turn your church or school from its support of the Association that has served the brotherhood's poor and needy for twenty-nine years.

The National Benevolent Association, 2955 N. Euclid Ave., St. Louis, Mo.

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6. They are printed on better paper with better binding and in better taste than any other series.
7. Every lesson writer is an expert of interdenominational reputation.
8. They are a monument to the modern spirit of unity—several leading denominations have co-operated to produce them and are now using them.
9. The Disciples possess full editorial rights, through the editor, Charles Clayton Morrison.
10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

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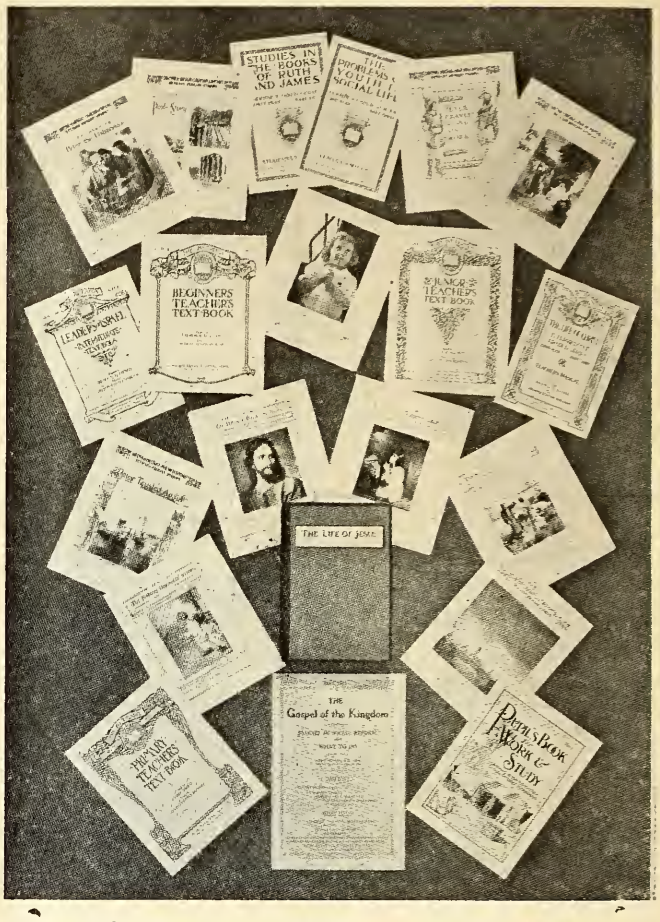
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Vol. XXXII Apr 1, 1915 Number 13

The Easter Faith
Editorial

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An Appreciation, by A. McLean

China's Missionaries Confer
By Vachel T. and Catharine F. Lindsay

A Message from R. A. Doan
Concerning Present Possibilities in Chinese Mission Fields

How Prohibition is Spreading
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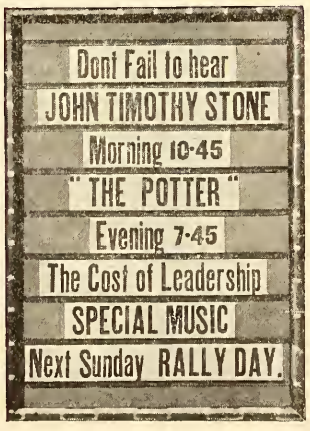

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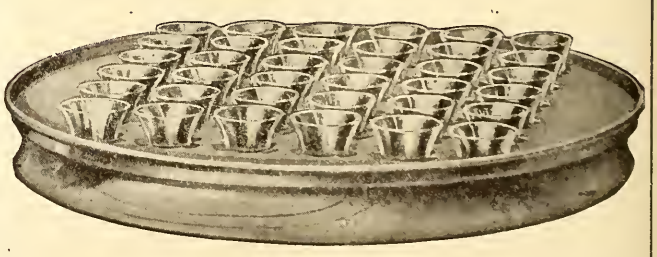

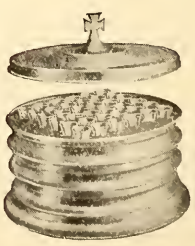

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The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday-schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impuse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

* * *

The Sunday-school literature (The Bethany System) published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and other communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

* * *

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' *movement*. It has no ambition at all to be regarded as an organ of the Disciples' *denomination*. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, The Christian Century, though published *by* the Disciples, is not published *for* the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Our Success Depends Upon You!

The Christian Century and the Disciples Publication Society belong to the Disciples of Christ, not to private individuals. With the steady enlargement of the volume of its business the Society will ultimately be on a self-supporting basis and its earnings will go to the cause of Christian education and missions. At present it depends for its existence upon gifts offered by friends who believe in the work it is doing and wish to see its ideals prevail among the Disciples and in the larger Christian world.

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In addition to your own gift, you know of others in your congregation who, if the matter were brought forcefully to their attention, will find pleasure in making a gift. We depend upon *you* to secure their support.

The usefulness of The Christian Century and the Disciples Publication Society can be extended immeasurably by the *prompt* assistance of our generous friends.

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Do not let our call pass unheeded but fill out this blank and mail to us at once.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Easter Faith

THE RESURRECTION OF JESUS MUST BE FELT AS A MORAL DEMAND BEFORE IT CAN BE TO US A HISTORIC FACT.

In our hearts there must be a presumption that it OUGHT to be true before the proof that it IS true will have meaning.

Thomas could not believe until he had thrust his hand into Jesus' side and his finger into the print of the nails.

Thomas had access to overwhelming objective evidence, but we are not in such a position. Therefore Jesus in blessing Thomas for his final surrender to the indisputable objective fact pronounced a triple blessing upon those who, in the absence of such proof, nevertheless should believe.

Faith in the resurrection is a moral achievement!

Thomas must ever afterward have carried a certain self-reproach in his soul that he had forced his Lord to produce sensuous testimony. How much more keen would have been the glory of that moment when Jesus appeared to him had he been able to say, "O Master, I knew that thou would'st rise; I knew that it was not possible for Death to hold THEE."

* * *

The time was when the church regarded miracles as a proof of Christ's divinity and the divinity of his teachings.

But in our time, to many minds, the miracles are a dead weight upon Christianity all around.

Many a man says, "If you simply had Christianity without the miracles, Christ without the resurrection, I could be a Christian, but I cannot believe the miracles."

If you read to him the evidence of the resurrection you find him impatiently shrugging his shoulders, as if to say, "Well, I can't answer you, but I don't believe you."

But if you can get your modern doubter's mind away from miracles in the abstract and get him to think of the miracles of Jesus as JESUS' miracles, he will easily come to feel that it is perfectly natural that such a one as Jesus should be able to perform them!

And if you can get him to think of the resurrection as JESUS' resurrection, it becomes a probable event, it takes on a certain presumptive credibility which ever so much proof of a mere objective historic fact can never gain for it.

Christ is the guarantee of his resurrection!

A greater miracle would be worked, faith feels, if he had not risen.

His rising from the dead was to prevent a miracle!

When we once know Christ we are not staggered by his resurrection; we would be staggered if he did not rise.

* * *

We so often misconceive faith, as if it were merely the belief of testimony. The devils have that kind of faith, and tremble in the possession of it.

No doubt on next Sunday many a preacher in the most lawyer-like fashion will assemble the various evidences of our Lord's resurrection and argue therefrom the indisputable strength of the gospel narrative.

All of which has its value. Yet to be convinced by this evidence is not to believe in the resurrection. It is not by demonstration but by moral insight that we apprehend this base fact upon which our Christian hope rests. Faith is not simply a belief that a thing is thus and so, but a demand of our moral nature that it MUST BE thus and so.

We believe in God because we need him, not because the "arguments" convince us.

We believe in immortality because we simply cannot tolerate the thought that death ends all. We will not admit that our universe deals flippantly and wantonly with its precious human cargo.

It is not possible, we affirm, that the soul dies as a candle is blown out. It is not possible that this is a Godless universe. It is not possible for death to vanquish Christ.

* * *

Easter, therefore, is the holiday of faith. It is the day when the soul, unchained from the grubbing drudgery of sense and evidence and argument, leaps forth freely to revel in full confidence that its utmost hopes are true.

For with Christ's resurrection are bound up all the dear and precious hopes of our lives—our own immortality, and the immortality of those who are dear to us, and of all mankind.

The sense of the incompleteness of our life and of the lives of those who have gone from us is our most poignant thought.

If we could feel that the life that passes out of our world is rounded off, that it had completed itself, that its possibilities were exhausted, we would then not demand from our universe the fact of immortality.

But because we see little children taken away, because all their wondrous possibilities are nipped in the budding, because we see some noble youth suddenly vanish from the threshold of a career which promises great usefulness and great inspiration to the world, and because every Tennyson and Emerson and Gladstone, falling on death whitened and weakened with many years, feels that life is truly only just beginning—because life here is always incomplete we feel that there must be something more.

* * *

And so our faith affirms that though these souls pass out into the dark, their feet are guided by a kindly God who leads them into ways of immortality.

"There is no proof for it!" says Thomas.

But our hearts know it is not possible for it to be otherwise!

Faith ever comes back to moral experience for its final justification. You cannot stand outside the life of Christ and understand him. You cannot know that he is the Son of God until you accept his way of life as your way of life.

You cannot believe in his resurrection until you have fellowship with his sacrificial self-giving. The cross precedes the resurrection in Christian experience no less than in Christ's experience.

And if a man walks with Christ in the valley of his humiliation, if he feels the inner dignity and grandeur of Christ's moral personality, he will gain a point of view from which the announcement of the Easter fact will seem not only credible but inevitable.

Such a man would not be disconcerted at the worst the scientists might do, or the critics. There would be that in his soul which, if the Bible had closed its record at Calvary, would write out by itself the story of an Easter morning.

In Christ he would see one whom death cannot hold.

> Strong Son of God, Immortal Love,
> Whom we, that have not seen thy face,
> By faith, and faith alone, embrace,
> Believing where we cannot prove.

Yea, Christ is risen!

Because it was not possible for HIM to be holden of death!

Samuel Mitchell Jefferson

The Tribute of a Friend to a Friendly Life.

BY ARCHIBALD McLEAN.

"Who comes to lift the Cross instead?
Who takes the standard from the dead?"

SAMUEL Mitchell Jefferson was born in Concord, Delaware, July 28th, 1849. He was the son of John Warren and Elizabeth Lynch Jefferson, and was one of seven children. In 1851 the family moved from Delaware to Illinois. The next year his father died. His mother, who was remarkable for industry, economy, and good judgment, though left without any property, rented a farm and kept the family together, and taught them the value and dignity of labor, integrity, and education. In the summer months the children who were old enough worked on the farm, and in the winter attended the public schools. Young Samuel took delight in spelling matches and in debating societies. In the spelling matches he was almost always the successful contestant; through constant practice he became a ready and effective debater.

A FARMER'S BOY.

Like many another boy who has risen to eminence in his calling, Samuel Mitchell Jefferson grew to man's estate on a farm. As the family was poor it was necessary for him to work with his hands, and to work hard. He was like the man of whom Holland wrote:

"Who was kept to his task by daily want of bread,
And kept to virtue by his daily task.
Till gaining manhood in the manly strife,
The fire that fills him smitten from a flint,
The strength that arms him wrested from a fiend."

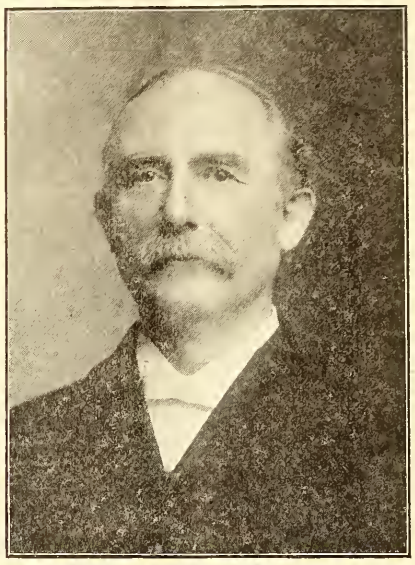
His life in the open air and his work on the farm helped to give him his vigorous constitution. At no time in his life did he resemble an ascetic, "sicklied o'er with the pale cast of thought." Even in his coffin he had the appearance of an athlete asleep.

While in his teens he confessed his faith in Jesus as the Christ, the Son of the living God, and was baptized in the Sangamon river by B. B. Tyler. During the time that he lived in Bloomington, Ind., where he worked in a photographer's studio, he took a great interest in the church and especially in the Sunday-school. Seeing that he was a young man of unusual ability, his friends in Bloomington urged him to enter Eureka college to prepare himself for the ministry. After a year in Eureka he entered the University of Indiana; and after four years, was graduated with the highest honors of his class.

A PASSION FOR KNOWLEDGE.

Mr. Jefferson was a student to the last day of his life. He had the tastes and the inveterate application of the scholar. He had a passion for knowledge and for accuracy. His library was large and contained the best books in the language on theology and philosophy; these he read and mastered. In his case "reading made the full man." To better prepare himself for the work of his life he studied in Columbia University and visited Europe twice. Few men living were as well informed on all subjects. In recognition of his scholarship, Bethany College conferred upon him the degree of Master of Arts and later the degree of Doctor of Laws.

During the time that he was in Eureka College and in the University of Indiana, Mr. Jefferson supported himself by preaching for churches in the vicinage and by doing evangelistic work in the summer vacations. On his graduation he was called to the Christian church of Lafayette, Indiana. After two fruitful and happy years in Lafayette he accepted a call to the Fourth Street Christian church of Covington, Kentucky. Subsequently he served the Walnut Hills (Cincinnati) Christian church, the church in Kokomo, Indiana, and the church in Augusta, Georgia. He continued to preach as long as he lived. By so doing he kept in close touch with the people.



The late Professor Samuel M. Jefferson

QUALITIES AS A PREACHER.

Mr. Jefferson's preaching, for the most part, was expository. As an expositor, he ranked with Alexander Maclaren; his spiritual intuitions were akin to those of Frederick W. Robertson. His preaching appealed to intelligent and thoughtful people. As a preacher to that class he had few equals and no superior. He was not a popular preacher in the common acceptation of the term. His messages were too learned and fraught with too much meaning to draw and hold the multitudes. He was a prophet of the kingdom dwelling on the deep things of God rather than an advocate of any doctrine that needed special emphasis at any particular time. In prayer he was marvelously gifted. Neither Beecher nor Spurgeon nor Parker excelled him in this respect. His preaching and praying were entirely extemporaneous. It is altogether likely that he never wrote a sermon in his life. With his ample stores of knowledge and his fluency of speech and his thorough mastery of the subject, it was not necessary for him to resort to the pen even to make a channel for his thoughts. While he made the most conscientious preparation, like Wendell Phillips, he carried the outline of what he had to say in his mind. Writing was irksome to him, and notes interfered with his mental processes. Nevertheless, he wielded a graceful and powerful pen, and while he was preaching in Covington ably edited a magazine entitled, "The Disciple." From time to time he wrote for the quarterlies and for the religious weeklies.

It is safe to say that Mr. Jefferson's best and most enduring work was done as a teacher. Before he entered Eureka College he taught a common school in Pennsylvania for one year. While he was ministering to the church in Augusta he was called to the chair of New Testament Greek and Biblical Literature in Bethany College. He filled that chair for three years and to the complete satisfaction of all with whom he had to do.

A FAVORITE AS A TEACHER.

His ability and scholarship profoundly impressed his students and his associates on the faculty. They saw in him one of the manliest of men, a man who searched for truth as other men seek for hidden treasures, a man who had the courage to assert and to maintain what he knew to be true. His studious habits had not dried up the genial currents of his soul; for one of his students testifies that often when discussing the person of Christ his eyes filled with tears and his voice quivered with emotion.

From Bethany College Professor Jefferson was called to be the dean of Berkeley (California) Bible seminary, and served in that capacity from 1896 to 1900. As the Bible seminary was beside the University of California and the Pacific Congregational seminary, Dean Jefferson lived on intimate terms with scientists, philosophers, and theologians, and greatly enjoyed their fellowship. His personality and learning commanded their highest respect, and the most eminent of them gave him welcome as a peer in the highest realms of thought. From the year 1900, when he left Berkeley, till his death, Mr. Jefferson was professor of philosophy in Transylvania university and in the College of the Bible. His inexhaustible fund of information and his readiness and skill in presenting the same were a constant surprise and delight to his students. He worked harder than any member of the class. As a result it was seldom that any question was asked that he was not prepared to answer at once, and to the satisfaction of all present.

A SCHOLAR AND A GENTLEMAN.

Like every great teacher, Professor Jefferson taught men to think for themselves. He did not wish them to accept his statements as true and to repeat them, parrot-like. He wished them to be assured for themselves of the matters concerning which they spoke. It was his ambition to make a master-workman of every apprentice who was committed to him. Moreover, he took personal interest in his students and was ever ready to render them any assistance in his power. Like Dr. Arnold, he would stand hat in hand before any student who did his best, no matter how slender his abilities. What was said of a noted English teacher, namely this, "that he was a beast, but he was a just beast," could never be said of him. Professor Jefferson was eminently just to all, but he was a gentleman also. One student wrote that it would be difficult to point to a character more worthy of emulation or to a man more universally beloved by his associates. "Always a sympathetic friend to every student, sharing equally the ups and downs of college life, eager always to aid and to counsel in times of misfortune and sorrow and to congratulate

in times of victory, his noble character through these bonds of feeling was so interwoven with the ideals and aspirations of each of his students as to become the stimulus for the awakening of all that was good in his nature."

"THIS WAS A MAN."

Professor Jefferson taught by what he was no less than by what he said. Like Shakespeare's hero, "the elements were so mixed in him, that nature might stand up and say to all the world, 'This was a man.'" He was frank and honest and fearless. He was catholic in his sympathies and looked with charity upon all the creeds that struggled to give expression to even partial aspects of truth. At the same time, he delighted in wit and humor and in all innocent amusements. He often reminded one of

"Sport that wrinkled Care derides,
And Laughter holding both his sides."

No truer man and no truer friend ever lived. In his own home he was a most gracious host. Professor B. C. Deweese, the member of the faculty with whom he was most intimate, said that he was intellectually honest, a foe to shams, a man of clean lips, the genial friend and associate of students outside the classroom, to whom his life furnished a splendid Christian ideal. Dean Macartney of the University spoke of him as follows: "He was a man of great intellectual gifts, an accurate thinker, a deep and thoughtful scholar, a man of highest moral fibre, of unblemished character, of pure life; a man of broad visions and sympathies, of high ideals, who daily strove to live true to his best thoughts—a Christian, a gentleman without fear and without reproach. He was a great teacher, who taught well both by word and example. His students admired his intellect, praised his moral character, but loved him for his great heart. Their interests were his; their joys, their sorrows, his. We and they cannot realize that he is gone. And he is not gone. The good he has done will live in our lives and theirs and work as a blessed influence in the years to come. 'We shall not see his like again.'" President Crossfield of the University said: "To rare endowments he added a still rarer culture. He was one of the fullest and ripest scholars I have known." Dr. Crossfield spoke of him as most approachable, courteous, unselfish, intellectually honest, and devout.

A COUNSELLOR OF MISSIONS.

For twenty years Professor Jefferson was a member of the executive committee of the Foreign Christian Missionary Society. The work he did in that capacity was felt round the world, and will be felt for all time. The management of a great missionary organization with missionaries in all the great fields of the globe is a most difficult and responsible task. In the selection of men and women for the fields his counsel was invaluable. His knowledge of human nature was wonderful, and his judgment of the qualifications of a candidate was highly esteemed by his colleagues. He was present at every meeting of the committee unless necessarily detained. He had faith in God and in the ultimate and universal triumph of the cause. Hence he was not unduly depressed by apparent defeat, or unduly elated by apparent success.

"A GENTLEMAN OF THE OLD SCHOOL."

Professor Jefferson was married twice; first, to Miss Julia M. Barclay, by whom he had six children, three of whom are still living; and secondly, to Miss Annie M. Waterman, who survives him. He was as gentle and courtly and chivalrous in his bearing toward these gracious women and to his daughters and to all other women as any gentleman of the old school.

On the 20th day of February, 1914, within an hour after he had delivered one of his most masterly and helpful lectures, this good man went to his reward. He died of angina pectoris. His remains were interred in the family lot in Lafayette, Indiana. The good he did will live for evermore. Longfellow's lines written on Charles Sumner may be fitly applied to Professor Jefferson:

Alike are life and death,
When life in death survives,
And the uninterrupted breath
Inspires a thousand lives.

Were a star quenched on high,
For ages would its light
Still travelling downward from the sky,
Shine on our mortal sight.

So when a great man dies,
For years beyond our ken.
The light he leaves behind him lies
Upon the paths of men.

China's Missionaries in Conference

Impressions of the Remarkable Meeting at Kuling Conducted by Mr. Sherwood Eddy.

BY VACHEL T. AND CATHARINE F. LINDSAY.

DURING our recent six months tour given to our interests in China, we had the great privilege of attending the Inter-denominational Conference in Kuling, led by Mr. Sherwood Eddy. We were present, taking full notes of every session, through the eight days. It was a wonderful meeting—the most spirit-filled, most inspiring, most practical Christian conference we ever had the privilege of attending, not excepting the World Missionary Conference in Edinburgh in 1910. Kuling is the mountain home of the missionaries of the Yangtse valley during July and August, while the intense heat, and humid disease-laden atmosphere, make it a risk to their lives to remain in their stations.

PURPOSE OF THE CONFERENCE.

The purpose of the conference was to devise the best ways and means for the Christianization of China. As a result of the evangelistic campaign of Mr. John R. Mott and Mr. Eddy last year, over 18,000 officials and students of the principal centers of influence had signed cards pledging themselves to faithfully study the four gospels and to prayerfully consider the claims of Christ, and, if they are convinced that these are true, to accept Him. The Christian world has never seen such an opportunity. A very large number of these have already united with the church. So much interest had been aroused that it was believed the time was ripe for a great evangelistic movement of the united Protestant Christian forces throughout the entire nation.

The missionaries present at the Kuling Conference represented almost every board of the Protestant churches at work in China, as well as every sort of missionary enterprise, medical, educational and evangelistic, distinctly so called, though every branch of the work is included in the general purpose of evangelism, and all work together to that one end.

Bishop Roots, of the American Episcopal church, presided. He is a very broad-minded, consecrated Christian gentleman.

A "LIVE WIRE" AS LEADER.

Mr. Eddy was the leading spirit, and general manager. He spoke every day, and every time it was necessary. "He is a live wire," an American boy would say. He is not noisy, but very calm, knows exactly what he wants to say, is magnetic, spiritual, intensely in earnest, a great organizer, and always business-like. He understands how to conserve the forces, a very great need in our home churches. The subjects for each day were very carefully arranged in a continuous program, each topic being a part of the one plan to conserve all possibly available forces for the nation-wide evangelistic campaign. There was much time given to prayer, and to Bible lessons, Mr. Eddy leading a series of studies in Acts.

There were at the beginning reports from the various fields, showing, on the whole, a vast harvest ready for the reaping. The inadequacy of the number of workers, their lack of equipment and want of support in the home lands, were points greatly emphasized, and no one seemed to know how to supply these deficiencies except by prayer. It was the unanimous opinion that the boards at home did not realize the extent and the significance of the crisis in China, as indicated by the movements toward Christ among students and officials.

HOW INSTITUTIONS AID MISSIONS.

The walls were hung with statistical reports, comparing various policies and methods, and kinds of work. It was emphasized throughout that those boards that sent out chiefly evangelists, scattered throughout the country and not supplied with hospitals and schools, accomplished very much less in proportion than those who centralized their work in one provincial capital or important city, established a well-equipped, well-manned hospital, a first-class school for boys, a boarding-school for girls, and training classes for the natives in whatever line of service each preferred, including physicians, nurses, evangelists, teachers and Bible women.

No one subject was as omnipresent as the necessity for united and thorough co-operation among all the missions and every kind of missionary enterprise, all focusing on the one purpose, the speedy evangelization of China. Fervent prayer was offered for the few organizations which exalted their personal opinions above the fundamentals of Christianity, and therefore refused to co-operate in this great forward movement. Their favorite dogmas that originated in the needs of some other country at some period long past, can not be necessary to the present-day China. The church must unite in giving these orientals the vital-

izing, essential elements of the gospel of Christ, and trust them in making the application to their own lives and to the peculiar and present needs of their own country.

"THE OLDEST MISSIONARY" PRESENT.

Arnold Foster, the oldest missionary so far as we know, who took an active part in these councils, was an intimate associate of the pioneers who did the very hard work of the beginnings, and have nearly all passed on to the higher life. He is a devoted friend of Arthur Smith, the veteran of Peking, who, he says, joins him most insistently in his recommendations. We have all read books by this noted writer on China. No man at Kuling was treated with greater respect or had more influence than Arnold Foster. He urged the appointment of a general superintending secretary for each band of missionaries under the same board. His chief reason was that he considered it impossible for any body of men or women at home to imagine or understand the needs and the special equipment that is absolutely necessary in order to obtain the largest results from the investments in money, buildings and missionaries. He talked to us privately for several hours, and urged us to publish the summary of his conclusions from his years of experience in China.

His deep earnestness was touching, pathetic. He did not ask to what particular company of Christians we belonged, nor did we have the least idea who supported him. His appearance suggested Elijah the Prophet, except that we thought if the raven that fed him were sent by the Lord, he would hardly be so emaciated.

MEDICAL MISSIONS.

Naturally we were intensely interested in the discussions of the subject of medical missions. The central importance of the healing ministry of Christianity was emphasized on all sides. The Christian hospital seems to be indispensable to the success of missionary endeavor. But with the change of conditions in China and the change of popular attitude toward foreigners the function of the hospital has also changed.

The government officials realize keenly that the greatest need of their country is an entire revolution in their ideas of medicine and surgery, and thorough, up-to-date training in the theory and application of the laws of health and sanitation. They have not the money to establish the necessary schools, with even a small number of qualified teachers. Therefore they are very anxious to have our missionaries establish well-equipped hospitals, manned with a sufficient corps of trained physicians, surgeons and nurses not only to treat the very large numbers of the afflicted within reach of each hospital, but, still much more important in their estimation, to train their own men and women, so that they may go out and establish similar centers throughout China. Where such hospitals have been already in operation for even a short time, the local governments have largely subsidized them, and the patronage from the paying classes has brought a revenue which has not only made the work self supporting but contributed to its rapid enlargement. More important even than this has been the opportunity of spreading the knowledge of Christ among the otherwise unapproachable citizens of the province.

THE VERY BEST POSSIBLE NOW DEMANDED.

On the other hand, the old style of missionary hospital with one doctor in charge, no nurse, meager equipment, and oral preaching of the gospel did good in the way of leavening sentiment through a period of pioneer years, but the changes in China have been so rapid during the recent revolutionary times, that the demands are now for the very best possible. A large number of the present officials were educated in the United States. They are intensely anxious for the future of their country. They do not want inferior ideals.

The missionary hospitals of the old type are now largely patronized by the poor and ignorant classes. Those modeled after American hospitals, even if comparatively small, are receiving the attention of the government and the students.

The present great mass movement of the officials and students toward Christ is unparalleled in the history of Christianity. It makes it absolutely necessary to meet the needs and demands in China in a very different way from that in any other land, or at any former time.

AN UNPARALLELED MOVEMENT TOWARD CHRISTIANITY.

The final fundamental decision was: China can never be Christianized by foreign evangelists, even if an impossible number of them with an impossible amount of money could be immediately provided. There are many sound reasons for this conclusion, which we give later. The only possible way is to establish centers for educating and training the natives, and then send them out under the temporary supervision of missionaries, to build up out-stations all over China, and, as soon as they can become self-supporting, withdraw foreign money, and, in as large a measure as possible, foreign authority.

HOSPITALS AS EVANGELISTIC FEEDERS.

The importance of the hospital as a feeder to every evangelistic agency, in the light of the Kuling Conference, can hardly be over-estimated. If the students and official classes once recognize any hospital as an up-to-date American institution, the word goes out quickly in every direction. The cultured classes, many of whom could not be induced to attend any ordinary evangelistic meeting or enter a Christian church, will send their afflicted ones a long distance to be healed by the "foreign doctor"—not "foreign devil," as formerly. Two or three of the nearest relatives usually accompany the patient, and remain through the time necessary for recovery.

In the large chapel in the front part of the hospital building all the people are assembled a part of every day, while Christianity is faithfully presented by well trained evangelists; all this while the physicians, surgeons and nurses are taking the patients in their turns. From one to two hundred strangers is a common attendance at these meetings. There is a well-furnished reading-room near at hand, where visitors may read, write and buy New Testaments, tracts and current periodicals. These they readily buy.

One Bible society sold over 2,000,000 copies of the Scriptures last year.

The visitors have little else to employ their time, except in reading and discussion of this religion which the evangelists have said is the vitalizing force of the American Republic, and the only salvation for "New China."

"NEW CHINA."

The intelligent people are very keen in observation and conclusions. They are intensely ambitious for their children and the future of their country. If they are convinced that this hospital and the neighboring school for boys will furnish the training for their boys that they so much desire for them, in order that they may become leaders in "New China" and that the boarding-school for girls will educate their daughters so that they may be acceptable wives for such leaders, our initial work is established. When they return home they will spread the information among all their associates, and they will make any sacrifice possible to send their children to be educated by the "foreign teachers," in "western learning."

Thus the hospital becomes the source of supply for every associated missionary enterprise.

Victor Hugo's Easter Hope

I FEEL in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous tap, but heaven lights me with the reflection of unknown worlds.

You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. There I breathe at this hour the fragrance of the lilacs, the violets and the roses as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me.

For half a century I have been writing my thoughts in prose and verse; history, philosophy, drama, satire, ode and lyric—I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others, "I have finished my day's work." But I cannot say, "I have finished my life." My day's work will begin the next morning. The tomb is not a blind alley: it is a thoroughfare. It closes on the twilight; it opens with the dawn.

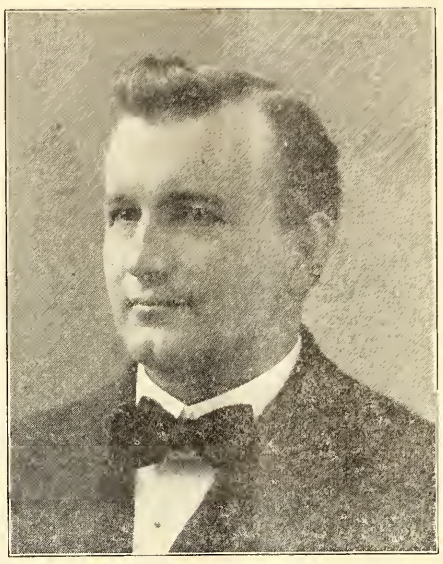
A Business Man at the King's Business

Ohio Brickmaker Takes Observations in China, Looking Toward the Consecration of His Life to Mission Work.

BY R. A. DOAN.*

IF SOME good angel were to say to me that God would grant one specific request of mine, and that this privilege would be given only once during my life, I would unhesitatingly pray that I might be given the power to reveal to American Christian business men the opportunity for investment in mission work in foreign fields. During these months in which I have been in the midst of a Christless people the deep conviction of our responsibility for them has been borne in upon me in an overwhelming way; and in an equally convincing manner have I come to feel that we are not meeting this great task with the consecration the situation demands.

The continued contact with these hopeless, spiritually starving people, who have none of the things I count most precious in my own life, has so shaken my selfish soul that I stand ashamed before the Master. In the midst of this appalling desolation I keep asking myself, "What have I done to alleviate this fearful distress?" And each time I am compelled to answer that I have done little and then try to justify myself by saying, "I did not know." I do know now and I can have no further excuse, but how am I to help others to know what I fear I would never have known had I not myself seen?



Mr. R. A. Doan, who has decided that an investment in human life is better than an investment in brick.

BIG OPPORTUNITIES, BUT SMALL FUNDS.

Two weeks ago we stood day after day in a Buddhist temple at Nantungchow where hundreds of people gathered each day at the appointed time eagerly listening to the teaching of Jesus Christ. The non-Christian officials of the city extended every courtesy and commended our teaching to the people. At the close of the week, when meetings had been adjourned to the little church, in order that we might get closer to those who were interested, many signed cards agreeing to enter a class for the study of the life of Christ. At once it became apparent that inquirers were coming in greater numbers than the little group of Christians could properly instruct. Nantungchow is in the midst of a district containing six million people for whom our own religious body is responsible. It presents opportunities that are rare even in China, but we must go slow because funds will not permit of rapid enlargement of the work. There are unmistakable evidences that unless we advance at once the present open opportunity will soon pass. What we can answer at the final accounting if we neglect to enter this open door is more than I can determine. I am sure we will be compelled to remain silent.

This same opportunity, except for certain local advantages, presents itself in thousands of places in China today, and so far as most of us are concerned, we sit idly by. It were far better had we never known Christ than that we should neglect these who are sending out a Macedonian cry for help.

I give some of my reasons for urging immediate investment by Christian men of capital in this work of the Master. Our missionaries are absolutely powerless to meet the demands that are made upon them by those who may be won to Christ. In the early years they sought many times in vain for opportunity to present Christianity. Now they must constantly choose which one of many opportunities they will embrace. Then they were coaxing and imploring people to come into their churches and to send children to their schools; now, they are turning them away.

"IF THEY COULD ONLY SEE!"

Money in the Orient (except the Philippines) will go twice as far as at home in erecting buildings. This is especially true in China. The cost of educational and evangelistic work is only a small fraction of what it is at home.

The joy of contributing to a world-wide interest cannot be calculated. If men of means could but come here and see how much relief a little money brings, how many burdens it lightens, what equipment it provides, what service it renders in the name of Christ—IF THEY COULD ONLY SEE! I would have no fear of the response. A few days ago I passed a distressed looking man standing near the hospital in Chuchow. His skin seemed to hang loosely upon his frame of bones; he was dressed only in rags. A few minutes later he was taken into the hospital and warmed and fed. Two hours later he died of starvation. He had been standing upon the street literally dying!

I came to the mission field that I might have stamped upon my memory the need of the world for Christ so vividly that I might never again be tempted to give too much of my life to sordid things. I did not dream that the need would be so awful that I would be unable to sleep after seeing it. Yet I am glad I came, else I might have gone on in my own selfish way.

A business life appealed to me from young manhood; I gave some of the best years of my life in an effort to make the best paving brick that could be made anywhere. But after seeing what I have seen in these recent months I say without reservation that an investment in China for the making of Christian men appeals to me a hundred-fold more than any investment which has for its object simply the making of good brick at a profit in dollars.

We at home ought to allow no missionary to have the heart-breaking experience of watching thousands of men pass by and on to death with no knowledge of Christ, because the long expected help from home fails to arrive.

FIELD FOR IMMEDIATE INVESTMENT.

I base my plea for this investment not upon the ground that all money and lives in the past have counted for all they should. Mistakes have been made. Wisdom has not always prevailed. No attempt has been made to conceal these errors The workers are profiting by past mistakes. Where is there a man in business but knows of many men in the same line of business who have failed? But that has not deterred him from entering the same business when he saw a good opportunity. I plead for immediate investment because of the opportunity and because I believe more is now to be accomplished because of the very mistakes which came inevitably from experience and lack of a properly balanced program.

Sitting tonight in the midst of heathenism, darker than anything ever painted for me by those who knew, I have nothing so precious that I would not give it if I could be assured that by that means my brethren in America who have it in their power to minister to these in the name of Christ, could be made to see the hopeless millions marching on without hope or joy or rest.

*Mr. Doan, of Nelsonville, Ohio, who was teacher of one of the largest men's classes in the world, was on the Commission of the Foreign Society to the Far East. He remained in China and has been speaking to large crowds of Chinese men in evangelistic meetings.

Two Poems

THE BURDEN BEARER.

I am the burden-bearer, I
Will never pass the o'erladen by.
My feet are on the mountain steep,
They wind through valleys dark and deep;
They print the hot dust of the plain,
And walk the billows of the main.
Wherever is a load to bear,
The burden-bearer, I am there.
—Robt. F. Horton.

FROM DARK TO LIGHT.

I know the night is near at hand,
The mists lie low on hill and bay,
The autumn sheaves are dewless, dry,
But I have had the day.
Yes, I have had, dear Lord, the day;
When at thy call I have the night,
Brief be the twilight as I pass
From light to dark, from dark to light.
—S. Weir Mitchell.

THE CHRISTIAN CENTURY

EDITORIAL

MR. MILLER'S MESSAGE.

THE appearance of a new leader in the general life of the brotherhood of Disciples is an event that prompts interested observation and comment.

Rev. Raphael H. Miller, as pastor in Buffalo, stuck so close to his task that the full strength and stature of the man was little known in the wider circles of our fellowship.

But with the acceptance of the associate leadership of the Men and Millions Movement, with Dr. Cory, he becomes inevitably the subject of measuring study by the churches in general.

And the churches are finding in him a rare soul, one almost Calvinistically foreordained to the unique work that his brethren have laid upon him.

Slight of physique, he carries his body with a fine and quiet poise, that creates the impression of strength and weightiness which many a more athletic looking orator might covet.

His speech is syntactically chaste and even. No less fertile with words than with ideas he holds your attention partly in admiration of the perfectness of his sentences.

His sentences keep on meaning something more until the last word is said.

So far, he has adopted none of the habits that spoil so many secretarial speakers whose style is moulded under the high-pressure necessity of getting immediate results.

The little commonplace and ineffective "handles" affected by evangelists and jury lawyers and unconsciously adopted by many secretarial pleaders, such as, "My friends!", "I want to say!", "I tell you," etc., etc., have not entered in yet to spoil the clean-cut pastoral vocabulary which wore for a dozen years in one congregation without wearing out.

The grain of the man shows in his face. The thoughtful habits of many years have chiselled a fineness and depth of character into his features, of which one discerns only a prophecy in the more youthful picture shown in The Christian Century last week.

Mr. Miller is a Hiram man. To the initiated that fact is enough to define the quality of his mind. He thinks in evangelical categories, but these categories have, to him as to the typical Hiram man, taken on modern ethical meanings.

For example: When Mr. Miller would impress the ethical principle of our stewardship of wealth or talent or life, he casts it into terms of the risen Lord who reigns over all, whose servants we therefore are, and who, therefore, has a right to all we possess.

That is probably the back-bone of his message. Like the motif of a symphony it recurs again and again. The message goes home to the consciences of Christian business men and of Christian young people whom Mr. Miller is seeking to lead to invest their lives in Christian leadership.

His appeal is sane, thoughtful, patient, not over-wrought.

And his words are commended and reinforced greatly by the unmistakable sincerity that sits upon his countenance and registers itself in his every utterance.

WAR AND DRINK.

HOW subtly and in what unsuspected ways the drink traffic relates itself to the morale of a nation in time of war is brought out in cautious and restrained terms by the "British Weekly," which discusses Mr. Lloyd-George's suggestion for the complete prohibiton of the drink business while the war lasts. Says the "Weekly":

> Every generous heart must symphathize with the women whose husbands are at the Front. Their hearts are aching. They suffer from a constant anxiety and a burdensome care. They are often left long without tidings of their dear ones. It is only natural that they should easily fall into the temptation to escape into an unreal world, and to get rid of their pangs by the aid of drink. This is not a subject on which we are willing to write. But the testimony of competent witnesses is practically unanimous. In particular, it is found that the Government grant of $25 has often been spent entirely upon drink. We should remember that this bears very hardly upon the men who are fighting in the field. While they are giving their lives to their country, the homes to which they look back longingly are being wasted and ruined. The prohibition of distilled liquors during the war would have a most powerful effect in the abatement of this miserable scandal.

Any one can read between the lines of that quotation and see a hideous picture.

Mr. Lloyd-George says that England's enemies are three: Germany, Austria and drink, and he deliberately declares that the greatest of these is drink.

The government would promptly take action to prohibit traffic in alcoholic liquors if it could be assured of the support of public opinion. That such support will be forthcoming is not doubted.

A memorial to the Prime Minister is being circulated in Scotland, requesting just such vigorous action as Mr. Lloyd-George intimates may have to be taken, and it is reported that it is being very widely signed.

A distinguished Scotchman says that if the country were polled he believes "it would be as unanimously and enthusiastically in favor of the measure [prohibition] as of the war itself."

When Scotch sentiment expresses itself in that fashion the world may expect any day to hear that Great Britain has joined France and Russia and "gone dry."

CHARLES RICHMOND HENDERSON.

THE news that the life of this noble man had passed away at Charleston, S. Carolina, whither he had been taken in the hope of physical amendment, brought sadness to the heart of every Chicago man and woman, and to a multitude of appreciative people throughout the world.

Professor Henderson easily deserved title of the foremost citizen of Chicago. In all-round service to this municipality he was without an equal. To the duties of his class-room and his chaplaincy at the University he added those of many positions in which his services were given gratuitously for the community.

He was the President of the Associated Charities, a position which he filled not with official aloofness, but with a solicitous regard for the services to be rendered the unfortunate of the city, which left him drained of his energy by the prolonged drafts upon his time and sympathy. There were occasions when he came away from that work haggard and aged.

Even more wearing was the service he rendered as chairman of the commission appointed last autumn by the mayor to investigate the condition of the unemployed, and to report immediate methods for relief, as well as suggestions for new legislation of a preventive character. Much time and strength were devoted by Professor Henderson to this cause, and with results which are now beginning to appear.

These and many other duties pressed upon his brain and heart. No call was unanswered. Human strength, even such rare and guarded strength as his, was unable to sustain such a burden. He has paid the price laid upon him by an unaroused public sentiment. Conditions such as those with which he grappled will be increasingly impossible as the principles of a Christian society are realized.

But meanwhile the University and the city mourn the loss of a man whose like will not soon be seen again. He gave himself freely for the institution and the city he loved. "He saved others, himself he could not save."

THE EASTER MESSAGE.

"ARISE and come away; for lo, the winter is past, the rain is over and gone, the flowers appear in the earth, and the time of the singing of birds is come."

It was thus that the singer of the Canticles poured out his soul in delight at the coming of spring, and such is the deep universal note of the Easter season. All nations have rejoiced in the coming of spring, for then nature seems most eloquent in her argument for the revival of life after death.

A CONSTRUCTIVE WEEKLY

And such is the central message of the Easter time. That life is not the poor fragmentary thing it sometimes seems to be, but the beginning of a persistent and increasing experience is the word of Easter.

And the victory of Jesus over the powers of death, by which he could not be holden, is the pledge that in his strength and by his spirit we, too, may share in the life that is life indeed, and may become the living witnesses of the Easter message.

THE OUTLOOK FOR THE SOUL.

SERIOUS thinking about the things of the soul is on the increase in the United States. Careless, superficial, passive thinking is on the decrease.

How do we know?

By the books the people are reading.

The Publishers' Weekly in its annual trade reports shows that the high water mark of the novel was reached in 1908, when 1,489 volumes of fiction appeared in the United States. Last year there were only 1,033; a decline of nearly thirty per cent.

These figures are virtually reversed in theology, religion and philosophy, for books devoted to such subjects rose during the same period from 999 to 1,400; a gain of forty-four per cent.

If we compare the literary output of 1913 with that of 1914 we find the same trend shown, for theology, religion and philosophy have gained fourteen per cent and poetical and dramatic works have gained thirty-three per cent, while science and such technical subjects as engineering, medicine and agriculture have declined fifteen per cent since the year before.

Whether the figures indicate a falling off of interest in purely scientific subjects or a curtailment in the production of superfluous books is a question, though it is probable that both hypotheses are true.

In commenting on these figures the "Independent" reminds us that Winston Churchill's "The Inside of the Cup," which has the distinction of heading the list of best sellers, owes a large part of its popularity to its religious theme.

One can see from publishers' announcements that books of poetry are now being put forth with greatly increased confidence as compared with the recent past. This means that the people are reading poetry. And it suggests that we are entering a new age of poetic creation and appreciation—which means that we are entering a new era of spiritual life.

Poetry and spiritual life go together.

There is a great seriousness settling down upon mankind. Science has fought its battle, and has won a victory for its own method as against the dogmas and superstitions of the past.

With that victory won the human spirit feels more free to stretch its wings and soar to heights unattempted hitherto. Inhibitions and doubts are being removed. Imagination is coming into its own.

All of which means that the soul is coming into its own.

THE WRITHING OF THE "FIENDS."

AWFUL revelations of the wide-spread use of habit-forming drugs are coming to light through the enforcement of the newly-enacted Harrison law prohibiting the sale of such drugs except under the most stringent rules.

The delusion that the victims of this depraving habit number only a few worthless back alley characters is being shockingly dispelled in these days that the Federal authorities are clapping the lid down tight upon the stores hitherto selling the drugs.

Instead, the public is learning that "drug-fiends" are often found in respectable circumstances and their shame is now being exposed by the undone condition into which they sink when the drug is denied them.

All the government, state and city forces are compelled to combine their hospital facilities in order to make room for these human wrecks.

In the underworld and in unsuspected quarters of the "upper" world scenes indescribably pathetic are taking place. Cut off from their supply of "dope" the victims are writhing in anguish of nerve or are driven insane. Some have sought suicide. The insane asylums in Illinois and other states have been opened, by special provision, to receive sufferers from this habit.

Meanwhile there is much matter for painful reflection for those who can do no more than look on.

For years most states and most municipalities have had laws that, in theory, adequately prohibited the promiscuous traffic in habit-forming drugs. And all the time the sheriffs and police forces have winked at their violation, while the unspeakably sad havoc has been wrought in tens of thousands of souls.

Now that the national government has taken the matter up with laws and legal processes of its own it may be expected that enforcement will be absolute.

If it is, most of the present victims will get well and the law that seems at the present cruel will prove in the end to be inexpressibly kind.

ASSOCIATE MEMBERS.

DISCUSSING the outstanding problems among the Disciples of Christ a member of the Men and Millions "team" made an illuminating though, apparently, a quite casual remark before the Chicago Ministers' Association.

There are two classes of Church members, he said: the pious unimmersed and the un-pious immersed. The controversy over the admittance of the first class into churches of Disciples has given rise to an unfortunate terminology. We have gotten into the habit of referring to them as "associate members." But, the speaker went on, they are the real members and class number two are the "associate" numbers.

That seems rather obvious, and one wonders that it hadn't been said before.

To call a selfish, unconsecrated person a full member of the Church of Christ because he has been immersed, and to call a consecrated, unselfish person an "associate" member because he was baptized by some other mode than by immersion, is a strange reversal of the values Christ taught his disciples to keep to the front.

The un-pious immersed person is literally the "associate" member—he simply associates with those who are truly members of Christ's Church.

DEAN MATHEWS' RETURN.

THE visit of the two representatives of the Federal Council of the Churches of Christ of America to Japan in the interest of friendly relations between the two peoples, was concluded early in March, and Dean Shailer Mathews, the president of the Federal Council, returned to Chicago last week. Dr. Gulick remained in Japan, where he was formerly engaged in missionary work.

The reports of the visitation show that the two men were received everywhere with demonstrations of deep interest in their message as representatives of Christianity in America. And Dean Mathews brings back a most interesting story of their experiences while there.

He is convinced that there is no more desire for war with the United States on the part of Japan than there is in our own country. It is apparent that there is a jingo element in both nations that seizes upon every pretext to produce unfavorable impressions regarding the other nation. But these hostile utterances do not express the real feelings of Japan any more than do those of America.

As to Japan's attitude toward China, Dr. Mathews believes that it is very similar to that of the United States toward South America in the days when the Monroe doctrine was formuated. Japan realizes that the most serious danger in the East lies in the attempt of Western nations to partition China among themselves, or at least exploit her great natural resources. It is the determination of Japan to prevent this if possible, much in the same manner as the United States resolved to protect the newer portions of the Western continent from exploitation and settlement by European nations.

Perhaps this view throws some light on Japan's activities in China at the present time. If so, her designs are less sinister and selfish than they have been interpreted of late.

The Larger Christian World

A Department of Interdenominational Acquaintance.

The Churches Cost Money.

When it is remembered that the churches of America are supported by the free-will offerings of the people, the total amounts spent in religious work are an evidence that the church is still a very virile institution. The running expenses of all the churches in America in 1900 were $158,000,000. In that year the Protestant Episcopal Church spent $14,606,000 for running expenses; the Presbyterian, $20,375.000; Baptist, $12,348,000; Methodist, $28,269,000; Roman Catholic, $31,185,000; Disciples, $10,000,000. These figures do not include the fabulous sums given colleges, libraries, etc. In general, the American churches spent 94 cents at home for every 6 cents they spent for the evangelism of the non-Christian world.

Episcopalians Not In Panama Conference.

The Board of Missions of the Protestant Episcopal church has decided not to enter the Panama conference of South American missionaries to be held next year. The reason given is lack of power to act without the authority of the general convention. The Living Church, a high-church organ of the Protestant Episcopal communion, interprets the attitude of that wing of the church as follows: "This Church enters South America to make its people better Catholics than they were before; to give them free access to sacraments that are alleged to be withheld from them by the Church of the land except upon terms, sometimes pecuniary, sometimes intellectual, that are in themselves unrighteous; not to proselyte from the Church of the land, but to make Anglican historic Christianity and Catholicity accessible to those who, in the western world, are not willing to be bound by the limitations of Latin Christianity, to people who wish to be Americans and not Romans. These ideals differ in toto from the ideals of the Protestant boards that sustain missions in Latin America. These are a destructive force; ours seeks to be constructive. These would make Protestants out of Catholics; ours would make Catholics out of lapsed Romans. If there were to be a conference of all Christian forces in South America, including, as a matter of course, the Roman Catholic churches of the various countries, we should be quite ready for our board to be represented, though we should be far from confident that any good would come from the conference."

Dr. Shailer Mathews Returns.

Having completed his work in Japan, Dr. Shailer Mathews set sail from Japan on March 17. During his stay in Japan, he has met some of the high officials of the government and has spoken in the leading educational institutions. The trip has been one of far-reaching significance both for Japan and the United States.

University Students and Religion.

The impression that a state university is "a godless institution" is entirely dispelled by a study of the facts. Men and women students at the University of Missouri at Columbia belong to 21 religious denominations. In the entire student body there are but 278 men and 57 women who belong to no church nor have any church preference. There are more students who belong to the Methodist church than to any other, there being 278 men and 127 women members. Then comes the Christian church, with 256 men and 111 women; the Presbyterian church, with 189 men and 114 women; the Baptist, 172 men and 98 women; the Episcopal, 62 men and 31 women; the Catholic, 46 men and 29 women; the Congregational, 30 men and 10 women; the Lutheran, 22 men and 5 women; the Jewish, 8 men and 5 women; the Christian Science, 3 men and 1 woman; the German Reformed, 5 men and 2 women. Other denominations represented each have but one or two members. There are 339 men and 99 women who belong to no denomination, but who have a preference for some one church. Eighty-five per cent of the students belong to a church or have a church preference. Sixty per cent of the men are members of some denomination, while 70 per cent of the women are members.

Rev. F. Herbert Stead Visits America.

Rev. Herbert F. Stead, of Browning Hall, London, is a brother of William T. Stead, the brilliant journalist that went down with the Titanic. He shines in his own light, however, and is making substantial contributions to England's life. Mr. Stead came here to spend a week lecturing and preaching at Auburn Theological Seminary, but he has visited some other cities during his brief stay. Although he is in favor of a large navy for England, and he believes in the righteousness of the cause of the Allies in the present war, he is anxious for America to take the initiative in bringing about the next Hague conference. He advocates an international navy and an international court before which world problems may be tried. The penalty to be fixed by this tribunal would be commercial boycott of the offending nation.

Chapman-Alexander Campaign in Atlanta.

The Chapman-Alexander evangelistic campaign, in Atlanta, Ga., has been successful. A temporary tabernacle seating four thousand people was erected. This has been filled to overflowing twice a day, afternoon and evening. Mr. Chapman has given attention to local problems and attacked especially the custom of keeping liquor in the lockers of the clubs of the city. All the churches united, with but few exceptions. Among those not going into the work is Dean Atkinson, of the Protestant Episcopal church, who opposed the meetings on the ground of narrowness of theological interpretation. There have been 2,500 penitents and a hundred young men have signified their intention of entering the ministry and fifty young women devoted themselves to Christian service.

Fifty Thousand a Year for Preaching.

Probably there has never been a preacher in the history of Christianity who has been as well paid for preaching as Rev. "Billy" Sunday. From September, 1904, to January, 1915, there was a total of $537,005 given Mr. Sunday for his personal use, or about fifty thousand dollars a year. This is nearly equal to the salary of the President of the United States. During this period 313,993 people have professed penitence in the meetings.

Son of British Preacher in Georgia.

Rev. Percival Morgan is a son of G. Campbell Morgan, of London. He has accepted a pastorate in America, having settled with Tutnall Square Presbyterian church, Macon, Ga.

Bibles With Bread.

The enterprise of the New York Bible Society is manifested by the practice which it has initiated of giving away Bibles to the men in the bread lines of that metropolis. Over fourteen thousand Bibles or portions of the Bible have been given away in that manner. Next to the English, the versions most in demand are Russian and Polish.

War Begets a Revival.

The old saying that it is an ill wind that blows no one any good is exemplified by the present war. There is every indication that the peoples of Europe are being brought face to face with religious reality as never before in a generation. Prof. Dr. Adolph Deissman, of the University of Berlin, writes that the war has been the cause of a distinct, and in many places, marked revival of the Christian life. In Germany competent observers are unanimous in the declaration that for the past few months the Protestant churches and denominations have undergone a period of intensified religious feeling. Perhaps the most remarkable feature is the holding of prayer-meetings. The people usually gather on weekday evenings either in the churches or in halls. The service is short but intensive. Song and prayer occupy first place. An address is not always given, but if so, is brief and to the point. In the country these hours of prayer and quiet devotion are sometimes held at noonday and the men and women come to church directly from their labor in week-day clothes.

Gospel Tents for the Farmers.

The rural church problem is one that is receiving much attention by religious leaders. The Congregational Home Missionary Society is trying to reach isolated sections in Massachusetts that are not able to maintain churches. In each of three western counties the churches own and equip a gospel tent. Each tent is in charge of three young men who live in the tent and preach the gospel to large audiences.

Religious Leaders Seek Efficiency.

The various employed officers of missionary and publication societies in Chicago will hold a conference at the La Salle Hotel, April 15-17. There will be departmental conferences for home missionary secretaries, foreign missionary secretaries, state and district superintendents, city mission superintendents, general financial agents and board of publication officers. These various leaders will study the methods of securing financial support, and of properly carrying on the publicity that must lie behind a financial campaign. Prof. Walter Dill Scott, of Northwestern University, will give an address on "The Motives that Prompt Action Today."

Federal Council Issues Reports.

The Federal Council of the Churches of Christ in America has issued a paper bound volume of reports, of 231 pages. In this book the salient facts of the organization are given. The impression given by the volume is that American Protestantism has achieved much more of real unity than might popularly be believed. The amount of work done through this clearing house organization bulks very large.

Dr. Campbell Morgan Goes to Work.

Dr. Campbell Morgan, a British preacher who is well-known to Americans through his addresses at summer conferences in this country, has been ill and away from his church all winter. He returned to his congregation at Westminster chapel, London, Feb. 28. He also resumed his lectures in the Bible School on "The Historic Element in the Divine Library," beginning March 5. He is more robust than for some time, but he is still conscious of physical limitations and will have to go slowly for a while.

Bishop is Annoyed.

The Bishop of Birmingham in England is annoyed by the self-constituted critics of the church who are finding something to complain of. He says: "If the Archangel Gabriel were to appear at the present moment there would be some church people who, instead of observing the splendor of his wings, would be likely to remark that he was moulting."

Eminent Men at University of Chicago.

Leading pulpiteers of the country are brought to the University of Chicago as preachers. These men conduct the chapel exercises and preach on Sunday. They also maintain office hours when they may be consulted by the students on religious difficulties. The university preachers for the spring quarter have just been announced, as follows: April 4, 11—Rev. John E. White, First Baptist Church, Atlanta, Ga. April 18—Rev. Harry Emerson Fosdick, Montclair, N. J. April 25—Bishop Charles P. Anderson, Chicago. May 2, 9—President Albert Parker Fitch, Andover Theological Seminary, Cambridge, Mass. May 16, 23—Rev. J. Harman Randall, Mt. Morris Baptist Church, New York. May 30, June 6—Professor G. A. Johnston Ross, Union Theological Seminary, New York. June 13—(Convocation Sunday) Professor Charles Richmond Henderson, University of Chicago.

A Municipal Thanksgiving.

It is now nine years since the San Francisco disaster. Representatives of the great communions on the coast, university presidents, and others have united in a call for a municipal thanksgiving day on which the community shall give thanks to Almighty God for the rebuilding of the city and for the altruistic spirit in the nation which has helped in its rebuilding. Services will be held in all the churches and also in the municipal auditorium.

Change English Prayerbook.

The question of changing the phraseology of the prayerbook of the English church has been agitated for a long time, but the proposed changes seem nearer now than ever before. A committee was appointed which recommended 162 alterations. These have been opposed by some high churchmen and by some evangelicals, chiefly from the feeling that the discussion of change might precipitate trouble in the church. The Broad churchmen would seem to favor the change unanimously. The committee is recommending an "experimental" liturgy which shall be tried in the churches for a time and this plan has been sanctioned by the Archbishop of Canterbury. It remains to be seen whether the Convocation of York will take the same action or whether only in the territory of Canterbury Province alone the experiment will be tried. It is pointed out that any action taken will affect the church throughout the entire English-speaking world, either directly or indirectly.

John R. Mott on the War.

John R. Mott, Young Men's Christian Association missionary leader, is making addresses in different sections of the country in which he interprets the religious significance of the present war. His note is not pessimistic, though he recognizes the evil of the present reversion to lower standards of life. He says: "It has demonstrated the unity of the Christian religion; it has revealed a capacity for vicarious suffering and service, and the cry seems to be 'Let us use ourselves in service for others.' The war is not only purifying, but simplifying faith. The students don't believe as many things as they did, but they know now in whom they have believed. Sick, wounded, suffering in the trenches, they gather together to read and pray and sing. Said one young fellow who lay wounded and without help for four days and nights, owing to the inability of the Red Cross to reach him through the incessant shell fire, 'We had a bit of candle and used to drag ourselves together for a bit of scripture and a song each night. We tried to sing "Lead, Kindly Light," and we got along all right until we got to the verse where it says, "The night is dark and I am far from home," and then we had to stop.'"

French Huguenots Ask Aid.

The Evangelical Reformed church of France, the historic Huguenot church of that country, which has 450 congregations, is sending a delegation to this country asking aid. The chief spokesman for these French Christians will be Rev. Stuart L. Roussell of Paris. He belongs to one of the oldest Protestant families in the south of France, his name being one of those appearing on the roll of the early martyrs of the Huguenot churches. His present post in the Reformed churches is that of a lecturer and missionary on behalf of work among the young. The Rev. Mr. Roussel has travelled far and wide, visited four continents and preached in the bush of South Africa, India and Ceylon as well as in many European capitals. He has come straight from Rheims, which city was under bombardment during the three days of his visit. He preached to congregations who had taken refuge in the "Catacombs" at Rheims and some of his pictures deal with this subject. On his advisory committee is ex-President Theodore Roosevelt, and many of the most prominent clergymen of New York, including Dr. J. H. Jowett, Dr. Lyman Abbott and Dr. Newell Dwight Hillis.

Wants a Municipal Church.

Mayor J. W. Catock wants an immediate realization in his city of San Bernardino, Cal., of the idea put forth as an ideal by Rev. Washington Gladden some years ago—the municipal church. This mayor proposes to abolish by law all the existing churches, build a municipal tabernacle and employ a municipal minister, who shall accept a salary but refuse all fees. The proposal has resulted in most facetious comment in the secular press. Christians will have to settle a number of differences before this dream, for which there is so much to be said, would be practical.

Free Churchmen at Manchester Cathedral.

An interesting instance of how the war has promoted closer friendliness between the Church of England and the Nonconformist churches is afforded by the keen interest which Dean Welldon is taking in the visit of the National Free Church Council to Manchester. The Dean has arranged for a united intercessory service to be held in the cathedral during the visit of the National Council, and he will invite the clergy and members of the Church of England of the City. The National Council will adjourn one of the morning sessions an hour earlier so that the delegates from all parts of England and Wales may be able to attend the Cathedral service. Dean Welldon will conduct the service, and several of the Free Church visitors will take part.

World's Sunday-school Convention.

At a recent meeting of the Executive Committee of the World's Sunday-school Association it was voted to proceed with plans for the World's Eighth Sunday-school Convention which is to be held at Tokyo, October, 1916, regardless of the war now raging, in the hope that peace will be declared soon enough to make possible a successful convention. Rev. K. Mitto, of Mikage, Settsu, Japan, writes that plans are on foot for the erection of a building in Japan for the training of Sunday-school teachers, to be known as the Hamill Memorial building, in recognition of the service of the late Dr. H. M. Hamill, president of the International Sunday-school Association, who passed from this life on January 21, 1915. The location will soon be decided upon, and the Japanese hope to be able to begin the work of teacher-training in the new building next year.

Baptist Leader Exiled.

Rev. William Fetler is the Baptist leader in Russia. His work in Petrograd in the Doma Evangelica has gathered together several thousand people. He has recently been accused of being in league with Germany and of spreading German ideas in Russia. This report gets its only substance from the fact that historically the Baptist faith was introduced into Russia from Germany. On December 5, he was taken to prison and was about to be exiled to Siberia. However, he was released and given three days to go to Siberia at his own charges. On account of the frail health of his wife and three months old baby, he was finally permitted to leave Russia instead. Mr. Fetler and his family went to Sweden and he is now engaged in missionary work among the Laplanders.

Distress in Labrador.

Dr. W. T. Grenfell sends word to his friends in America that the distress in the Labrador country is unusual this winter. The catch of fish was very poor and the price unusually low. On account of the war, it is impossible to sell furs for cash this year. The price of the foodstuffs that must be purchased in Labrador is very high.

Here and There

What Books to Read.

Don't be misled by the oft-repeated taunt that the Ladies' Home Journal is too effeminate for red-blooded men. Many issues have contributions that are worth reading again and again. If it is for the fairer sex primarily, there is much that appeals to men of good taste. Read in the April number what our former President Roosevelt has to say about books and reading, and decide whether he or his fine essay is to be classed with frills and furbelows. No subject is of greater interest to the student than that of reading. Most of us must confess to having wasted many precious hours in idleness when we would have read had we known what to read; and many more hours in reading trash. The best hours in many a man's life turn on the reading of a great book.

Some men known to us would change their course of life if they would change their course of reading. The bigot will always be with us until you can induce him to read the history of religious opinions, or a standard work on the Inquisition.

* * *

Making Sure of His Audience.

Dr. Burton and Dr. Gage were ministers and friends. Dr. Gage had been lecturing on his travels, and one of his lectures—on Palestine—had been thought not so interesting as the others. On its second delivery many of the auditors withdrew. Dr. Gage's house was soon afterward entered by a burglar. Dr. Gage was giving Dr. Burton an account of it. "Why, Doctor," he said, "I had him down flat on his back. I held him there. He couldn't move an inch." "Good!" said Dr. Burton. "Now, what a splendid opportunity that was to have delivered to him your lecture on Palestine!"

* * *

Acting Just Like Church Members.

"Why don't you get rid of that mule?" "Well, suh," answered Erastus Pinkley, "I hates to give in. If I was to trade dat mule off, he'd regard it as a personal victory. He's been tryin' foh de las' six weeks to get rid o' me."—Washington Star.

* * *

Rolling the Mists Away.

It is never an easy thing to see the other side of a question. Our side seems so reasonable that we look with pity upon those who differ. We feel sorry that their gifts are so meager, or that they reason so loosely. But if we do put ourselves in the other fellow's place for a time it is wonderful how many changes are certain to come over us. At one time every sect thought every other sect doomed to destruction. When they knew each other better, the mists all rolled away. When we were not acquainted with the pagan and heathen worlds, we were "devils" in each other's sight. When we knew each other better, more mists rolled away. When differences among brethren vex and annoy, the proof is certain that we are not acquainted. The mists are rolling in upon our sight. We see through a cloud darkly, if at all. There is never agreement until we know each other, until we talk over the differences—until we get the fireside point of view and give up the battlefield point of view. Personal acquaintance is the great adjuster of difficulties.

Our Unfinished Tasks.

If one should take a superficial view of much that appears in some of our church papers he might be tempted to conclude that our unfinished tasks were about as follows:

Scolding each other.
Chewing the rag over small matters.
Laying the blame on some one else.
Trying to compel all to sing the same tune.
Locating the heresies.
Predicting the "dreadful awfuls" that are certain to come upon us, unless we repent.
Lamenting the good old days that are gone.
Remembering the things that are behind.
Trying to be lurid without being profane.

* * *

Billy Sunday's Social Message.

"Billy" Sunday, "fighting mad," we are told, made one of the most forceful utterances of his Philadelphia campaign from the standpoint of social and industrial reform, according to the Philadelphia "North American's" reporter at the tabernacle. In one of his famous afternoon sermons, "for half an hour he turned the biggest guns of his batteries on the child-labor exploiters, the political grafters, employers who pay starvation wages, and the food dopesters, and literally, to use his own expression, he 'shelled the woods for God.'" In connection with Mr. Sunday's political allusion, it is interesting to remember the Philadephia "Public Ledger's" demand that he openly attack the Republican political machine in the city, also to note that Mr. Sunday decided to lengthen his Philadelphia campaign by two weeks. In his sermon Sunday paid his respects to the type of man "who seems to think that his religion is summed up in the doing of a lot of special things, such as attending church, singing psalms, saying prayers, etc., and who seems to think that religion is confined to one day in the week and that the other six are the legitimate field for plunder." And the evangelist, as quoted by the Philadelphia "North American," went on to specify: "We have produced in America a religious type of men who are religious in the best sense of the word in their private lives, but who in their professional, commercial, social, and industrial relations, where other people are concerned, do not seem to think that their religion need necessarily enter. In other words, this idea of religion has produced men whose private lives are good, but whose public lives are rotten, vile, bad. While they are true to their marriage vows and virtuous, they are rotten in politics. We have produced men who, while they would not shoot a man with a pistol, will sit in New York City or Philadelphia and by a vote in the board of directors' meeting set in motion forces which ultimately may take a man's life out on the Pacific slope months afterward. While they wouldn't hand you a dose of poison, they'd sell you adulterated goods and kill people a thousand miles away. If your religion doesn't make you sell straight goods, then it doesn't amount to three whoops this side of hell in the pews, either. Men who would not pick the pockets of one man with the fingers of their hand will, without hesitation, pick the pockets of 80,000,000 people with the fingers of their monopoly or commercial advantage. Men in whose hands the virtue of your wife or daughter would be as safe as in your own will every year drive hundreds of cases of virtue over the line into vice by the pressure of the starvation wages they pay. Men who will gladly draw their check for $10,000 and give it to a children's hospital, see nothing ridiculous in the fact that the $10,000 for the children's hospital came out of $200,000 made from a system of child-labor which crushes and kills and maims more children in one year than the hospital will heal in twenty."

* * *

Valiant Service for the Peace Cause.

The Courier-Journal of Louisville is doing great service for the cause of international peace. Of course, army and navy leagues are peace organizations, so they tell us. Any of their members would be insulted if you intimated that they were preparing for war. They believe in peace with guns: so does a fish believe that the best way to secure his liberty is to advocate barbed hooks well baited. The military men tell us that peace is effeminate and will eventually destroy any nation, yet they believe in preserving the peace! If they can't destroy us with armaments they will with peace, so we are gone anyway. Here is a fine editorial from the Courier. It is entitled, "Let Us Pray."

The Pennsylvania, the mightiest engine of sea warfare the world has ever seen, the costliest man of war laid down by any nation, representing the expenditure of nearly 15,000,000 American dollars, equipped with guns before whose projectiles no fortification could stand, has been launched at Newport News.

The Pennsylvania would be but a single item in a long bill of particulars which would be laid before the taxpayers of America if they would agree to the inauguration of the adequate preparedness for which some of our thoughtless patriots, and more of our thoughtful lobbyists for dealers in equipment, are arguing. In the words of Watson, the English poet:

"If two men fell to fighting, of whom one
Carried that day no ready weapon save
Only an oaken stave,
While the other glittered in the summer sun
With casque and corselet, lance and whetted
glaive—
By which of these would all but fool or
knave
Adjudge the combat to have been begun?"

Let us pray that there shall not be, as a result of foolish pride, or dishonest urging, too many Pennsylvanias. We have paid for one war vessel the sum that Thomas Jefferson paid for the Louisiana Purchase, an area larger than the British Isles, the German empire, France, Spain and Italy combined, which now supports three times the population boasted by the United States when the purchase was made, yields $800,000,000 a year from tillage, and contains $900,000,000 worth of farm livestock.

Let us pray that the Pennsylvania, despite her enormous cost, will rust and rot and go to the scrap heap without having fired a gun save in target practice or as a salute, and without having served a moment of actual usefulness.

The Pennsylvania has received her baptism in wine. May she never receive her baptism of fire!

* * *

That Bishop Again.

My friend Idleman, why do you insist upon thrusting a Bishop upon us? Don't you know that there are already several in his seat? Let the matter drop, unless you can give a written guarantee that he will not interfere with the existing order.

E. B. Barnes.

The Sunday School

THE SHEPHERD PSALM.

INTERNATIONAL UNIFORM LESSON FOR APRIL 18.

Golden Text: Jehovah is my Shepherd. Psalm 23:1.

Psalm 23. Memory Psalm, 23.

American Standard Bible.
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1 Jehovah is my shepherd;
I shall not want.
2 He maketh me to lie down in green pastures;
He leadetn me beside still waters.
3 He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake.
4 Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me;
Thy rod and thy staff, they comfort me.
5 Thou preparest a table before me in the presence of mine enemies;
Thou hast anointed my head with oil;
My cup runneth over.
6 Surely goodness and loving-kindness shall follow me all the days of my life:
And I shall dwell in the house of Jehovah forever.

Verse by Verse.

BY ASA MCDANIEL.

1. **Jehovah is my shepherd.** This is a common figure of speech in the Old Testament. It doubtless originated in the pastoral life of the early history of the Israelites. Keeping sheep was the chief occupation of the inhabitants of Bethlehem. Jehovah was conceived as taking the same patient care of his people as the shepherd did of his sheep. The title of shepherd is also applied to rulers, see 2 Sam. 5:2; 7:7. Note the social element in the Psalm as well as the personal. —**I shall not want.** I have no want. "The tense is not future, but a present of habitual experience." Briggs. The shepherd has provided for all our wants. While this is a present reality it expresses also a confidence in the future.

2. **He makes me to lie down.** He makes me to lie down in the midst of plenty, so that I may enjoy my pasture with ease and comfort.—**Green pastures.** Pastures where the grass is tender and abundant.—**He leadeth me.** Shepherds in the East lead their sheep. The word suggests the idea of guidance, and sometimes the sustaining power of Jehovah.—**Still waters.** Hebrew, waters of rest. "Unto refreshing waters." Briggs.

3. **He restoreth my soul.** The word translated soul means life. He renews and sustains my life with the "green pastures" and "refreshing waters."—**He guideth me.** A word often used of Jehovah's guiding his people, and also individuals, see Ex. 15:13 and Ps. 5:8. On a journey when one is liable to stray from the right path a guide is needed.—**Paths of righteousness.** Dr. Briggs translates the phrase by "right tracks," those that lead directly and safely to the goal, as opposed to delusive tracks. He is safe who lets Jehovah guide.

4. **Yea.** More than this. **The valley of the shadow of death.** The hill country of Palestine is broken up by narrow and precipitous ravines, difficult to ascend and descend, dark, gloomy, and abounding in caves, the abode of wild beasts and robbers.—**Shadow of death.** This phrase is in the RVm. translated "deep darkness."—**I will fear no evil.** An expression of confidence in the shepherd's ability to protect them from injury of any kind.—**For thou art with me.** The companionship of a trusty guide removes all fear. Jehovah's presence is his people's strength and comfort. **Thy rod and thy staff.** The rod for protection and the staff for support in walking.—**They comfort me.** The presence of a faithful guide, fully equipped for his task, has a tendency to allay fear and calm the troubled spirits of those under his care.

5. **Thou preparest a table before me.** He can sit down and eat in perfect security though surrounded by enemies. He is safe and secure for the host is obligated to protect him.—**Anointed my head with oil.** It was the custom in the East to honor guests by anointing the head with scented oils in preparation for the feast.—**My cup runneth over.** Thou hast not only given me an abundance of food, but filled my cup with the best wine. The service of Jehovah depends only on our ability and willingness to receive it for his glory.

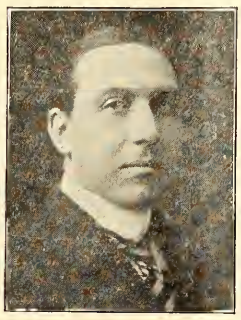
6. **Surely.** Or as in the RVm., only. **Goodness and loving kindness.** These attributes are personified, and represented as servants waiting upon the guest. This is frequent in the Old Testament.—**All the days of my life.** This is not to be an occasional guest, but one who shall have a perpetual welcome at the table of Jehovah.—**Dwell in the house of Jehovah.** These words are to be understood figuratively, and not of an actual residence in the temple. Meyer suggests that God's house is his Presence—Himself.—**Forever.** Lit. for length of days, RVm. The blessing of life is crowned by the still greater blessing of an intimate fellowship with Jehovah.

A Song of Comfort

The Lesson in Today's Life.

BY JOHN R. EWERS.

Says John Edgar McFadyen, of Knox College, Toronto, a very careful Old Testament scholar: "The problems of the authorship of the psalms is one of the thorniest in the Old Testament. One hundred psalms are ascribed to definite authors: One is ascribed to Moses, seventy-three to David, two to Solomon, and yet there are not a few scholars who maintain that, so far from being Mosiac, or Davidic, there is not a pre-exilic psalm in the Psalter, and the less radical critics do not allow more than thirty or forty. The question must be settled entirely upon internal evidence, as the superscriptions, definite as they often are, are never demonstrably reliable, while some of them are plainly impossible." He shows that the phrase "Psalm of David" may mean "Psalm for David." The only absolutely undisputed poems of David are the eulogy over Saul and Jonathan in 2 Sam. I, and the lament over Abner, 2 Sam. 3:33-34. Again, "What is certain is that David was an accomplished musician, a great poet, a man of rich and varied experience, rich emotional nature and profound religious feeling, a devoted worshipper of Jehovah, and eager to build Him a house." "Later ages regarded David as author of sacred song, just as they regarded Moses as the author of Hebrew law." "It is not probable that there are many, if any, psalms later than 170-165 B. C. in the Maccabean period; some deny even this possibility, basing their denial on the history of the canon." "The Psalter was the support of piety as well as the expression of it; and, to a worship which laid so much stress upon punctilious ritual and animal sacrifice, the Psalter, with its austere spiritual tone, its simple passion for God, and its bracing sense of fellowship with the Eternal, would come as a wholesome corrective. "Hatred of enemies, protestations of self-righteousness, and other utterances prevent it from becoming, in its entirety, the hymn-book of the Christian church."



DOES IT MATTER?

Really does it make much difference who wrote the twenty-third psalm? It is easier to say off-hand and without difficult investigation that David wrote it, and, there are not lacking dogmatic, superficial people who would stake their hopes of heaven upon the Davidic authorship of the Psalms. I remember Mr. Moody saying at Northfield, "I don't care whether there were one, two or twenty Isaiahs. What I do care for is the obeying of the truth found in those pages no matter who wrote them." He was right. Moreover, it is a positive crime to teach falsehoods in our Sunday-schools. No one should be a teacher who is not broad-minded enough to want to know the precise truth and who is willing to use his consecrated energy to ascertain the exact truth. But to inculcate as truth dogmatic statements about the Bible which simply cannot be squared with the best modern knowledge is quite wrong. It is not necessary to be dogmatic at all. One may state both sides and leave the truth still to be ascertained if there is any doubt.

TRY.

At any event one should make the effort to find the truth. Dogmatism and laziness are good friends. People who are too lazy to investigate take refuge in stand-pat dogmatism. It is easier to carve a cow out of butter, than to chisel a god out of Persian marble! But the marble can stand the heat better. The premium is always upon honest effort.

A MASTERPIECE.

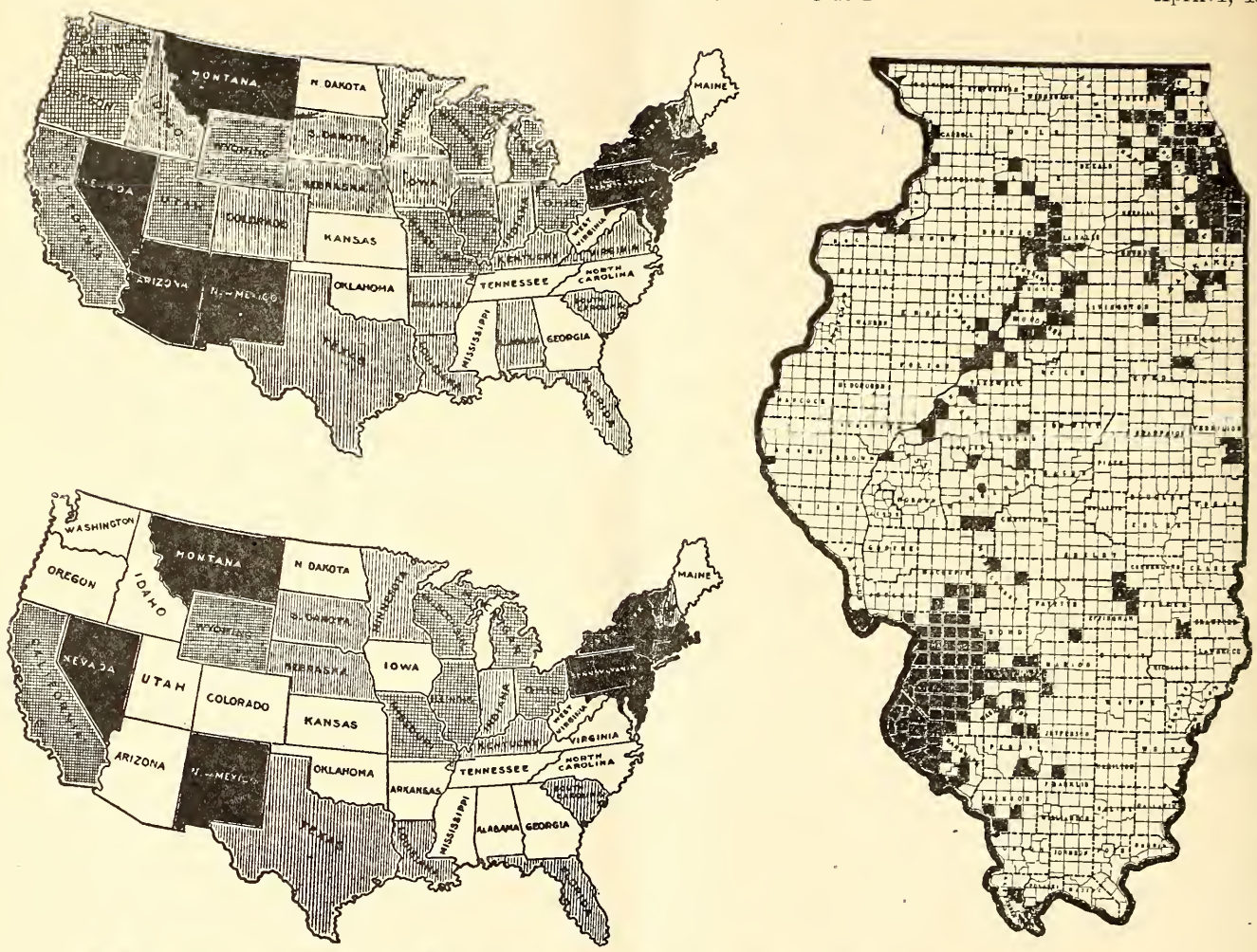
Now, whoever wrote this wonderful piece of literature composed a masterpiece. I would like to think that David did it, but I cannot be certain about it. Some say that it must have been written by an old man, so full of deep experience is it; others insist that it must have been written by a youth, so full of the love of nature and life is it. Beecher called it the nightingale of the Psalms singing out of obscurity, and flooding the whole world with its sweetness.

A CONTRAST.

It is purely individualistic. "I," "Me." Contrast the Lord's prayer with its, "Ours," "Us," "Thy," "We." Is this significant?

VALUE.

But when all is said and done we are too wise to waste our time in a critical consideration of the 23rd Psalm. To do that would be like scientifically considering the chemical composition of a baby, rather than hugging it, or to pick a rose to pieces rather than pinning it to your lapel or placing it in a vase on your desk. This psalm is a beautiful confession of individual trust in God. It is full of comfort. It seems like a quiet haven to some storm-tossed mariner; like a cottage fire after the hard day's toil; like the mother's arm to the injured child. Bruised and torn by the disasters, sins, temptations, sorrows of daily struggle, this peaceful psalm is as the healing oil. It is the fourteenth chapter of John of the Old Testament. But the difference between the twenty-third psalm and the fourteenth chapter of John is the measure of the distance between a mere man and the glorious Christ.



How Prohibition is Spreading

An Exhibit of Facts and Figures.

By E. J. Davis, Superintendent Chicago District of the Anti-Saloon League of Illinois.

Map Number 1: The Wet and Dry States on September 21, 1914. Map Number 2. The Same March 15, 1915. On both maps the white states are under prohibition, or have adopted prohibition effective January 1, 1916. States with perpendicular lines have over 50 per cent of the population in Anti-Saloon territory. Cross lines indicate states having over 25 per cent of the population in Anti-Saloon territory. (N. B. Anti-Saloon territory is where the saloons have been outlawed by votes of the people under enabling laws passed by the state legislatures.)

Ohio and South Carolina will vote on state wide prohibition this year (1915).

It is already settled that California, Florida, Kentucky, Nebraska, Montana, South Dakota, Vermont and Utah will vote in 1916, and state-wide prohibition bills are now pending in the legislatures of Delaware, New Hampshire, New Mexico, Maryland and Indiana.

Overy fifty-two million of the population of the United States live under prohibition; over 85 per cent of the nation territorially has adopted prohibition. One-half of all the people now living in license territory live in four states: New York, Pennsylvania, Illinois and New Jersey. One-half of all the saloons left in the country are in fourteen cities.

The eighteen prohibition states are: Maine, Kansas, North Dakota, Oklahoma, Mississippi, Georgia, North Carolina, Tennessee, West Virginia, Virginia, Colorado, Oregon, Washington, Arizona, Alabama, Idaho, Arkansas and Iowa.

* * *

Map Number 3: Illinois, showing the conditions just before the vote in April when more than sixty towns and cities will vote. The fate of over three hundred saloons is involved in the outcome.

"Constitutional prohibition is a certainty and is close at hand." This may be said to fairly represent the judgment of most congressmen at the close of the session of congress just ended and is a marked change over a year ago. It is construed to mean that the victory is much more than half won.

WHY PROHIBITION SENTIMENT HAS GROWN.

The change is attributed to several great causes.

First, the majority vote for the Sheppard-Hobson Amendment to the Constitution on December 22 last. The vote showed 197 votes for, to only 189 against—a clear majority of eight. It was so close to the necessary two-thirds that the liquor interests will never recover from the fright by this emphatic approval of a dry nation.

Second, the change in the attitude of public sentiment toward prohibition throughout the world. The action of Russia with the tremendous results following the act of the Czar in abolishing vodka. Notwithstanding the progress of a great war the net deposits in the banks in that nation have more than doubled and industrial productivity, according to M. Bark, Minister of Finance, has increased from 30 to 50 per cent. The attitude of Germany, France and the highest authorities in the government of England.

Third, the rapidly accumulating sentiment in the industrial world, that as a safety-first and efficiency measure booze must go.

Fourth, the changing attitude of the public press, both the great dailies and the scientific and technical journals, which are speaking with ever increasing frequency on the desirability of the early abolishment of alcoholic drinks including beer.

Fifth, the disintegration of the financial assets of the liquor traffic as shown by the falling value of its stocks and bonds and numerous failures of both breweries and distilleries.

Sixth, the rapidly spreading power of prohibition as witnessed by the fact that nine states have adopted state-wide prohibition in the last six months and that majorities against the liquor traffic from small towns and municipalities up to larger units are constantly growing in size.

* * *

The cumulative effect of all this is practically certain to so forcibly impress the minds of the members of congress who did not vote "aye" as to insure the necessary two-thirds vote in congress when the Hobson resolution is again submitted.

Could anything be more significant than the fact that not a member of either House would defend the saloon as an institution? Those still opposed to prohibition measures base their opposition on specious pleas in every instance. Bartholdt of Missouri is no longer in the House; Underwood has gone to the Senate where he will find two or three prohibition senators to offset his vote against prohibition, which, if it come, will be in defiance of the prohibition sentiment and laws in his own state.

Disciples Table Talk

Pastor Refuses Flattering Offer.

K. F. Nance, of Hutchinson, Kans., has refused a flattering offer recently of a salary of three thousand dollars as an associate to E. E. Violett. In addition to his evangelistic work, Mr. Violett conducts a travel bureau with headquarters at Kansas City, and he would have used Mr. Nance in this work to a considerable extent. Mr. Nance recently had a lively tilt with a lawyer of his city, but he seems to be very strong with his church and intends to remain and complete what he believes is his mission to Hutchinson.

C. G. Brelos Addresses Men.

Disciples in Waukegan, Ill., are in much better standing since the recent conciliation of the two churches, with which C. G. Brelos of First church had much to do. Mr. Brelos was recently invited to address the men at First Congregational church on "The Duties of the Nations of the World Relative to Bringing About Peace Between European Countries." The address was well received by the men of the sister church.

Young Farmers Graduate.

T. E. Trimble preached the baccalaureate sermon to a class of young farmers at Mt. Auburn, Ia., recently, graduates of the agricultural course. This is the first class of this kind to graduate from the Mt. Auburn high school and so far as known the first in Benton county. This course is arranged for boys from the country who are able to attend school only during the winter months and includes the following subjects: Bookkeeping, English, farm accounts, political economy, algebra, agriculture, general history, geography, commercial law and a review of the common branches.

New Teacher for Texas School.

E. C. Wilson, former attorney, a Disciple minister in the south for many years and at present a student at Clark university, Worcester, Mass., has been elected Texas Christian university professor of education. He will succeed Prof. John W. Kinsey, who has resigned to enter upon a course of study at Columbia university. A letter from G. Stanley Hall, Clark university president, to President F. D. Kershner of T. C. U. speaks of Professor Wilson's attainments and ability in the highest terms. He received his A. B. degree at Milligan college, in Tennessee, in 1887. He practiced law for eight years and then became a minister. He held pastorates at Collierville, Tenn., Sherman Heights, Tenn., and Knoxville. He was in Knoxville about ten years. Prof. Wilson will receive his Ph. D. degree at Clark university this spring and will begin his work at Texas Christian university next fall.

Tells Peorians Their Faults.

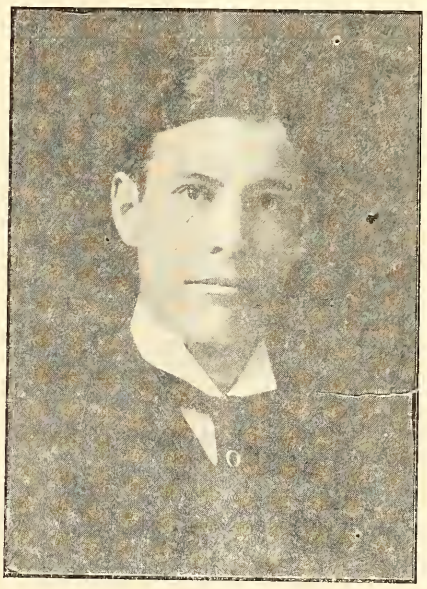
Homer E. Sala is not waiting to get acquainted before he tells the people of Peoria, Ill., of their municipal sins. He has recently preached a temperance sermon in which he charged that booze costs Peoria three millions a year. "If the money which goes over the bar in this city in two years could be saved, we could build a million dollar water plant, a million dollar court house, a million dollar city hall, a half million dollar light pant, spend half a million on play grounds, give the Association of Commerce half a million more to bring new industries to Peoria to take the place of the old, and have a million left to care for the poor devils who are now walking the streets without employment," said Mr. Sala. The substance of the address was that the "booze business' is economically a destroyer. The speaker gave statistics showing that only 2 per cent of the capital invested in the distilling business goes to labor while the average in other lines is 24 per cent.

Will Erect Tabernacle.

Park Avenue church, Des Moines, will erect a tabernacle to seat between 1,000 and 1,500 people. It is estimated that this tabernacle will cost about $700. A number of the churches of Des Moines are having large audiences since the Billy Sunday meetings. Norman Brighton is pastor at Park Avenue church. He was a Salvation Army captain in Canada before he studied for the ministry among the Disciples.

Eureka Gymnasium Coming.

The trustees of Eureka college met recently and engaged Architect A. L. Pillsbury of Bloomington, Ill., to draw plans for the new $30,000 gymnasium for the college.



President H. O. Pritchard, who is rejoicing at the prospect of a new $30,000 gymnasium at Eureka and in addition a new home for himself and family.

The money for the building has been raised in Eureka as part of the Men and Millions campaign. The trustees have also decided to build a house for the president, President H. O. Pritchard, who is on the road with the Men and Millions team while they are in Illinois.

Gets a Salary Raise.

J. A. Stout has had a very successful year at Bowling Green, Mo., and the church has called him for another year and increased his salary by three hundred dollars.

Secure a Parsonage.

The congregation at Erie, Pa., recently raised money and purchased a property to be used as a parsonage by the Erie pastor, M. S. Spear.

J. R. Perkins Discusses the Church.

J. R. Perkins, Sioux City, Ia., believes that the church will endure but is concerned that it be efficient. He says: "One of the seven churches mentioned in the book of Revelation, the church in the ancient city of Philadelphia, was a church of the open door. More accurately, an open door was set before it. Already had it won a place in that city. That is, this church had held its own; it had repelled attack. But like an intrenched army that had fought off a desperate assault this church seems to have crouched fearful and with baited breath, not leaping from its breastworks to follow up victory. It was purely a defensive church. An open door, which no man could shut, was before it, but nothing indicates that this church had passed its own portals in a larger life and service. A patient, thoughtful study of the narrative of the Philadelphia church with an open door will picture the astonishing strength of the modern church in its own intrenchments and its singular inefficiency outside. First, nothing is more foolish than the assertion that the church cannot endure. But how about the church's offensive strategy today and tomorrow? Will it leave its intrenchments and move to an attack? And by this I do not mean to sound a militant note, but simply wonder if the church will mold society into a vital Christianity. For the test of a religion is not in the cloister, but in the market place. We often become so fearful of religion operating in the state that we imprison it in the church. If our religion will not endure the shock of life it will hardly endure the contact with eternity."

Ladies' Aid Gives a Play.

The Ladies' Aid Society of Jamestown, Ind., are soon to present the play, "The New Minister." In this play the new minister is discussed by the various members of the congregation, and the foibles and peculiarities of church folks are set forth in side-splitting farce.

Austin Hunter Defends Capital Punishment.

Governor Dunne's proposal to abolish capital punishment in Illinois has been considerably discussed by ministers in this city. Dr. James M. Gray, of Moody Bible Institute, opposed abolishing the sentence on account of the Scripture, "Whosoever sheddeth man's blood, by man shall his blood be shed." Austin Hunter, of Jackson Boulevard church, is quoted as being against the proposal of the governor for prudential reasons. He said: "The substitution of a life sentence for that of capital punishment will be an act of taking away one of the greatest deterrents of crime. A criminal fears death and will therefore hesitate before committing murder."

Holds Spelling Bee.

Clinton, Ill., church had an old-fashioned evening recently. The Ladies' Aid Society was sponsor for a spelling bee and two sides were chosen "to spell down." The words were pronounced by T. C. Wampler, formerly superintendent of schools. The spelling contest was followed by a social hour and light refreshments.

Chicago Russian Mission Work

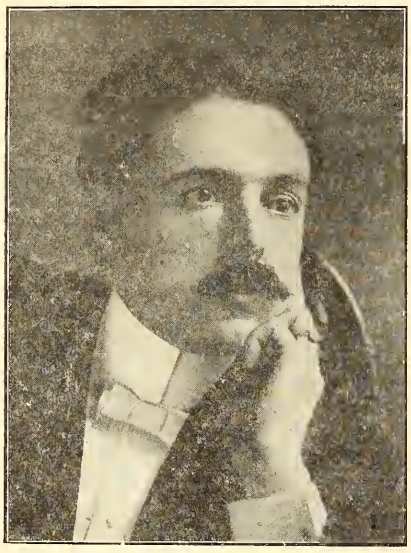
The Russian Christian mission of Chicago is being conducted under the joint auspices of the American Missionary Society and the Chicago Christian Missionary Society. They work among the great Slavic nation—the Russians—in this city. In connection with this enterprise, there are several different kinds of activity. A night school for immigrants teaches them the English language in three sessions a week. There are religious services three times a week and an adult Bible class each Sunday afternoon. Lectures on different hygienic and temperance topics are also given. The best attended meeting is on Sunday afternoon, which is a combination of Sunday-school and preaching service. At this meeting, frequently there is not enough seating capacity. The present building is hampering the work greatly because it is in a bad location, and because it is an old, miserable looking frame structure. The owner will not allow a Bible school for children to be conducted because of a fear that they will damage it. The Russians are anxiously waiting for the institutional building the boards have promised. Then better and more efficient work can be done.

The situation as regards the projected building is as follows: the American Christian Missionary Society has ready for use $10,000; Illinois Disciples outside Chicago propose to raise $5,000; the Church Extension Society is asked to donate $5,000. All this is on condition that the Chicago churches raise $5,000. The Chicago brethren have decided to raise the necessary sum by May 1. At the present time, the Men and Millions Movement campaign is on in Chicago. Their efforts will doubtless help the cause among the Russians of this great and fruitful field.

B. S. K.

Bruce Brown in Evangelistic Success.

Bruce Brown, Southern California evangelist, has been in a remarkable campaign in the great Imperial valley, since January 1. When he concludes, he will have held a meeting in all the churches in the valley, save one—Imperial. At El Centro, where W. G. Conley ministers, there were 49 accessions; at Seeley, he held a thirteen-days' meeting for a union congregation, which is served by George A. Ragan, reaching twenty-seven people, 18 of whom have been immersed, and all are co-operating with the people of the community in the support of a minister. A great victory was achieved at Holtville, where 58 were added, and J. A. Shoptaugh, minister, is leading this congregation in a great forward movement. Real pioneer work is now being done at Seeley, one of the new towns in the valley, which numbers only about 250 souls. They report every child in the town enrolled in the Sunday-school. J. E. Maguire serves this little congregation at a great sacrifice. From Niland, Mr. Brown will go to Brawley for a short meeting before leaving the valley. This church, which is served by F. G. Roberts, has been co-operating in a great union meeting conducted by Evangelist French Oliver. At the close of the meeting at Holtville, a conference of representatives of all the churches in the valley was held. This meeting was attended by F. M. Rogers and Mrs. G. M. Anderson, State Secretary of the C. W. B. M. Mrs. Anderson organized an auxiliary at Holtville, and started a movement for an organization at Brawley. At this conference, "The Imperial Valley District of the Christian Missionary Society of Southern California" was organized, with W. G. Conley, of El Centro, president; F. G. Roberts, of Brawley, vice-president; A. L. Sebille, of Brawley, secretary.



Rev. Bruce Brown

A Successful Pastor.

Since the beginning of the present pastorate at Oskaloosa, Ia., about a year ago some progress has been made. There have been 149 responses to the invitation at home, and 73 elsewhere. All departments have raised about 6,493.61. Besides this about $500 has been given for missions in the budget. A Junior and Intermediate Endeavor Society, also a Girls' Circle, have been organized and all are thriving. Chas. S. Earley is the pastor at Oskaloosa.

Cotner Students Reject Title.

Ministerial students at Cotner recently held a meeting to discuss the momentous question as to whether it was right for ministers to use the title of "reverend." It was solemnly voted that this name belonged to the Almighty inasmuch as the single use of it in the Bible applied it to deity, and resolutions to this effect were sent to the religious press. Whether these students will continue their word studies in some other directions remains to be seen, but the method will produce some astonishing results if followed.

In and Around Chicago

The observance of Wednesday as "Church Day," is one of the new ideas at Memorial church. All the women's meetings are held on Wednesday during the day, including Ladies' Aid, C. W. B. M., W. C. T. U., and any other organization of similar character. In the evening a simple luncheon is served for twenty cents, and right after the dinner the company breaks up into conferences and committee meetings. Those not interested in these matters gather into a current events class and discuss topics of the day. The whole group reassembles at eight o'clock and joins in the prayer-meeting. Under this plan, the prayer-meeting has grown until there is now an attendance of eighty people. All the machinery of the church, including the meetings of the official board, is taken care of at this time, so that it is not necessary to make more than one mid-week trip to the church except it be for the socials and entertainments. There were five confessions of faith at Memorial on March 21 as a result of a special class conducted by Dr. H. L. Willett, the pastor.

Dr. H. L. Willett and family have been spending the holiday week of the university schedule at the home of Mr. and Mrs. J. W. Thomas of Evanston, but Dr. Willett has come to the city for two funerals during the week and other duties have proved heavier than was anticipated, so that the vacation week will not yield as much rest as this over-worked leader needs.

There were eight accessions to Evanston church, March 28, 6 by confession of faith. This was the beginning day of a week of special meetings.

Chicago Heights church announces that it will have the Vawter Evangelistic Company next fall, and active preparations are already under way for this enterprise. A. I. Zeller is preaching during Holy Week.

C. G. Kindred spoke at the Evanston division rally of the Christian Endeavor organization, held in Rogers Park Presbyterian church March 23. This division is one of the most active in the city.

The Sunday-school forces of Chicago are planning another big evening in April. The International Sunday School Association is bringing some great leaders to the city, and these are invited to speak at a dinner in Memorial church the evening of April 9. The following men will probably be present and make brief addresses: Prof. Walter S. Athearn, Drake university; Prof. W. C. Bower, Transylvania university; P. H. Welshimer, Canton, O.; and Robert M. Hopkins, national Bible school superintendent. There is also a possibility that Myron C. Settle of Gary, Ind., and C. L. DePew, state Bible school superintendent, will also be present. The leading stars of the Disciple Sunday-school firmament will be on the program.

Maywood church continues with its services in a dwelling house and Victor F. Johnson, a former minister, now an insurance man, preaches every Sunday. The members bought a lot for a church site last year and this will soon be paid for. Efforts will be made to erect a building with the help of the Church Extension society.

The death of Charles R. Henderson, chaplain of the University of Chicago, has brought a sense of loss to the whole university group. Dr. H. L. Willett has been given a temporary appointment to fill Dr. Henderson's place in the university as chaplain.

The month of March has been a time of ingathering at Hyde Park church. There have been ten accessions the first three Sundays of the month.

Chas. M. Sharpe is back in Chicago from a long trip through the South in the interests of the Divinity House.

Mrs. Elizabeth Ross and her son, the missionary, Emory Ross, are remaining in Chicago for a time in connection with the work of the Men and Millions movement. They spoke at the five o'clock service at Hyde Park on March 21 and the same evening went to Sheffield Avenue to attend a service.

C. G. Brelos, of First church, Waukegan, has received a call to Harvey church which he has under consideration.

The Ministers' Association held a symposium on March 29 on the subject, "What We Have Gained From the Men and Millions Movement."

Memorial church conducts a Sunday evening club in the church now which is making a good impression in the community.

Herbert Hines, whose address to the ministers was recently reported, spoke at the Evanston church on March 28, at the evening service, and he is announced for Memorial church on the evening of April 4.

F. A. Carlisle, who has been the efficiency expert of the Western Electric Company, and who has been preaching for the West End church, has resigned as his firm is sending him to another city. During his ministry, progress has been made in paying off the Church Extension mortgage.

The Men and Millions Team were at Monroe street church on March 28 at the morning service and were greeted by a fine congregation. In the congregation were some of the representatives of the Methodist denomination who are now engaged in raising ten millions of dollars for the Conference Claimants, or as Disciples would say, for Ministerial Relief. The Methodist visitors were studying the methods of the Men and Millions Movement.

Southern California Notes

John T. Stivers is aiding Frank G. Tyrrell and First church, Pasadena, in a meeting.

At the close of an appeal by the State Secretary for Missions, at Holtville two weeks ago, four consecrated young people volunteered for the ministry and the mission field. This is a direct result of the Bruce Brown meeting. Those thus dedicating their lives are Mr. and Mrs. Jankins, Mr. McDaniel, and Willian Lott.

In a follow-up meeting at the close of the Brown-Curry meeting at Long Beach, First church received about 60 accessions, J. N. Crutcher, the supply pastor, doing the preaching, and Mrs. Princess C. Long and L. L. Hoskins leading in song. During Mr. Crutcher's four months of supply work, 81 have been received into the church. George P. Taubman, called to serve the church as regular minister, began his work April 1.

Thomas G. Picton and East Side Church, Los Angeles, began a series of special services March 28, the other ministers in the city assisting. This church occupies one of the most promising fields in the city.

A new addition to Pico Heights Church, Los Angeles, will be ready for use by Sunday, April 4. The minister, S. M. Bernard, has invited the secretary out to put on the "finishing touches' that day.

Much of the work at State headquarters nowadays, has to do with preparations for the coming International Convention. Those who are planning to come should write the chairman of the Entertainment Committee, J. G. Warren, 1017 Wright and Callender Building, relative to accommodations.

Reports made at this conference show a membership of approximately 600 in the valley, distributed among six congregations. There are also Disciples in Dixieland and Westmoreland. The preachers in this valley are laying the foundations of what will be great churches a few years hence.

F. M. Rogers.

Secretary Rains Is Traveling.

F. M. Rains, the indomitable money raiser of the Foreign Christian Missionary Society, has felt the drain on his energies this winter, and his board has ordered him to take some rest after the March offering. He and Mrs. Rains have gone to Florida and from there they will travel in Cuba, Texas, New Mexico, Arizona, and California. Mr. Rains will rest by inspecting the mission work in Cuba and by making missionary addresses wherever he goes. He is probably incapable of taking any other kind of rest.

C. E. Morgan Gives Commencement Address.

Carey E. Morgan, in his capacity of president of the American Christian Missionary Society, is in demand for special addresses. He has been engaged recently to deliver the commencement address at Phillips Bible Institute, Canton, O.

Shall the Churches Be Taxed?

The question of the taxation of church property is up in various sections of the country, and a bill is now pending in the California legislature which would provide for the taxation of ecclesiastical property. S. M. Bernard recently addressed the Disciples of Los Angeles on the subject. D. R. Dungan was present at this meeting and added some personal reminiscences.

Preaches in Wisconsin.

Chas. A. Stevens, Edinburgh, Ill., has just returned from a preaching tour among the scattered churches of Wisconsin. He visited the churches at Sabin, Richland Co., and Sugar Grove, Crawford Co. There were no additions, but the spirit of good fellowship was increased and the larger purposes of Christianity as presented were greatly appreciated. Both these congregations are strictly rural, and have people of sister communions worshiping with them and assisting in the support of the work in every way. "These people should be taken into fuller fellowship formally," writes Mr. Stevens, "and made to feel at home, for there is no room for more congregations. Both churches have a fine group of young people looking to the church to furnish them with wholesome pleasures and labors." Each congregation has urged Mr. Stevens to accept a pastorate with it, but no definite reply has yet been given.

An Iowa Train to the Convention.

Already special trains to the Los Angeles convention are being arranged. The state of Iowa will go for the most part on the special being arranged by George Jewett of Central church, Des Moines. It is announced that F. W. Burnham, Secretary of the American Christian Missionary Society, and Peter Ainslie, of Baltimore, will be aboard. The train will stop for a day at the Grand Canyon.

Will Lecture at Drake.

Peter Ainslie, of Baltimore. will lecture at Drake university this year the week following Easter. Among the themes which he will treat will be World Peace, Christian Unity and the Church. He will fill the pulpit in Central church, Des Moines, the Sunday following the lectures.

Motion Pictures During Passion Week.

First church, Berkeley, Cal., has a motion picture machine and the pastor has secured motion picture films for every day during Passion Week. Pictures will be shown both afternoon and evening.

Tokens of Esteem for Pastor.

Jay E. Johnson, Bend Fork, O., has resigned from the ministry of three and a half years and is moving to Tappan. Before leaving his field of labor, he was made the recipient of some very substantial tokens of esteem. A reception was held at the home of one of the members to pay respect to the labors of this efficient minister and his wife.

Has Numerous Accessions.

E. K. Van Winkle is pastor at Mishawaka, Ind. There were 72 accessions in that church during 1914. A total of $3,311.39 was raised for all purposes. The amount given to missions was $287.28. The pastor is continuing another year.

Thriving Rural Work.

Allen C. Trusty has been called to a third year of ministry with Odon, Ind., church. He has inducted 48 people into the Odon church the past year and there have been 12 accessions at Burns City. The Sunday-school at Odon has an enrollment of 304. Mr. Trusty preached 94 sermons during the year and had 3 weddings and 3 funerals.

Will Try Continuous Service.

Hamburg, Ia., church, where B. H. Coonradt ministers, is trying the continuous morning service with a view to shortening the time spent at the church on Sunday mornings and to encourage the children to remain for the church service. The attendance at present is 150.

Grills Congressmen At Portland, Ind., Church.

An interesting evening was that on which Sam Small, the popular evangelist and lecturer, collided with Congressman Adair in Portland, Ind., church. The lecturer grilled all the congressmen who voted against the Hobson Amendment for national prohibition and the statement of the lecturer brought Mr. Adair to his feet. Under the leadership of John Hull, the Sunday-school at Portland has been growing until it now has nearly four hundred in attendance.

Disciple Governor Signs Prohibition Bill.

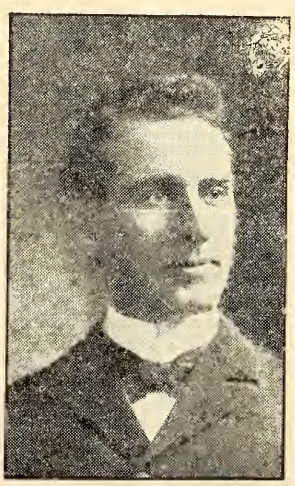
Some Disciples were pained some years ago when their own Governor Drake signed the Mulct Law, bringing the saloon back into Iowa, but another Disciple governor has recently signed a bill repealing the Mulct Law. Liquor forces all over the state besieged Governor Clark to stand by them, but he absolutely refused to be counted among the friends of the saloon.

A Live Federation Head.

The Church Federation of Los Angeles, of which the pastor of First church, Russell F. Thrapp, is president, is promoting an evangelistic campaign, culminating on Easter. Meetings are being held in various parts of the city in public auditoriums and on the streets. It is confidently expected that more than five thousand people will be received into the various churches on Easter Sunday. Thousands of members in the churches are pledged to personal work, and the campaign has done much to stimulate spirituality and service in the churches. Prof. B. C. Hagerman, formerly of the Campbell-Hagerman College, Lexington, Ky., recently spoke before the Council meeting of the Federation.

Rural Church Commission Reports

Alva W. Taylor, who teaches sociology in the College of the Bible at Columbia, Mo., has given special attention to the rural church problem in recent years, and in order to know things at first hand, he has lately served as pastor of a country church in connection with his other duties. The country



Professor A. W. Taylor

church movement has developed a significant literature of a score or more books. Mr. Taylor has digested these books, and from all his experiences has brought out the first number of the Bulletin of the Commission on Social Service and the Rural Church of the Disciples of Christ. This commission is supported by the American Christian Missionary Society.

The first thesis in the Bulletin is that the Disciples of Christ are pre-eminently a rural people. He declares that 7,700 out of the 9,900 churches are rural. Only a little over eleven per cent of the members are in cities of twenty-five thousand or over. This creates a special obligation for the Disciples of Christ to meet and solve the rural church problem, if possible.

It has been made clear by previous surveys that forty-five per cent of the rural churches of the country are losing membership, while only thirty-two are gaining in membership. The reasons for this decline in many sections are to be found not only in the economic causes of the situation, but also in the bad methods employed by the churches.

Chief among the evils of country church management, Mr. Taylor declares, is the system of non-resident pastors who do nothing but preach once, twice or four times a month and draw their salaries. These men often travel long distances and spend their money on the railroads on account of the failure to co-ordinate the churches of a county in a group with a resident pastor serving them.

Among the influences changing the character of country communities and making the problem of the church difficult is the increase of absentee landlordism. Statistics show very clearly that the tenant may not be depended upon to maintain the church with the same degree of persistency as the land-owner who lives upon the land. The tenant feels shifty and uncertain and is also poor and struggling so that he cannot afford to contribute largely to the maintenance of the community church.

The remedy proposed is that the competition of rural churches shall be eliminated by combination where possible. The church must ally itself with the country life movement and be the friend of all that goes to uplift rural life. The church in the open country must learn habits of co-operation with similar churches.

The Bulletin furnishes a good bibliography of the live books in the field. The document is well illustrated with charts and diagrams which present to the eye at a glance an impression of tendencies and movements in the country. Some good half-tones are also interpersed so that the booklet attracts and interests the most casual reader.

The Commission of Social Service and the Rural Church has not decided to establish a circulation list for the Bulletin but each issue will be mailed on request to those who are interested in the particular subject treated. The separate issues of the Bulletin will be sold for ten cents and orders may be sent to the secretary of the commission, Prof. A. W. Taylor, Columbia, Mo.

Aged Disciple Passes Away.

Thomas Jefferson McQuiddy was a native of Woodford county, Ky., and died recently at his home in Hanford, Cal., at the age of 87 years. He made his confession of faith under the preaching of Alexander Campbell. During the Civil War he served the confederacy. He was twice wounded, and was taken prisoner. He served also in the secret service. His life was so thoroughly respected that the local G. A. R. attended his funeral. Mr. McQuiddy was elder in the local church and was much loved by his church associates.

Will Live With the Mormons.

J. N. Crutcher, who has been supplying the pulpit at First church, Long Beach, Cal., has accepted a call to the church in Salt Lake City, Utah. The Disciples have only one church in the state, so Mr. Crutcher will be a long way from any ministerial neighbors. The "Gentile" Christians of Utah are but a feeble folk altogether. The state is being given attention by the home mission leaders.

Missionary Writes On Way to Field.

Mrs. C. H. Plopper has just gone out to Japan as the Living Link of First church, Long Beach, Cal. She has arrived in Japan and while waiting for the quarantine officers, wrote her impressions of the voyage across the Pacific. Mrs. Plopper described the journey as one that was made pleasant by very beautiful weather, and her anticipations of the joys of missionary service are very eager.

Vigorous Life at Spokane School.

Spokane University is the new school of the Disciples of Christ which is located in the great northwest. Dr. I. N. McCash is president. The electric line has been extended out to the university grounds and a large number of new houses are going up around the university this spring. The baseball men have let the contract for their uniforms and as soon as the frost disappears they will be practicing to make one of the swiftest teams in the Inland Empire.

Establishes Calling Hours.

For the convenience of his people, Henry W. Hunter and wife, of Wellington, Kans., stay at home Monday afternoon to receive callers from the church. While the parishioners are welcome at all times, the pastor agrees to be at home at this particular time.

Year-Book of Berkeley, Cal., Church Appears.

Berkeley, Cal., church has issued a very attractive year-book containing the membership of the church and the officiary. The annual reports of the church and its organizations are also given. It is to be noted that in the five years of the ministry of H. J. Loken, there have been 356 accessions to the church, of which 74 were by baptism. This report will compare favorably with those issued from other cities not presenting the difficulties of the San Francisco district. The church raised over six thousand dollars last year for its various purposes. This includes the money of the Christian Union League, most of which came from the Berkeley church.

Woman Preaches In England.

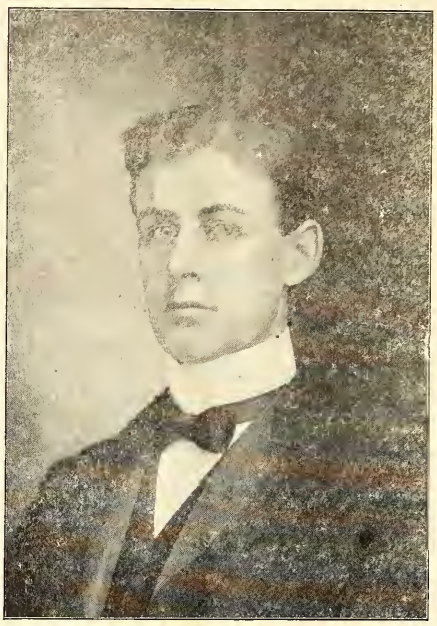
Conservative England is not so much accustomed to woman ministers as is this country, where a number of the communions have them giving regular service. During the absence of G. W. Buckner in America, where he helped his sons to evangelize, Mrs. Buckner preached in the church at Southport, Eng. This fact was heralded throughout England in the secular press. Her preaching was very well received.

English Brethren Will Have Tea.

Having tea is a very important and serious social function in England, having many connotations of friendship not suspected on this side of the water. The English Disciples will be at the meeting of the National Free Church Council at Manchester, and they will hold a tea between sessions. Among the questions discussed will be this one, "Should we go beyond the Free churches in our appeal for union with churches outside our borders?" The prayer life and questions of community service will also receive attention.

Birkenhead Has Great Missionary Day.

Birkenhead, Eng., church had a great missionary day last month. Wm. Remfry Hunt, a missionary of the Foreign Christian Missionary Society in China, who is spending his furlough in his native land, spoke at the conference. Another speaker was Mr. Kirkham, the founder of the Chinese Christian church of Liverpool, the only institution of its kind in England. The congregation learned the Chinese version of the chorus to the song, "Jesus Loves Me." Mr. Hunt lectured in this church on March 4, on "The Red Cross In China."



Rev. P. H. Welshimer, of Canton, O., who will address Chicago Sunday School workers on April 9.

Sunday-school Plays Baseball.

The Sunday-school at Norwood, O., has some live young men who play baseball every summer. The manager of the team, Tom Smith, is sending out a call early in the season for preliminary practice. The boys' class, called the "Valiant Knights," arranged for a hike with their teacher on a recent Saturday afternoon. The teacher has found out that a sure way to keep boys quiet on Sunday is to go out with them for vigorous physical exercise on Saturday.

Old Maids Will Hold Convention.

The old maids of the Sunday-school at Norwood, O., will hold a convention. On closer scrutiny, we see that the "old maids" are really quite young maids who are giving a play, "The Old Maids' Convention." It is announced for April 13.

Refuses College Presidency.

H. E. Van Horn, pastor at Oklahoma City, Okla., was called recently to the presidency of Phillips University, at Enid of that state. After meeting the board of trustees, and taking time for a consideration of his life investment, Mr. Van Horn has decided not to accept the presidency of the Oklahoma institution. He is being congratulated by many people of his state for not forsaking the work of the pulpit.

W. H. Waggoner Will Lecture.

W. H. Waggoner, of Eureka, Ill., is the missionary map man. He has made more maps than anyone among the Disciples of Christ. He also holds missionary institutes and is starting now on a tour through Oklahoma on his own responsibility.

An Opportunity for Chicago Disciples

The "Men and Millions Movement" is giving to our Chicago people a vision hitherto unknown; the spirit of a deeper consecration and of Christian union is becoming more real to our own people in this city.

Our Sunday-school forces should feel inspired and much encouraged; new life should be injected into our every activity.

Another great privilege is ours: On Friday evening, April 9, at Memorial church, Oakwood boulevard, near 39th street, the following leaders will be present and speak: Prof. Walter S. Athearn, of Drake university; Prof. W. C. Bower, of Transylvania university; Rev. P. H. Welshimer, of Canton, Ohio; Mr. Robt. M. Hopkins, our National Bible-school superintendent, and probably Myron C. Settle of Gary, Ind., with C. L. DePew, our own state superintendent.

What a rare opportunity this is for our Chicago workers to hear these recognized educational leaders of our day; and we should insist upon every one of our Sunday-school teachers and workers attending this meeting, with all superintendents and all pastors.

Please mark the date now, and save April 9 (Friday evening), for this occasion; urge all of your young people to be present.

The ladies at Memorial will serve supper (35 cents per plate) at 6:30 p. m., for all those who can be there at that time.

We want to start early with our program, which we promise will be full of interest throughout.

Keep this before your people; have a large delegation present from your church and school.

O. A. Rosboro.

From Foreign Mission Fields

H. A. Eicher, of Harda, India, reports that he has been down with another attack of fever, but is now up and well again. He is pushing on the work of clearing and leveling the land for the new athletic field for the high school. The government has made a grant of nearly $300 towards this field.

Ray E. Rice writes from Damoh, India: "We are now at our station in India. This is a great country and Damoh is a very interesting place. The missionaries here are doing a great work."

Herbert Smith, of Lotumbe, Africa, reports seventy baptisms. He writes, "Very nearly all of our outposts had good reports to give at the January conference. Some of them were very enthusiastic. Some inquirers had to be left at their posts because the canoes would not hold any more. One teacher reports that in his town the only people who have not become Christians are the children and the very old people."

Dr. Pickett of Laoag, Philippine Islands, reports the total receipts of the medical work for the year amount to $3,281.35. The receipts exceeded the expenditures by $59.83. The General Assembly appropriated $2,500 for the work among the poor. This has enabled Dr. Pickett to greatly enlarge the sphere of his labors.

Dr. Frymire and Herbert Smith, of Lotumbe, Africa, made a seventeen-day trip to some of the outposts in December. Dr. Frymire will write an account of this later.

Dr. Jennie Fleming of Harda, India, writes: "Last week Miss Thompson and I, with Mrs. Shah, went to Rahetagaon for three days. We worked in the villages on the way both going and coming. We had such good crowds and they listened so well. We divided into two parties and altogether visited ten villages. Miss Thompson and I gave a dinner to all the Christians, including the servants, as they were all Christians."

Mrs. L. B. Kline writes from Baguio, Philippine Islands, where she and the children were spending a few days' vacation: "This good, pure air is doing us a world of good. Our two children are healthy all the time, but lost their color soon after arriving in the tropics. It took just a couple of days up here to bring their roses back and now they are certainly pictures."

S. J. Corey, Sec'y.

Oldest Church in Illinois.

The oldest church of the Disciples of Christ in Illinois is said to be Barney Prairie church, with a postoffice at Friendship. This church was established in 1818, and was at first connected with the Barton W. Stone movement. The congregation has had a continuous existence since, and at the present time has 103 members and a Sunday-school of 100 members. It is not rich in this world's goods, as is evidenced by the fact that its total offerings last year amounted to only $400, but it is in full accord with the movement as is indicated by the fresh and up-to-date reports of the work being sent out. The church contributed to the various missionary societies last year.

Burglars Steal the Collection.

The reputation of the prosperity of First church, Berkeley, Cal., has spread so widely that even the burglars have heard of it and have grown covetous. Forty dollars was left overnight in the church recently, this being the day's collection of the Sunday-school, and some of the gentry with the jimmy effected an entrance to the church, and removed the surplus wealth. A number of the larger churches of the city have suffered similar depredations.

Nearly Three Thousand at Church.

University Place church, Des Moines, had 2,700 people out to a morning service on a recent "Go-to-Church" Sunday, this being the largest congregation in the city. Central church had a record-breaking crowd and there were over a thousand people at Capitol Hill church. Grant Park church had 150 people in an overflow meeting in the near-by school-house. The total result of the campaign in Des Moines is a very favorable one.

May Give a Pipe Organ.

Bellefontaine, O., church suffered the loss of its edifice recently by fire, and plans are now being made for rebuilding. Recently the pastor, Traverse Harrison, communicated with Andrew Carnegie with regard to providing a pipe organ for the church, and he has received a reply that gives ground for hope. The secretary of the steel king advised the pastor to write again when the building is a little nearer completion.

Big Missionary Days for Western Churches.

Bert Wilson, western secretary of the Foreign Christian Missionary Society, is arranging some great missionary days for the western churches. Recently at Mankato, Minn., Mr. Wilson spoke from the same platform with Dr. C. C. Drummond of India, and Mrs. Leslie Wolf of the Philippines. Mr. Drummond had a good collection of curios to illustrate his talk.

Wins New Members.

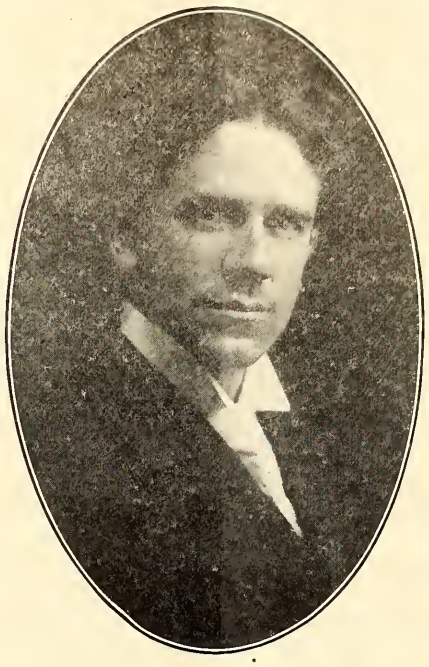
Albert R. Adams is pastor at Chicago avenue church, Columbus, O. During the last five months there have been an average of three converts for every service held. Mr. Adams has shown great genius in organizing the local church for work.

Dr. Mathews Visits Disciples.

R. D. McCoy of Tokyo, Japan, writes of the visit of Dr. Shailer Mathews to Japan in most enthusiastic terms. He says: "One of the leading Tokyo dailies spoke thus in regard to the welcome given to Dr. Mathews, 'No more important Christian convocation ever gathered in Japan than that which met to receive the message of Christian greeting and goodwill from 16,000,000 Christians in America to the one million Christians in Japan.' The whole nation has been impressed as never before by the goodwill of the American people, and the mutual bonds of friendship have beyond doubt been strengthened immeasurably. Dr. Mathews favored the Disciple educational institutions with a visit and two hundred students listened to him with great profit. To the missionaries who have been in his classes in the University of Chicago, his addresses revived pleasant memories of delight and profitable hours spent with him there. We only regret that his stay among us has been so short. Three young men were added to our college church recently. The baptismal service was an interesting international event. All three were students, one from Japan, one from Korea and one from China. The pastor of the church being absent, it devolved upon an American to administer the rite. The leader of the service used this incident to impress upon the audience anew the idea of brotherhood through Christ."

Will Care for Young Men.

Feeling that the young men of the church needed more care, Massillon, O., church has excavated the basement under the building



Rev. H. E. Stafford, of Massillon, O., who is undertaking a special campaign to care for the young men of the community.

and established quarters for social evenings and certain athletic features. This congregation enjoyed an address recently by L. G. Batman of Youngstown, O., on "The Working Church." The church has set a goal of a hundred accessions during this year at the regular services and six were received on March 21. The every-member canvass has greatly increased the interest and participation in missionary work. H. E. Stafford is the aggressive pastor at Massillon.

District Convention Announced.

The third district in Missouri, which includes the Ozark country will hold its convention this year at Aurora, the home of the celebrated anti-Catholic paper, "The Menace." The program this year will have such men as S. J. White, Joplin; L. Z. Burr, West Plains; B. T. Wharton, Springfield; D. W. Moore, Carthage; R. B. Briney, Kansas City; V. R. Walker, Buffalo; W. F. Funderburk, Neosho; Prof. A. O'Rear, of Springfield State Normal and others.

Mission Church Doing Good Work.

First church, Indiana, Pa., is partly supported by the home missionary board. The congregation is enlarging the basement of the edifice and putting in a new kitchen for use in the social work of the church. One of the young men, George Rickard, has gone to school to study for the ministry.

College Professor Goes South.

O. G. Hertzog, of Hiram college, has spent a considerable portion of the winter in the south. He has been in Jacksonville, Ocala, Zanesville, and some other cities. He preached a few times during his trip. He is returning to Hiram very much refreshed.

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Church Doubles In Four Years.

Iola, Kans., church numbered 217 members four years ago when Otho C. Moomaw became the minister. There have been 71 accessions to the church and the present membership is 463. There is a junior congregation and the church uses the continuous service in the morning. The Third district convention will be held in this church, April 12-14.

Lectures On the Reformers.

G. J. Chapman has been giving a series of Sunday evening lectures in South Lawrence church, Wichita, Kans., on the great Reformers. He has spoken for four consecutive Sunday evenings on Martin Luther, John Calvin, John Wesley and Alexander Campbell. Large audiences have testified to the popular interest in the subjects treated. Mr. Chapman will speak each evening during Holy Week on subjects appropriate to the day in the last week of Jesus' life.

Coast Church Goes Forward.

Gilfrey Memorial church, Creswell, Ore., held an annual meeting on March 5. There was a roll-call of the membership and a business meeting at which the annual reports were presented. The total membership of the church is 84, of these 54 being members; this fact speaks eloquently of the shifting conditions on the coast. The congregation was organized three years ago with fifteen members. Jasper Bogue is the pastor.

Efficiency Standards Are Adopted.

First church, El Paso, Tex., adopted efficiency standards for the month of March, for the church and its auxiliary organizations. These set forth in considerable detail just what ought to be accomplished to bring the various organizations up to proper standards of working efficiency. The standards for the church demanded ten per cent increase in the morning audience every morning for six weeks, over the previous week. The standard asked for the same increase at prayer-meeting, and a packed house for Easter. Thirty-eight new members should be received into the church. Among the efficiency tests were these: "House clean, warm and ventilated; adequate publicity for each service; full corps of ushers at each service; full corps of elders and deacons at each communion service; full chorus choir at rehearsals and at every Sunday service; promptness on the part of everybody; 90 per cent of pledges to current expenses and missions paid in full to March 31; 500 calls made and reported; reading the gospel of John by every resident member of the church; daily prayer for God's blessing on the church." Each of the organizations had a similar list of goals to be achieved.

Raymond Robins Evangelizes Drake.

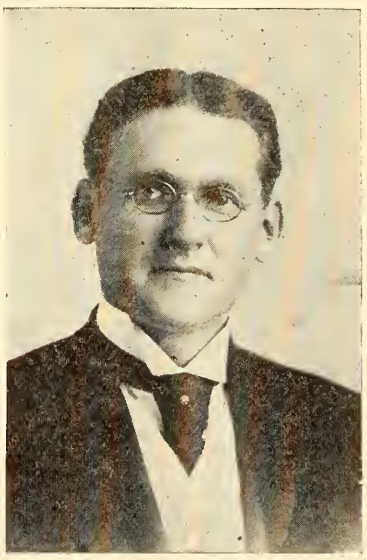
Raymond Robins, the celebrated social worker of Chicago, was engaged to hold a number of evangelistic meetings among the students of Drake University recently. His addresses were received with great interest by the students of that institution.

High School Students Study the Bible.

Two classes have been formed of the Paris, Ill., high school students who attend the Disciple Sunday-school. These are to study the Bible seriously as a high school enterprise and pass examinations on the material covered. In four years, two credits may be won in this way. The Sunday-school in Paris now has monthly conference meetings in which the religious significance of current events is considered and in which Sunday-school methods are studied.

An Institute for Religious Educators.

First church, Pomona, Cal., is alive to religious education interests. This church has recently held its spring institute for religious workers, and 33 teachers and officers of the Sunday-school have been studying better methods to increase the efficiency of the school. Frank B. Ward taught a course in Athearn's "The Church School." C. R. Hudson, the minister, taught a class in "The Maccabean and Roman Periods of Jewish History."



Rev. C. R. Hudson, of Pomona, Cal., whose Sunday School, under the leadership of Frank B. Ward, is taking high rank as an institution of religious education.

Baracas Will Give a Play.

The Baraca class of Norwood church, Cincinnati, O., will give a dramatic evening soon at which will be presented: "A Trial by Jury." The school of which this class is a part is keeping well ahead of Covington First school in a contest, although the latter school has been promoted actively by the whole force of a Cincinnati publishing house.

Adopt Vested Choir.

The chorus choir of First church, Los Angeles, Cal., Russell F. Thrapp, pastor, which is considered one of the best musical organizations in the city, appeared a few Sundays ago, robed in white vestments. The robes were furnished by Mrs. S. M. Cooper, a member of the church. Formerly, members of the choir appeared in dresses of various colors which did not add much to general appearances. Some also were dressed better than others. In the interest of uniformity, the vestments were adopted. The change has met with the entire approval of the congregation.

Another Victory For Eureka.

The many friends of Eureka College will be glad to learn that both of her debating teams were again successful in the annual debate with Illinois Wesleyan and Milliken Universities, Friday evening, March 19. This is the third year since the formation of this debating league and in that time Eureka has won five out of the six debates. The result is a splendid testimony to the quality of the literary work done in Eureka, and to the ability of Pres. H. O. Pritchard, who has trained the teams last year and this. Four of the members of this year's teams will graduate in June, but there are a number of promising young people in other classes who expect to continue the fine record of their Alma Mater. Eureka is planning a great celebration at commencement this year. The fact that this class closes sixty years of continued service by the college and the successful campaign for a new gymnasium, which will be erected this summer, combine to make it an opportune time for the friends of the college to gather and renew old acquaintanceships.

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Wooster, O., Frank M. Field, evangelist; 67 accessions closed.

Parsons, Kans., W. E. Harlow, evangelist; continuing.

Homestead, Pa., Minges Evangelistic Company; continuing.

Williamsport, Pa., Roger H. Fife, evangelist; continuing.

Maryville, Mo., Robert Finch, pastor; Chas. A. Finch, evangelist; 113 accessions; closed.

Fairfield, Ia., Roy W. Polly, pastor; F. A. Sword, evangelist; 33 accessions; continuing.

Pittsburgh, Kans., Paul Henry Packard, pastor and evangelist; continuing.

Henderson, Ky., Kyle Brooks, evangelist; continuing.

Louisville, Ky., Flora Heights, W. J. Hudspeth, evangelist; continuing.

Newark, O., Rochester Irwin, evangelist; continuing.

Pekin, Ill., A. W. Carter, pastor; W. F. Shearer, evangelist; Graham Fraser, singer; continuing.

Mason City, Ill., G. H. Sims, pastor; 37 accessions; closed.

Sumner, Ill., F. B. Thomas, evangelist; 101 accessions; continuing.

Columbiana, O., C. H. Hood, evangelist; 36 accessions; closed.

CALLS.

Albert Holland, from Lakeport to Gilroy, Cal.

Albert Buxton, to Grayville, Ill.

James Vernon, to Painesville, O.

W. A. Roush, from Columbus, O., to Princeton, Ind.

W. F. Reagor, from Carlisle, Ky., to Terre Haute, Ind.

RESIGNATIONS.

W. B. Slater, Moline, Ill.

Leroy Shaw, Grayville, Ill.

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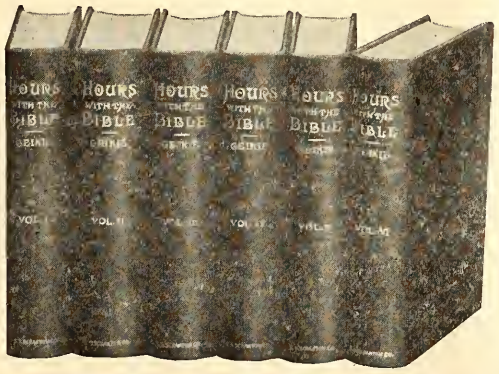

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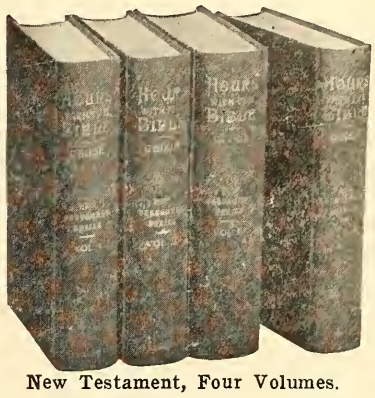

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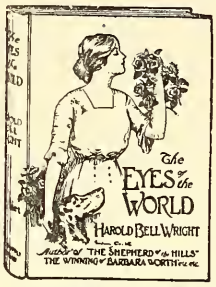

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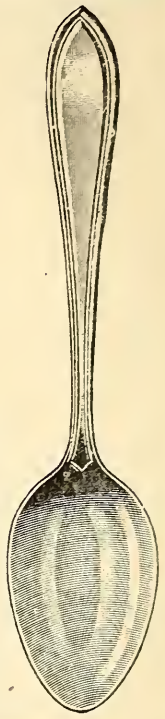

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

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* * *

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* * *

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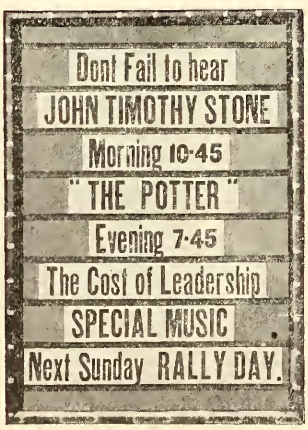

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THE CHRISTIAN CENTURY
CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Life Call

THE DOMINANT NOTE IN THE MEN AND MILLIONS MOVEMENT IS THE CALL FOR THE INVESTMENT AND CONSECRATION OF LIFE TO LEADERSHIP IN THE KINGDOM OF GOD.

This is one of the surprises in store for those churches to which this movement is yet to come.

Most people have conceived the movement as primarily a call for money. The Millions have overshadowed the Men; the Men are regarded as a sort of after-thought, a by-product of a big campaign for the gathering of a huge sum of money.

If you have that notion it might as well be gotten rid of first as last. When the Movement reaches your town, cautious pastor, and the leaders begin to talk with you about their program, here is an excellent and much rehearsed speech we earnestly advise you not to make:

"Of course I am glad to have you distinguished brethren come to our town and our church, but really we have very little grist for your mill here. There are only three or four persons it is worth your while to see. Our local financial burdens have been so heavy that our people can hardly be expected to join in very generously in raising this six million dollars. Besides, the times are unusually tight here and some of our most able givers have been pretty hard hit."

Don't make that speech!

In the first place, you could be arrested right there on the spot for self-evident plagiarism. These men have heard that speech in exactly those words at least once before, and they can prove that it is not original with you.

In the second place, they have a response to make that will bring confusion and embarrassment to the man that talks that way.

And in the third place, such a speech betrays the fact that you have seriously misconceived the Men and Millions Movement, and that your misconception has cut you out of making adequate enough preparations for taking advantage of the visit of these Church leaders to your town.

✣ ✣

Get this clearly fixed in mind, that Men and Millions bestows incalculably more than it asks!

It takes away for the cause of Christ an offering of money, but it leaves behind a rare deposit of spiritual treasure that will enrich the life of your congregation through all time.

The Men and Millions "team" comes into your town primarily to sound the life call, to urge the claim of specific Christian leadership upon young people who are at the deciding point in the matter of their life vocation.

"Men" is their essential object.

"Millions" is a by-product of their quest for "Men."

This being true, the humblest church is important enough to claim their services. In Chicago the modest mission congregations received the same attention that was bestowed upon Englewood and Jackson Boulevard and Hyde Park and Memorial.

From some of these humbler congregations it was known in advance that not a dollar could be expected. But the presidents of two colleges, three distinguished missionaries, the president of the American Missionary Society, two missionary secretaries whose names are household words in the length and breadth of the land, and all the members of the "team" spent themselves with impartial unselfishness upon mission churches as upon the more resourceful congregations.

The result of it all is that scores of young men and women are prayerfully weighing the claims of a life of unselfish Christian leadership in foreign and home mission fields as against the attractions of a business or professional career in the conventional and overcrowded fields near at hand.

✣ ✣

The urgency of the call for the investment of life in tasks of Christian leadership, as presented by the Men and Millions Movement, does not presuppose any ethical superiority of such a career as compared to the career of the conventional business or professional man.

The call does not represent a reversion to the false distinction between sacred and secular vocations.

It implies nothing invidious as to the Christian character of other callings. One is impressed with the delicacy and skill with which the members of the "team" treat this point.

It would be very easy to fall into the false assumption that missionary work is more "Christian" work than merchandizing work, or professional work or industrial work. But it seems to have become pretty well established now, theoretically, at least, that all honest work is religious, is partnership with God, and is to be undertaken in the fear and guidance of God, just as it is presumed a minister or missionary undertakes his work in the fear and guidance of God.

The life call of the Men and Millions Movement is not a call to invest one's life in Christian WORK but in Christian LEADERSHIP.

And the motives urged are the motives of opportunity, of human need and of the strategic hour.

✣ ✣

It is clear to persons of Christian discernment that the Kingdom of God is facing in these days the most colossal opportunity since Christian history began.

Equally manifest is the fact that this opportunity has developed to the point of crisis—this is the decisive hour for vast non-Christian civilizations and for Christendom itself, the hour in which what we do or fail to do will tell on ages.

In this hour the call goes forth for Christian leaders, for teachers and preachers and physicians and agriculturalists and nurses, to invest their lives not in commerce or in the well-worked fields of the conventional professions but in the unworked and needy fields of foreign lands and city slums and undeveloped frontiers.

No church will face its spiritual task in terms that involve the investment of life and at the same time fail to invest its money. In a church whose young people renounce the attractions of business or profession and consecrate themselves to the work in the particular field to which the will of God seems to guide them there will be a surprising outpouring of gifts of money from those who cannot themselves go.

Responding to the same call that searches the hearts of young men and women who have a life to give, those of maturer years will come forward with the fruitage of the life they have already lived or are yet actively living and will consecrate this fruitage in thousands and tens of thousands of dollars to the support of Christ's work.

Thus the whole call of Men and Millions is a life call. Whether the full six million dollars will be secured or not—though there is less reason today than ever to doubt that it will be secured—it grows increasingly clear that the spiritual uplift to the churches through the call for the investment of life will abundantly justify the whole vast endeavor.

At Lu Chow-fu

Great Opportunity for Medical Missionary Service at Strategic Center.

BY VACHEL T. AND CATHARINE F. LINDSAY.

There is a particularly strong appeal in the call Dr. and Mrs. Lindsay are here making for funds with which to start the equipment of the hospital at Lu Chow-fu. They visited their daughter, Mrs. Olive Wakefield, wife of Dr. Paul Wakefield, the medical missionary at Lu Chow-fu, last fall and came away with a profound sense of depression, not at the limitation of circumstance surrounding the home life of their daughter and grand-children, but chiefly at the pathetic limitation of equipment with which Dr. Wakefield was compelled to face a magnificent opportunity for Christian service. Here was a highly trained Doctor, thoroughly scientific but bare-handed. Here was an ample hospital building, but bare of furnishings and equipment. And hither were hundreds and thousands of sick people coming for aid in a constant stream throughout the year. Dr. and Mrs. Lindsay have the approval of the office of the Foreign Society in soliciting funds to provide this equipment and will report to the Society all gifts received by them at their home in Springfield, Ill.

IN THE allotment of missionary territory to the various Christian bodies we Disciples have been providentially given heart centers in China.

People living in the Lu Chow-fu hospital in the morning. Over 35,000 treatments per year are given in this institution.

Without exception those assigned to us are strategic. Our chain of stations lies in the Yangtse Valley, which rich section is to China what the Mississippi Valley is to the United States.

Nantungchow, Chu-chow and Lu Chow-fu are all important centers in the midst of the very heart of the country. At Nanking and Wuhu we have also a large part in union work.

Lu Chow-fu is in the center of the most populous eastern half of China, not far north of the Yangtse river, northwest of Wuhu, a river port. The surrounding district includes many other important cities, thus far untouched by our missionaries. The population is dense, and includes about 3,000,000 inhabitants, a large proportion of whom have never seen a Christian. We have had mission work here during many years. The city has about 75,000 inhabitants, and though now only an inland Chinese town, is destined soon to be a large commercial center.

IMPORTANCE OF LU CHOW-FU.

The English have laid out and partly built a railroad through the province, connecting on the west with the one great western road from Hankow, "the Chicago of China," to Peking, the capital, a distance of about 750 miles northwest through a very rich country. On the east it will connect with the equally important road, the eastern outlet for China, recently completed, between Tientsin, the Pacific port of Peking, and Nanking, the educational capital, over 700 miles south. Thus Lu Chow-fu will soon become the commercial center for that part of China. It will be the place of export both west and east for the products of that fertile district, rice, tea, vegetables, silks, linen, cotton, and whatever industries these enterprising people may find profitable. They are on the keen lookout for opportunities. The country for a long distance is flat, and marvelously productive. Almost every foot of ground appears to be under careful cultivation. In their industry and their power of endurance the people are marvelous.

The climate is hot in summer, but the people have been acclimated through untold generations. In winter some kinds of vegetables remain green, and some of the hardier flowers bloom while we still have cold weather. In the parks and gardens we saw many tropical trees and plants that we could not name, besides such familiar ones as palms and banana trees.

In Lu Chow-fu are government schools for boys, and classes in industrial and vocational training, as well as in art. Even the poorest of the people have a great love for the beautiful and are fond of flowers. Their common decorations are unique and charming, but seldom barbaric.

LU CHOW-FU LI HUNG CHANG'S HOME.

Li Hung Chang, the great statesman, cotemporary and friend of General Grant, lived here, owned a great deal of property, and had very wide influence. His heirs still have large estates here and in the vicinity. His tomb is only a few miles away, and is the mecca of many pilgrims. His nephew, who is supposed to have been the compiler of his noted autobiography, was buried while we were there. His body was borne in state by the same boat that took us to Lu Chow-fu. Dr. Wakefield once operated on Lord Li.

We have three substantial missionary homes in Lu Chow-fu, built of brick, a strong wall enclosing the premises of each. This includes an ample yard and garden. These are necessities for Americans in China. Our homes are located near each other in the west end of the city, where there is room and fresh air. The new church building is in the town, but not far away. The hospital is in a large compound which includes the home of the physician in charge. The ground already purchased by the C. W. B. M. for the girls' school joins the home of the evangelist, Justin E. Brown, and is beautifully situated in the suburbs near the city wall. Better surroundings could not have been chosen. The Foreign Society has had for several years a girls' school, conducted in a Chinese building up in town, now in charge of Miss Minnie Yantrin, of Illinois. She is doing very faithful and effective work with the girls in the school and as many classes of women as she has time for. She does a variety of work, all that her cramped surroundings

Woman arriving at the hospital at Lu Chow-fu, China. She had cut a piece of flesh from her arm to make a broth for her dying father, thinking that might heal him. Dr. Paul Wakefield stands at the right.

will permit, and more than we would suppose the strength and time of one woman could accomplish. This school will be the nucleus for the C. W. B. M. work. Two teachers, Miss Williamson and Miss Collins, now in the College of Missions, expect to go out in a few months.

SOME WORKERS AT LU CHOW-FU.

F. C. Buck has been on the field about seven years. He teaches a school for boys, in a Chinese building, with scant supplies and many discouragements. He has also inaugurated a more extended work similar to that of the Y. M. C. A. in other cities. He is well qualified and popular with the natives. About a year ago he was married to Miss Van Cleve, of Illinois, an unusual woman, with attractive personality, both cultured and forceful, and destined to have a large influence.

The hospital building is an excellent structure, substantial, commodious, convenient, with all the room necessary for a very large work, and fine grounds for the recreation of students, convalescing patients, and visitors. It has one hundred bedsteads, no bedding whatever, not one bath-tub (excepting one especial Japanese vessel for certain diseases), no heating facilities, no sterilizer, no laundry equipment, absolutely nothing of those furnishings that we consider necessary for comfort or even decency.

Time was when the Chinese were so anxious for medical aid that they came by thousands and from great distances, even to this empty place, for treatment by the foreign doctor, bringing their

A Chinese Medical Man

own often disease-infected and vermin-laden clothes and bedding. But there has been a great revolution in their ideas during the last few years. The demands now make it urgently necessary that we equip this hospital somewhat after the manner of a similar institution in America. The beginnings of such an equipment would require at least $2,500. Dr. Wakefield, the one missionary in charge, has a class of students, sincere devoted young Christians, anxious to be trained, and willing to work their way as assistants, but the equipment must be sent, or the students disbanded. The time is near when there can be no alternative.

"WHAT CAN WE DO?"

The pathetic eyes of these students haunt us in the night time, as they asked, "What can we do?" The Boards, owing to the limitation of funds, are unable to make any advance, and some are compelled to cut the already inadequate salaries of their present forces.

It is a critical hour for our work in Lu Chow-fu. We must equip and man this station quickly or we ought in honor to surrender it to some other Board. We have undertaken, with the knowledge and approval of the office of the Foreign Society, to collect the fund necessary for this minimum of equipment and have it ready to be sent by July 1. We will gratefully receive whatever gifts are offered. Let no one give that which has been set apart for any other good cause. But if, by especial self-denial, this sum can be secured and the hospital equipment sent forward it will be in time for the arrival of the second doctor whom the Foreign Society is now in search of to work with Dr. Wakefield.

Springfield, Ill.

President Wilson Lauds the Church

The Nation's Executive Declares That the Church of Christ is a "Stabilizer" Making for Peace.

PRESIDENT WILSON appealed to the nation recently in an address to the Baltimore conference of the Methodist Episcopal Church, South, in annual session at Washington. Bishop Warren A. Candler of Atlanta, Ga., in introducing the President, declared that the members of the conference were behind him as patriots. The President said:

"I have the feeling as I look upon you that I have had in many other church conferences—that I am looking in the faces of men and women who are not interested in the temporary things, but are interested in the permanent things; who give little thought, I hope and believe, to the things that separate us and give a great deal of thought to the things that unite us—things that are good for the healing of this nation not only, but for the healing of all the nations.

"I value the churches of this country as I would value everything else that makes for the stability of our moral processes. There are a great many people—not so many that they give me any particular concern—but nevertheless a great many people who in the language of the day are trying hard 'to rock the boat.'

* * *

"The boat is too big for them to rock. They are of such light material that they cannot rock it very much, but they are going through the motions, and it is just as well for them to look around once in a while and see the great steadfast body of self-possessed Americans not to be hurried into any unconsidered line of action, sure that when you are right you can be calm, sure that when the quarrel is none of yours, you can be impartial; sure that the men who spend their pas-

"The Plan of Peace."

"This is a council of peace not to form plans of peace, for it is not our privilege to form such, but to proclaim the single supreme plan of peace, the revelation of our Lord and Savior Jesus Christ. Because wars will never have any ending until men cease to hate one another, cease to be jealous of one another, get that feeling of reality in the brotherhood of mankind, which is the only bond that can make us think justly of one another and act righteously before God Himself."

sion most will move the body politic the least; and that the reaction will not be upon the great body of American citizens, but upon themselves.

"So that I look upon you in the present circumstances as a great part of the stabilizer of the nation. You know that somebody has just invented a thing called a stabilizer that is used in connection with aeroplanes, and by some process the mechanics of which I have not had explained to me, and perhaps could not understand if I had, this corrects the erratic movements of the machine, so that it, when adjusted, determines the plane upon which the machine is to move and the machine cannot depart from it. So something like that is the function of the great moral forces of the world, to act as stabilizers even when we go up in the air.

* * *

"I have come to you tonight, therefore, may I say, for reassurance, to look upon an undisturbed body of men who have their compasses and know the moral charting of the world. We know what haven we are bound for. We know the only legitimate processes by which one can work his way against the trade winds of evil in the world to the haven desired. So I am sure that I shall go away from here re-enforced.

"I need not tell you that the President by himself is absolutely nothing. The President is what the American nation sustains, and if it does not sustain him, then his power is contemptible and insignificant. If I can speak for you and represent you and in some sense hand on the moral forces that you represent, then I am indeed powerful. If I cannot, then I am indeed weak. I shall hope and believe that I go away from here sustained, as Bishop Candler has so generously said, by your prayers. I hope you shall feel that I am also sustained by your confidence."

IN MY FATHER'S CARE.

I would I were a child,
That I might look and laugh and say,
My Father!
And follow Thee with running feet, or
rather
Be led through dark and wild!
How I would hold Thy hand,
My glad eyes often to Thy glory lifting!
Should darkness 'twixt Thy face and mine
come drifting,
My heart would but expand.
If an ill thing came near,
I would but creep within Thy mantle's
folding,
Shut my eyes close, Thy hand yet faster
holding,
And soon forget my fear.

—George MacDonald.

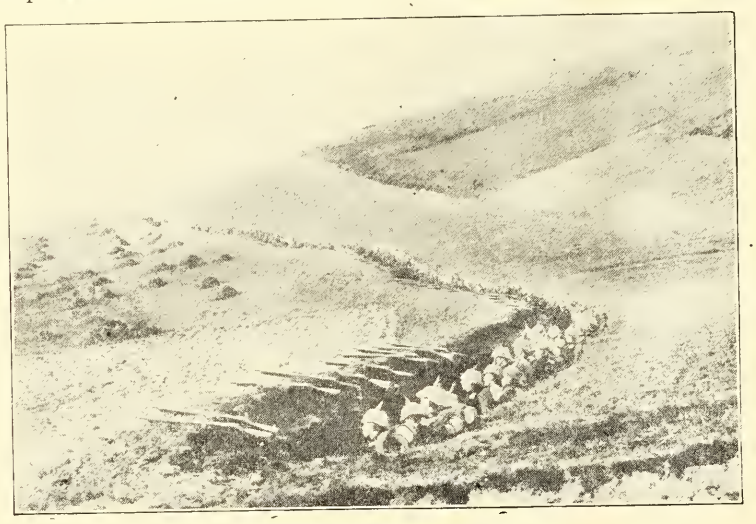
In the German Trenches

JOHN REED IN THE METROPOLITAN.

Blazing Rockets Connect French and German Trenches.

THERE runs the laufgraben.'' The lieutenant pointed to what appeared to be a small canal. We passed through a great breach in the wall which encircles the park, and sank to our ankles in the sucking mud of the open sugar-beet field. For miles a monstrous arch of blazing rockets linked the French and German trenches together.

''You see, they quite destroyed part of our laufgraben with shell-fire, and then one lucky shot hit the bank of the Ypres canal and let the water in on us. That is the Ypres canal—that broad, dark line that parallels the laufgraben. Wait



Trench-Fighting in Modern Warfare

for another rocket and you can see the bridges.''

We staggered forward in the mud ten feet apart.

''There go our guns again,'' he went on. ''The French guns aren't working tonight. Bullets snapped and crackled like a forest fire, splashing us with mud. The rockets shone reflected on the black waters of the canal, which marched northward straight as a Roman road. The laufgraben here turned away from the canal and zigzagged up a little hill. We scrambled down into it, plunging up to our knees in soft mud, and struggled on staggering, falling, thrusting our arms to the shoulder in the wet slime of the trench side. The rain continued to fall. The trench mounted, became shallower so that we had to stoop, and the ground was harder beneath our feet. A rocket burst into diabolical radiance straight above and settled slowly down on us, cascading sparks.

''Out of the way,'' grunted a voice, and we flattened ourselves against the muddy wall as a stooped man staggered past carrying a limp body on his back. Then, in the pitch black, we were among dark forms slouching about and talking guttural Bavarian; the secondary trench opened to right and left—to the right marching unbroken like the Great Wall of China to the North Sea; to the left joining the ''Unter den Linden'' thirty miles south, and then three hundred miles to the Swiss frontier.

* * *

Living on Bullets and Beer.

THE darkness deepened; the drizzling rain fell. Something went whi-i-i-i-st! and we suddenly became conscious of a droning in many keys, like the wind in telegraph wires. Snap! A bullet hit the fence quite near. Plopp! Little stinging pellets of mud showered up from the road.

''Yes,'' said one of the soldiers, ''we lose four or five a day along here. But you get so you don't think about it at all.''

Those correspondents who had wives and children began to think of them with a peculiar tenderness.

''It's easy to tell the difference between the spent bullets and the ones that are meant for us,'' explained the soldier. ''The spent bullets sound tired, but the ones with the vicious whine—they've got the stings in their tails. This part of the road from now on the French can't see, even in the daytime; but they tell off a squad to keep up a fire on it day and night. . . .''

We climbed up into the rain again and walked across to the house. Strange, lurid, blue lights flamed suddenly in the dark behind the trees, intensely illuminating for a second the whole drizzling arc of sky.

''Rockets,'' explained one of the officers, ''so they can see what they're shooting at. . . .''

We dined in the old kitchen of the farmhouse, a great square room with an enormous curved fireplace and heavy-beamed ceiling black with smoke. In one corner a jagged shell-hole was stuffed with rags.

The menu consisted of soup from the field-kitchens, canned ox-tails, cheese, bread, white wine and exhaustless bottles of Munchener.

* * *

Artillery Fire at Night.

THEN, immeasurably deeper, whacking the air, the great guns opened. Far away a mighty lightning split the night, and the roaring, accumulated thunder of a bursting big shell smote our ears and sent us reeling. Behind us the German howitzers began again, and we could see the blasting flame leap from their Granaten half a mile behind the French trench. The ground shook, and we were conscious of no rifle fire, so deafening was the heavy roar of the cannon. Shrapnel were bursting quite near us now. We found ourselves floundering along in a staggering run toward the secondary trench, our one confused idea to get back into the lieutenant's dugout. A heavy thing hurtled into the earth two hundred meters ahead and blew up like a world exploding. For minutes, it seemed, the air was full of hissing mud and singing steel. . . .

''No use in here,'' grinned the lieutenant when we were under cover, ''if anything comes this way.''

''What is the chance of getting out of here?'' I asked.

''Oh, you had better wait until it is over.''

He sat down with a grunt of relief and began pulling off his boots. ''I do hate wet feet,'' he remarked, parenthetically. ''No; when they are turning the artillery on you, the safest place in the world is a trench. It's narrow, you see, and almost impossible to drop a shell in—they can't get the range by night, and the recoil of the gun shifts it a little eventually. They don't keep it up long.''

Almost as he spoke the tremendous noise chopped suddenly off. Such a silence rushed down!—a silence in which the never-ceasing rifle-fire sounded like crickets in a pasture.

* * *

The Dead Bury Themselves.

AND now, suddenly, we were in the front trench. Leaning against its front wall men stood shoulder to shoulder, shielded by thin plates of steel, each pierced with a loophole through which the rifle lay. Sodden with the drenching rain, their bodies crushing into the oozy mud, they stood thigh-deep in thick brown water and shot eight hours of the twenty-four—nor slept the rest of the time. For three days they kept this up—and these men had been there three days, for they were to be relieved at four o'clock. The shooters paid no attention to us. Through their loopholes they stared, absorbed, alert, into the blackness, waiting until the next rocket should show the least movement above the edge of the French trenches. By its light they got the range and took a sight on a few meters of heaped-up earth, and when it went out they kept on firing in the dark. The lieutenant ordered one of the soldiers to stand aside and invited us to look through the loophole.

''We are going to send up two or three rockets for you so you can see the French trenches. They are only eighty meters away, and if you will look about twenty yards from here you will see the bodies of the French who fell in their last attack. They came on in columns, four abreast, as the Prussians did at Liege, and our machine guns got every one.''

The rocket-pistol cracked. A twinkling point of light spiraled up, became a blinding, ghastly sun, and fell slowly. Before it was out another followed, and then another. For a minute it was as bright as day. Up a gentle hill straggled the French trench, a black gash pricked with rifle-flame. Between lay flat ooze, glistening like the slime of a sea-bed uncovered by an earthquake. Only a little way off lay the huddled, blue-coated bodies of the French in three thick, regular rows, just as they fell a week and a half ago, for there had been no cessation in the firing.

''Look,'' cried the lieutenant, ''how they have been slowly sinking into the mud! Three days ago you could see more. See that hand, and that foot, sticking up out of the ground; the rest of the bodies have sunk.''

We saw them, the hand stiff, five fingers spread wide like a drowning man's.

''No need of graves there. They are burying themselves!''

Studying "Ben" Lindsey

BY FRANKLYN P. ADAMS.

Judge Ben Lindsey, of the Juvenile Court of Denver, has been undergoing a perfect whirlwind of persecution at the hands of certain devilish influences in Colorado which do not seem to vibrate sympathetically with the Judge's reform ideas. It is a foregone conclusion that this modern David will escape the stones flung by the Goliaths of corruption in the Rocky Mountain state; and further, that both the reputation of the Judge and the moral condition of the commonwealth will be bettered by the present revelations. The following is from the pen of Franklyn P. Adams, of the New York Tribune. Mr. Adams is making a tour of the West, and coming to Denver he sought out the Juvenile Court presided over by Judge Lindsey as the point of greatest interest in the city.—The Editor.

WHEN I told a Denver man that I wanted to see Ben Lindsey, he said that Lindsey was no good and a menace and a worker of great harm to Colorado, and a circus-player!

Ben Lindsey has been elected or appointed to his office, we are told, ten successive times in twelve years, and was elected to his present term by the largest majority ever received by a candidate for local office. He has many enemies in Denver, but he has more friends, and they have given proof enough that "Denver wants Lindsey."

Ben Lindsey is short and thin. He is growing heavier, they say, and he now weighs, I should guess, about 103 tubside. He is between forty and fifty years of age. Except for a pair of remarkably clear, searching eyes, the kind known as "sympathetic," he is a commonplace-looking little man with a black mustache. And he is commonplace and a "man of the people," precisely as Lincoln was these things.

HOW LINDSEY DOES THINGS.

As I came in the Judge was hearing a complaint against a man who had been hiring young girls to go on the stage. The girls who went, it was charged, were taken out to the rough towns in Colorado and exposed to dangers they were too young to contend with. The manager who hired them was talking to the Judge.

"I tell the girls, I always tell 'em, Judge, that they got to see you first," he was saying.

"These girls' parents tell me," said Lindsey, "that you say this court indorses your show. I've never seen your show, for one thing; and I don't indorse it, for another."

"No, Judge. I never tell 'em no such a thing, Judge. I tell 'em they ought to go to you to get permission to work. They say they will, but they don't. They're liars, most of 'em. They're just crazy to get on the stage."

"What kind of show do you give?"

"Minstrel show, Judge. Been in show business for fifteen years. Always been on the level and never been in jail in this state."

"What do girls do in a minstrel show?"

"It's a female minstrel show."

"Leg show?"

"N-no, sir. The girls wears short dresses, that's all. Singin' an' dancin'. We play the little towns around here."

"Well," said Lindsey, "I'm going to send a man around now to look at one of your rehearsals; and maybe we can tell more about it then. If you're all right, we won't interfere with you. But it's worth while looking into, if we can keep a lot of little girls from being foolish and then regretting it the rest of their lives, eh?"

"Sure, Judge. Thank you."

And the man went out. He and his actions will be watched. And the likelihood is that his next "minstrels," if he have any, will be girls of an age beyond the jurisdiction of the court.

THE CASE OF "LENA."

On a sofa at the side of the room lay Lena's mother, brought from the hospital. Next to her sat Lena's sister, married and deserted. At the back was Lena's father, old, very ragged, and with the unmistakable air of a veteran in vagrancy. Beside the father sat Lena's brother, aged twenty-one. Near to him was Lena, fourteen in years, three in mentality, ageless in woeful experience. Lena had been in the hospital. Her disease was as bad as it could be, and she was to be sent to the State training-school, where she might get decent and regular medical care and, in the event of cure, be fitted to earn a living. To this the father was objecting.

"I want her to come home with me, Judge," said the father, whining.

"Why?" asked the Court.

"Well, Judge, I think that's where her place is, by her father. I want to take care of her."

"Have you earned anything in the last two or three years?"

"I done my best, Judge, to build up a little home, Judge," in an alcoholic whine.

The sister, an intelligent girl of twenty-five, then told how she practically had supported the family since she had been nine; how her mother had helped, going "out" by the day; how her father had always mistreated the mother; and how when she—the girl testifying—was having a baby, the father cursed at her inability to work, and said, "Another twenty dollars gone to hell!" (She was getting $5 a week.) Then the brother, who worked in a livery-stable from 4 a. m. to 8 p. m., he said, and made "my $40 a month," showed how there was no place for Lena to go. You couldn't blame Lena for anything that had happened to her, getting a glimpse of the "home" influence.

* * *

"Lena," said the Judge, "we're going to send you to a nice place where you can get well and have a good time while you're doing it, and come back glad you went."

"I won't go. So there! I ain't done nothin', an' I won't go. So there! I'm goin' with my papa. An' there ain't nothin' the matter with me, either. So there!" Lena's ignorant petulance was rather becoming. She had a good deal of beauty. Her hair was ornamented with some cheap combs, and on her fingers were six rings—perhaps a dollar's worth. She went on: "I know a girl went there an' she says they treat you terrible. I won't go. So there! She (the sister) said all that about me because she's jealous because a fella boardin' with us took me to a pitcher-show an' she wanted to go. An' she always tells lies about me. An' there ain't nothin' the matter with me. So there!"

"Lena," said the Judge, "read the first four lines of this letter." And the Judge handed over a letter that had just come telling of the death of a boy twenty years old who had died the day before. "He was stronger than you, Lena," said Ben Lindsey, "and he didn't go in time to get cured, and now he's dead." Lena began to cry. "I don't care," she said. "I'd like to die. I don't want to live. So there! An' if I go up there I'll hate it. So there!"

"No you won't, Lena. You write me in a month and see. I'll bet anything you'll like it."

"I won't. I'll hate it." From the back of the room came the whimper of the father. "Lena, don't be so sassy to the gempman."

"Well, Lena, you write me in a month and tell me how you like it, and how you're feeling. I don't promise anything, but if you don't like it, maybe we can fix it some way you do. You've had your way a long time; come ahead and let us have ours for a month."

The hospital ambulance came for Lena's mother. As she passed Lena's chair, she stooped to kiss the child, the first time I imagine, in a long time. Lena melted and went away. . . . There are six or eight novels in Lena and her family. Yet people insist that I go and rhapsodize about one-twelfth dozen Grand Canons!

"MYRTLE, WHO STAYED OUT AT NIGHT."

Myrtle's mother was worried because Myrtle went out nights and stayed out late sometimes, and one night she didn't come home at all, though she had only gone to a friend of the mother's. It was a plain case of too much stepfather, it seemed. Myrtle was a good girl really, and her mother was over-indulgent. The Judge asked the mother to leave the room.

"Now, Myrtle," said the Judge, "your mother loves you, doesn't she?"

"Yes, sir."

"I don't blame her. But maybe she's too good to you."

"Yes, sir. I think maybe she is."

"Well, Myrtle, I want you to promise your mother that you won't ever go out without telling her where you're going. Will you do that? And promise her in front of me. And if you break that promise you'll make a liar out of me, Myrtle, because I've promised your mother that you're going to do what she wants. And she's promised me that she won't ask you to do anything unreasonable. You don't want to make me out a liar, do you, Myrtle?"

"No, sir."

And mother and child left the court better friends than they ever had been before; and with new understanding and mutual appreciation.

THE VICTOR.

By Thomas Curtis Clark.

Falsely you have said he failed—
  He whose strong, faith-founded soul
Never faltered, never quailed;
  He for whom the longed-for goal
Never vanished; he for whom
  There was never hopeless wrong;
He who at the brink of doom
  Felt his spirit grow more strong.
Failure? No, to him be glory!
  Let the verdict fair be spoken:
Life and death and battles gory
  Found him true, his faith unbroken.

—Sunday-school Times.

THE CHRISTIAN CENTURY

EDITORIAL

"TEAM WORK."

ONE'S ecclesiastical sensibilities wince not a little under the use of that new word "team" which has found its way into the vocabulary of present-day religious "campaigns."

The Christian Century has striven to avoid its use as much as possible, and we noted that in one of the Chicago churches visited by the Men and Millions leaders the group was referred to on the program and in pulpit statements not as a "team" but as the Men and Millions "Commission."

We have time and again been prompted to offer a prize for a word that would take the place of "team," that would possess its strength, its suggestion of hearty co-operation, its purpose, its balance of individuality with group loyalty, but we doubt if there is a word in the language that will serve the purpose.

"Team" suggests the image of work horses pulling at a heavy load, straining every muscle, and vying with each other in getting the load over the hill.

It also suggests the image of an athletic organization, a baseball or football team, each member having a definite position to fill and filling it not with an eye on his own self-glory, but on winning the game. "Team-work" is the term that hits off better than any term known to our vocabulary the ideal balance of individual and social effort.

As an illustration of team-work the Men and Millions workers actually invest the term with dignity.

Here are a dozen men accustomed to leadership "on their own hook," holding high positions—college presidents and professors, secretaries and presidents of missionary societies, distinguished foreign missionaries—yet these men organize their individual personalities into a real "team," and no man seeks to make a "star play," but all seek to advance the common enterprise to which they are consecrated. It as often requires "sacrifice hits" as home runs.

One feels that these men in following leadership themselves are giving one of the best possible evidences of their fitness to lead others.

EUROPE'S RELAPSE INTO BARBARISM.

NOT long ago the story was told of a young man, a full blooded Sioux Indian, who graduated from Carlisle, packed his dress suit and his books, and started for home in the far northwest.

Arriving at the station nearest his village he secured a pony, traded his belongings for the blanket, moccasins and other equipment of his tribe, and declaring that he was done with civilization forever, plunged in a single day back into the squalor and abominations of the old life from which supposedly his education had lifted him.

When one looks at the condition of affairs in Europe today it seems to imply a similar reversion to barbarism. After all that science and skill have done to build up the value of human life by the prevention and cure of disease, the care of little children, and the amelioration of the condition of the poor and the unfortunate, it is unspeakably shocking to mark the reckless disregard of the value of life revealed by the conduct of the warring nations.

One wonders if the world has not plunged back again into the barbarism of primitive times, only with tenfold greater disregard of human life. Mankind seems to have gone naked in a day.

And yet this is too sinister a view of the matter, as a hundred facts prove.

A deeper analysis of conditions makes clear the fact that it is commercialism and not savagery that is for the moment ascendant. It is perhaps the best proof that commercialism can be savage and bloody when left to do its work undisturbed.

There needs but the revival of the stronger principle of friendliness and reverence for life to push again the forces of barbarism into the abyss from which at the present moment they seem to have been released.

Peace cannot be long delayed.

The price of war in life and treasure is too great to permit of long continuance. The nations have gone naked, they have lost for a moment their sanity and plunged into a brief orgy of savage passion induced by self-interest. The dark time will pass and the humbling day of reflection and repentance will come ere long.

Let us hope it may be very soon.

THE EVERY-MEMBER CANVASS.

ONE of the most significant features in the work of the Men and Millions Commission is the promotion of the every-member canvass in all the churches.

It is difficult to secure active service from all the men in any church. The pressure of common duties in the daily vocation leaves little time for religious work, unless one is genuinely concerned for the welfare of the church.

The average man in the congregation consoles himself with the thought that he has contributed something to the support of a minister who is the servant of the church, to perform its religious activities, and has thus absolved himself from the necessity of any such labor.

Until that fallacy is exposed, and the lay members of the church realize that the minister is a director of their religious activities and not the scapegoat of their inactivity, the church cannot genuinely prosper.

The obligation to be occupied in Christian service lies upon all members equally, whether ministers or laymen. The only difference is that some members of the church acknowledge the obligation and make the effort to fulfill it, and others do not.

For example, the amount of work done by church treasurers, financial secretaries, Sunday-school workers and other helpful and necessary participants in Christian service is incalculable and puts utterly to shame the easily satisfied complacence of those who attend the services when convenient and think that such attendance and the contributions they make are a sufficient share in the work which Christ left for his people.

The every-member canvass is an opening of the door, small to be sure but significant, to a larger participatiou by every man in the work as well as the worship of the church.

It is a great thing to have the men of the congregation go out on a Sunday afternoon, two by two, to call upou every member of the church left at home, to speak with them concerning the activities of the church and to secure from them the promise of participation in its financial, missionary and philanthropic work.

Such a ministry blesses those who participate and those upon whom they wait. No church can afford to ignore the value of the every-member canvass.

THE FAITH OF THE CHRISTIAN.

SPRING seems to be the time when a large number of aged people pass away. It is strange that it should be so. One would suppose that the departure of winter and the awakening of the earth would bring a revival of vitality to all who have reached advanced age.

Yet it seems otherwise in many instances. With the coming of spring there is perhaps a relaxing of those energies which have kept life intact through the long winter, and with the first outburst of nature iuto the joy of the advancing year there comes release from the weakness of mortality.

Whether or not this is the real reason, there is no doubt that the number of deaths among the aged is greatly increased at this time of the year and the present season has witnessed an unusually large number of such instances. Nor can it be denied that there is a certain beauty and appropriateness in this order of nature. At the best the present life is only a beginning and an experiment.

It passes through its cycle of spring time, with its awakened life; summer, with its first fruits and sunshine; autumn, with its maturity of color and its iugathered harvests; and winter, with its slackening of energy and its white mystery of snow.

What could be more appropriate then than the awakening to an eternal spring-time out of the age and weakness of life's winter and the entrance into a new and more vital experience of happiness in the gardens of God?

There is nothing more stimulating than speech with one of these aged servants of Christ whose life has been passed in the quiet faith of the gospel, and who looks forward to release from the body as a flower seed might awake with confidence and satisfaction its outcoming into the glory of the spring.

It is not without significance that the hope of the life to be has always associated itself with the coming of spring. And those who leave us at the close of long and useful lives point the way to that larger experience of the Father's presence in "the house not made with hands."

THE CALL FOR VOLUNTEERS.

THE spectacle now witnessed in Europe of hundreds of thousands of young men, the most precious possession of the nations at war, offering themselves with enthusiasm and uncalculating devotion to the governments for service at the front is both inspiring and depressing.

It is inspiring because it proves the presence in modern life of those qualities of heroism and sacrifice which have always been appreciated as among the most priceless qualities in humanity.

It is depressing because, as all concede, the present war is entirely unnecessary and it cannot settle conclusively any of the issues raised.

But if it be possible to inspire this great host of youths with a sense of consecration to national interests, how much more ought the call of the cross to quicken the pulses of an army of young men and women to lives of devotion to Christian service in the mission field.

There are many vacant places in the battle line of the kingdom of God. The posts at which the heroes of the faith have fallen in days past have never yet been adequately manned. No one yet has taken the places of Livingstone, Moffett, Carey, Marshman, Morrison, Judson, Paton, Wharton, Garst, Eldred.

Other workers have taken up some parts of their unfinished tasks, but the ranks are as yet far from full.

Not only in the foreign field is there urgent call for workers, but on our southern and western frontiers, in the depths of great cities, in social settlements, in colleges and training schools, and in many other places where consecration and heroism are required.

There is no self-sacrificing duty open to the soldiers in the trenches of Europe which may not be duplicated in responsibility and heroism in missionary service.

The number of those who are volunteering for missionary service among the Disciples of Christ at the call of the Men and Millions Movement is proof of the fact that a new and greater period of missionary zeal and triumph is ahead, and the effects of this new spirit of consecration will be felt not only in the mission fields, but among the home churches for generations to come.

THE MOTHER'S PRAYER.

Lord, if some little children of our day
  Must spend their lives beside our factory wheels,
Watching the endless hours drag away,
  Must learn how heartache feels, how hunger feels,
If they must toss and mutter in their sleep
  Too tired to rest, when fevered rest might be,
I care not. Lord, I only ask to keep
    Mine safe with me!

Lord, if the street's unwholesome noise and mirth
  When the day's poor-paid drudgery is done
Must draw the wearied little maids of earth
  Into a hell that waits them, one by one;
If, scarred and starved, like fall'n leaves helpless blown
  These must the shame of living still endure,
I shall not murmur. Lord, but keep mine own
    Guarded and pure.

And Lord, if there be many who complain
  In bitter poverty and toil and tears,
Who know their loved ones hungry and in pain,
  And faint beneath the burden of the years,
Keep Thou mine eyes from sight of such as these,
  Keep Thou my mind from knowing this must be,
And, gracious Lord, still grant Thou wealth and ease
    To mine and me!

—KATHLEEN NORRIS.

Recompense

BY GEORGE KLINGLE.

We are quite sure
That He will give them back—
Bright, pure, and beautiful—
We know that He will but keep
Our own and His until we fall asleep,
We know He does not mean
To break the strands reaching between
The Here and There.
He does not mean—though heaven be fair—
To change the spirits entering there,
That they forget
The eyes upraised and wet,
The lips too still for prayer,
The mute despair.
He will not take
The spirits which He gave, and make
The glorified so new
That they are lost to me and you.
I do believe
They will receive
Us, you and me, and be so glad
To meet us that when most I would grow sad,
I just begin to think about the gladness
And the day
When they shall tell us all about the way
That they have learned to go—
Heaven's pathway show.
My lost, my own, and I
Shall have so much to see together by and by.
I do believe that just the same sweet face,
But glorified, is waiting in the place
Where we shall meet, if only I
Am counted worthy in that by-and-by.
I do believe that God will give a sweet surprise
To tear-stained, saddened eyes,
And that His heaven will be
Most glad, most tided through with joy
For you and me,
As we have suffered most.
God never made
Spirit for spirit, answering shade for shade,
And placed them side by side—
So wrought in one, though separate, mystified,
And meant to break
The quivering threads between
When we shall wake, ...
I am quite sure, we will be very glad
That for a little while we were so sad.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Free Churches for Prohibition.

The delegates of the free churches of England, 1,300 strong, who assembled in the National Free Church Council at Manchester recently, voted "unanimously and enthusiastically that they would back up the government in any action that Mr. Lloyd-George, or other members of the government, or the whole cabinet together, might inaugurate for dealing with the drink traffic up to the point of prohibition." It has been reported that many rich Christians in England own brewery stock. To this Dr. F. B. Meyer replied, "However it may apply to other churches than our own, that allegation is not true of the Free Churches."

Dr. Aked In New Building.

The First Congregational church of San Francisco has recently dedicated a new building which will seat 1,500 people. Dr. Aked is the pastor. He came from England but a few years ago, and though he was not regarded as in any sense a radical spirit in England, he has been the subject of many attacks on the coast for his supposedly progressive views. The First Congregational church was organized in 1849 with eight members, but is now one of the strong institutions of the city.

Prof. Rauschenbusch Advises Socialists.

The Christian Socialist Fellowship recently held a conference in Baltimore and while its members were in session there, Prof. Rauschenbusch sent them greetings. Among other things, he said in his letter: "I believe that when the Christian temper and spirit are added to clear economic knowledge, the mixture is better than either ingredient alone. We must break with the denunciatory traditions of Socialism, and teach our truth in a friendly and persuasive spirit. 'He shall not strive, nor cry aloud, neither shall anyone hear his voice clamor in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth justice unto victory.' That characterized the propaganda methods of Jesus, and I believe they have the acid criticism and the bitter invective beaten twice over for effectiveness and real persuasiveness."

Advertisers Would Aid Ministers.

The Advertising Club of Chicago is getting interested in church work and its leaders have offered to the churches of the city their ability without expense if it is desired. Mr. Albert Joerns, chairman of the educational committee of the club, says: "The motive of the advertising men is purely altruistic. The minister needs a church full of people in order to preach a full sermon. The churches are as worthy of patronage today as they ever were. They simply have fiercer competition in moving picture shows, easy means of travel, late hours of work or pleasure seeking, which prevent early rising. But it is poor advertising for a minister to bemoan in the pulpit the small attendance either at church or prayer-meeting. The antiquated rule followed by many churches is 'All things come to him who waits.' We believe that church advertising ought not to be used simply to increase attendance at the churches, but also to preach to those who do not go to church. We purpose to confer with the representatives of such churches as desire our help. If we are called on we will detail a man who will seek by personal study to ascertain the needs of the particular church, and to outline a plan of advertising adapted to the conditions. We will prepare copy for the newspapers and for advertising matter put out in the neighborhood. We will work with any church or any organization of pastors or laymen who are interested. We will offer trained brains, open hearts, willing hands." Mr. Joerns holds that persistent and intelligent advertising would fill the churches..

Persians in Mourning.

Rev. Haidow Ablahat, pastor of Carter Memorial Assyrian-Persian Presbyterian church of Chicago, has received bad news from Persia and the two thousand Persians of the city have gone into mourning. Their relatives live in territory controlled by Russia which has been subject to attacks by the Turks. The Kurds have been committing many barbarities in this section of Persia.

Tract Society Offers Prize.

With funds derived from the George Wood Premium Fund, the American Tract Society has offered a first prize of $250 and a second prize of $100 for the best and second best manuscripts of a book not over 75,000 words in length which shall have a strong Christian motive. In addition to the cash prizes, the authors shall have the usual book royalties.

Religious Workers Hold Social Congress.

The Committee of One Hundred for Religious Work during the Panama Exposition arranged a "World's Social Progress Congress," which is being held April 1 to 11. Among the speakers are Governor Hiram Johnson, Chancellor David Starr Jordan, Bishop McConnell, President Benjamin Ide Wheeler, Hon. J. Stitt Wilson and others.

Flourishing Y. M. C. A. Among Turks.

The Y. M. C. A. in Constantinople has 600 members, of whom ten per cent are Turkish Moslems. This is a sign of the opening wedge that enlightenment is driving into Islam, and is a striking testimony to the worth of the Y. M. C. A. as a wedge driver for Christian ideals. The Greek Archbishop of Constantinople is teaching one of the Bible classes—another morning sign of better things.

World's Convention Advertised.

Through the effort of Mr. Harry Morton, of the Executive Committee of the World's Sunday-school Association, and the courtesy of the Japanese Commissioners of the Panama-Pacific Exposition at San Francisco, there will be set up in the Japanese Building a Sunday-school booth in which to advertise the world's Sunday-school Convention at Tokyo in October, 1916. The Japanese Exhibit will be one of the most interesting and picturesque features at the fair, and the World's Sunday-school Association is fortunate in having a "Tokyo Booth" in such favorable surroundings.

Evangelism In Japan.

The Christian churches of Japan have joined in a common evangelistic campaign to last for three years. This idea resulted from the visit last year of John R. Mott in connection with the work of the continuation committee of the Edinburgh conference.

Does "Billy" Sunday Use Hypnotism?

A careful analysis of the psychical principle at the root of "Billy" Sunday's great success is found in The Presbyterian Advance. The editor characterizes Mr. Sunday's power as primarily hypnotic. He says: "Students of psychology, especially if they have given careful attention to suggestion and hypnosis, will remember that there are certain facts pretty well established. These are:

"1. That hypnosis is induced by fixity of attention. 2. That there is a strong hypnotic influence in a crowd, especially when swayed by similar emotions, and practically all persons are subject to this influence. 3. That in the hypnotic or semi-hypnotic condition the person is to a large extent anesthetic; that in this condition he is very susceptible to the suggestion of another, provided that suggestion is not repugnant to his moral nature. In the light of these facts it is possible to explain why people are impressed by the truth of Mr. Sunday's preaching and his appeal to conscience and will without being repelled by occurrences which ordinarily would disgust and antagonize. The methods of advertising, promoting and conducting the Sunday meetings tend to produce a condition akin to hypnotism. They fix the attention upon the central figures and bring people 'en rapport' with the speaker. Being in a semi-hypnotic condition, people are also semi-anesthetic; that is, they do not feel as they would feel under normal conditions the effect of things which normally would offend their esthetic natures. They become indifferent under such conditions to words which ordinarily would be considered offensively vulgar. But this lack of feeling in hypnosis seems not to extend to the moral nature. Indeed, the moral nature—the Sub-consciousness or Suggestive Mind, as it is called—appears to be more alert in hypnosis than at any other time, and it is inclined to receive most favorably any suggestion that is not repugnant to the moral nature itself.

While Mr. Sunday may offend the esthetic, the refined sensibilities of his hearers, he does not teach anything that is opposed to man's innate sense of what is right and good and pure in character. On the contrary, he hurls into their unguarded souls, so to speak, the fundamental truths of God, and the soul, or Sub-consciousness, responds to these 'suggestions' even while what is sometimes called the 'Objective Mind' is frolicking as at a circus.

"This is at least a possible explanation of what seems inexplicable. Many of us who could not in good conscience even try to do things in the way that 'Billy' does them can understand, nevertheless, how it is possible through such methods to make a way for the Spirit of God into a human soul which ordinarily is preoccupied with superficial things and will not fix the attention upon the deep things of life." It is something new in Christian thinking to tolerate hypnotism as a means of converting men to the gospel.

Protest Envoy to the Pope.

The Protestant Truth Society of London has drawn up twelve reasons why British Protestants should protest the appointment of a government envoy to the Vatican. The society is soliciting funds with which to publish these reasons in every London paper and in the provincial newspapers in the empire. The movement is not altogether non-conformist in its support, for the Churchman's Magazine has recently published an article on "Are We in the Pope's Web?" Some of the reasons offered for not having diplomatic relationships with Rome are these: The sending of a representative violates four hundred years of unbroken tradition. England's own contention in the First Hague conference was that the governments of Europe should refuse to have diplomatic representatives at the Vatican. The sending of any envoy is a recognition of the temporal sovereignty of the Pope which has been denied for four hundred years, and is an insult to Italy. The allied powers of France and Russia, who are not represented at the Vatican, will regard this step on the part of England unfavorably. It is charged that the Kaiser is "the darling of the Vatican," and that his portrait has a place of honor in the Pope's gallery, and that his birthday is celebrated each year with Te Deums at St. Peter's. The Protestant Truth Society further charges that the present war had its beginning in Roman intrigue in Serbia. The sending of an envoy to the Vatican is regarded as a violation of the war truce in England by which the members of all parties were to unite and work together for the common cause of the empire.

Methodists Protect Exposition Pilgrims.

In spite of agreements to the contrary, it is said that hotel-keepers have already begun "kiting the prices" for accommodations at San Francisco during the World's Fair in progress at the coast city. The Methodists have a bureau on the fair grounds where accurate information is provided concerning hotels and boarding houses that have not raised their prices. This bureau provides the pilgrim with every kind of information that is useful.

Good Friday a Legal Holiday.

The Senate of the state of Delaware has passed a bill to make Good Friday a legal holiday. This action is in line with present usage in a number of states and will commend itself to a great many Christian people. The bill in Delaware was opposed by the Methodist Ministers' Association. In many cities, however, Methodists ministers have observed Holy Week with the same respect shown by many other bodies. The stock exchanges in New York and Chicago have observed Good Friday many years, without any law requiring their closing.

Bishop Has a Bar-Car.

The Bishop of London stated, when dedicating a Church Army motor "bar-car" for supplying the troops at the front with refreshments, that he had applied for permission and hoped to go to Flanders and France to conduct special services with the army at the Easter time.

Bishop Thirkield in Kansas.

Bishop Thirkield returned from his five weeks' inspection of Methodist mission work in Porto Rico, March 8, and is now in Kansas, presiding over the Southwest and Northwest Kansas Conferences. He was in Kansas City for the Methodist Preachers' Meeting, Monday, March 15, and gave a report, his first, on his observations and efforts in the Pearl of the Antilles. His administration of the conferences, his addresses and presidency have been very satisfactory to the Methodists.

Welsh Disestablishment Delayed.

An agreement seems to have been entered into between the Government and the conservative leaders in England by which the disestablishment of the English church in Wales shall be postponed until six months after the war. The bill provides for further financial gains by the Welsh church. The Welsh members of parliament are very much incensed over what seems to them a betrayal of their interests by the party in power, and Lloyd George, the chancellor of the exchequer, is much embarrassed over the incident, as he is a most loyal Welshman and a nonconformist. The religious papers of England are giving much space to this controversy which has broken out afresh by reason of the action of the British leaders.

Will Help Make Chicago Dry.

William Jennings Bryan, secretary of state, will come to Chicago sometime in the autumn of the present year to fire the first gun in the opening of a campaign to make Chicago dry. The largest auditorium of the city will be used and the Philadelphia meeting, so widely discussed, will be duplicated in Chicago if possible. There will be something going on every minute from that time until the spring election in April, 1916, when Chicago will vote itself either wet or dry. The Federal Council of the churches of Christ in America is interested in the Chicago plans.

For Lord's Day Observance.

Among the numerous demands made for "special Sundays," there is a growing tendency to concede the demand for a day in which Christians shall emphasize the importance of the proper observance of the Lord's Day. This day is the Sunday following Easter, since Easter gave rise to the Lord's Day. An organized movement is now fighting successfully the encroachments of the worse than continental Sunday which has made its appearance in certain sections of America. The Episcopalians in New York have a special committee, which issues literature on the day of rest and worship. Rev. Wm. P. Swartz, 31 Bible House, is in charge of this work.

The Pope and the War.

The magazine writers are having much to say about the relation of religion and the war. In a recent issue of Fortnightly, Robert Dell writes on "The Vatican and the War." A recent encyclical of the Pope is reviewed. The Pope traces the war to the "absence of respect for the authority of those who exercise ruling powers." In our day "the poor who strive against the rich as though they had taken part of the goods of others not merely act contrary to justice and charity but also act irrationally, particularly as they themselves by honest industry can improve their fortunes if they choose." Brotherly love will not do away with classes but it will lead those in higher positions to "bring themselves down to those in a lower position and treat them not only justly but kindly and in a friendly and patient spirit, and the poor on their side will rejoice in their prosperity and rely confidently on their help." This language, Mr. Dell justly remarks, "sounds like the utterance of an elderly gentlewoman of about the year 1830: 'Bless the squire and his relations and always keep your proper stations.' The encyclical confirms other evidence that the papacy is whole-heartedly on the side of Germany and Austria. It is a scarcely veiled attack on France, and, in a lesser degree, on England and Belgium. Its whole burden is that the crimes of democracy are the 'root cause' of the war; the democratic countries engaged in the war are France, England, and Belgium. . . . On the other hand, Austria recognizes the Catholic Church as the religion of the State, and, although Germany does not, the relations of German Catholics with the government are very close and the Centre party has been one of the chief supporters of militarism."

Persian Christians In Trouble.

The Turks and Kurds have invaded Persia, and the Persian Christians have fled in the deep winter to Tiflis, to the protection of the American consul and of the missionaries of Tabriz and Uramia. The American consul has cabled for money, as well as the missionaries, for 50,000 people have been affected by the devastation of war. The exiles must be returned to their homes where they can rebuild their ruined properties. It is estimated that a hundred thousand dollars will be required. The Persian War Relief Committee in this country is headed by Robert E. Speer. The committee has offices at 43 Exchange place, New York.

Promoting Social Service.

The Protestant Episcopal communion is prominent among the religious denominations that sympathize with the ideals of the modern social movement. The Social Service Commission of the diocese of Central New York has prepared a circulating library containing highly specialized books along those lines which may not be in the public library. Any book in the list prepared by the commission will be sent postpaid on request made or endorsed by a priest in charge of a parish in the diocese. The books may be kept two weeks, the borrower paying the return postage. The circular announcing the library contains the inquiry: "Are you progressive enough to make this library pay the diocese and yourself?" The Rev. R. S. Gesner of Oswego, is in charge of the work.

Federal Council Will Issue Books.

The Federal Council of the Churches of Christ in America is issuing some significant new volumes and it has already enriched the literature of social service and Christian union. It announces three forthcoming volumes under the imprint of the council: "A Report of an Investigation of the Japanese Situation in California," prepared by Prof. H. A. Millis, of the University of Kansas, for the commission on relations with Japan; a volume entitled, "The Fight for Peace," setting forth a world organization of the churches in this cause, by Sidney L. Gulick, associate secretary of the Federal Council Commission on Peace and Arbitration; and a hand book describing the distinctive characteristics, in historic form, of the thirty denominations in the Federal Council, setting forth their mutual relationship, edited by the general secretary of the council.

Here and There

On Reading Good Men Out of the Brotherhood.

Some of those who are now engaged in this attempt were once the victims of other readers. Time was when Thomas and Alexander Campbell were read out of some ranks, and no places provided for them at divers and sundry tables. That was when we were a struggling people, regarded as heretics, fools, visionaries, etc. Now we are strong, and we think to defend our interests by the methods which were in vogue when the Campbells were heretics. Suppose those methods had prevailed then? What is the use of all this bluster about our differences anyway? What has it accomplished in twenty-five years? How far has it helped us on the way to Christian union? Everybody knows that the "reading out" method has totally failed and is now bordering on collapse. All heresy is error, but not all error is heresy. Let us keep in mind how gradually even the "readers out" are being influenced by the changes which have come over the religious world in even ten years, and be patient and tolerant toward all differences. If Mr. Campbell could endure "all men preaching all sorts of doctrines," why cannot we do the same? Doctrines like men find their level when the false is opposed by the true. Intolerance and insolence have dignified some errors that would have sunk into decay if better methods had prevailed. Let us keep our denunciation for those who care nothing for the truth, and not for those who desire to know the truth as earnestly as we do.

* * *

The Need of a New Emphasis.

We Disciples need to get a new point of view, and to turn our eyes outward for a time. There is so much good that we can do that we ought to be attempting it today. Our intense individualism has worked a great injury. Let us say nothing about who has been to blame for our Thirty Years' War, and turn over a new page of history. We can't regulate each other's beliefs, but we can all join hands in the work of missions, evangelism, social service, Sunday-school work, the work of teaching the church and the community, and in the larger issues which are now before the Christian world. In every parish the men who are succeeding have put the soft pedal on doctrinal differences and are going forward in a real unity to accomplish the mission which Christ came to announce. The bickerings and strife of sects are now quite generally confined to the remote rural districts, while the fruits of the gospel are ripening in many of the cities and towns. In denominational papers the old feuds are kept alive, but in the practical work of the world even some of the saints of our day think it a matter of credit that they have forgotten them. So why not all agree to surrender the many differences of opinion, and unite on the spiritual enterprises which are challenging the best within every one of us? Maybe the unity of common endeavor would cure the heresies of all who are under suspicion. Nothing injures the cause of heresy as much as good treatment, and nothing does it as much good as bad treatment. There's a difference between heaping coals of fire on an enemy's head, and heaping the aforementioned coals under him. What we need is the gift of saying some old church things in a new way, and of doing some new things in the good old fashioned way, heartily as unto the Lord and not unto men.

* * *

The Husband of One Wife.

We heard a man say a few days since that this qualification for office in the church must be insisted upon. So be it. But who ever heard of the "apt to teach" qualification being insisted upon? Thus thoughtlessness or something else makes miserable exegetes of us all. It is easier to be the husband of one wife, even if the wife is the better man of the two, and is able to keep the house in good order, than it is to teach with profit to the hearer.

* * *

Paying the Pastor.

We presume that many of the present generation never heard that there was a book in the literature of the Disciples entitled, "Paying the Pastor; Unscriptural and Traditional." It was written fifty or sixty years ago by an eminent lawyer who never felt the pinch of poverty until late in life, if at all. The theory of the Eldership was carried out to the letter in the congregation over which this good man presided. It is needless to say that almost everything portable in that church has been carried out also. There may be a church there at this writing, but its light has never touched the more remote corners of the earth.

Knowing human nature fairly well, we have often wondered why the theory didn't take. Imagine a man helping to pay the pastor's salary when the custom was both unscriptural and traditional! What an opportunity that book afforded to the parsimonious to die before they would be false to the Word! The book ought to have been a great money saver to those brethren who conform their lives to what they read in the Scriptures! The fact is that the notion that men could be pastors and carpenters or blacksmiths or masons at the same time was preposterous even to a generation that was so literal that an "upper room" was the only proper place to worship.

* * *

Origin of the Disciples of Christ.

This is the title of a small volume by Prof. W. H. Whitsitt, once a prominent controversialist among the Baptists. It is "a contribution to the centennial anniversary of the birth of Alexander Campbell," and purports to show the sources of Mr. Campbell's theology. The volume is among the last of those irritating controversial works which were common fifty years ago. With a certain setting of facts to start with both Thomas and Alexander Campbell are presented to us in an uncomplimentary manner. It is really an attempt to discredit the ability and the attainments of both men. As a Baptist production it no doubt ranked high in its day, a sort of "Campbellite killer," as it were, but now of little interest save to the antiquarian.

That class of "killers" is not yet extinct. We have one or two in this state, and one particularly among the Baptists who ought to be muzzled for the sake of the Baptist church.

Our New A. C. M. S. Secretary.

Of course everybody knows him or soon will know him. He is a very modest man and therefore it will not be amiss to say that he is making a splendid start in his field. He is just now doing a royal service in the Men and Millions campaign. You will find Frederick W. Burnham, when you want him, ready to "boost," cautious and dignified as becometh a secretary, a fine speaker, a genial friend, and well fitted for his difficult office. One of our seasoned veterans remarked that if he were thirty years younger he would like no better office than the secretaryship of the American Christian Missionary Society, and this man's opinion has great weight, for he has held many important offices in our ranks and filled them all with credit. So with all the discouragements that may come to one recently inaugurated, and they are bound to come, there is reason to believe that the prospects of success are much more inviting than they have been in recent years. Some day we will discover a better time for the May offering than between the two great offerings of the year, the March offering and Children's Day. But as that May opportunity will soon be here, we hope it will be one of the greatest days the office has had in many years, that the best efforts of all predecessors may be crowned with success this year. Mr. Burnham is a worthy incumbent in the apostolate of the American Christian Missionary Society.

* * *

"It Can't Be Done."

It works well other places but not here. "You know we are different from most places." Gentle reader, did you ever hear anything like that? Well, when we are different it is generally to our own hurt. From the earliest dawn of creation down to the present time there have always been those who said, "It can't be done." But someone has always been able to show the Missourians.

How did the the world get started, son?
Why, some one said, "It can't be done!"
That settled it. The troglodyte
Came out of darkness into light.

"It can't be done?" somebody said,
And lo! the green fields gave us bread.
With that taunt ringing in his ears
Has man gone upward through the years.

You should have seen the mill wheels run
When some one said, "It can't be done!"
"It can't be done!" they said before
A sail put out to sea from shore.

Since world's remote and dismal dawn,
Those magic words have spurred us on.
It drove Columbus where the sun
Went redly down, "It can't be done!"

"It can't be done!" the doubters said,
And lo! the Wrights flew overhead.
"It can't be done!" was what they cried
When Fulton offered them a ride.

They said it, and Marconi sent
His message through the firmament.
That is the way it happened, son,
Praise God for this, "It can't be done!"

* * *

In the Enemy's Country.

A stranger was looking over the tracts in the vestibule of the Church of the Unity (Unitarian), but did not find what he wanted. There were new publications by Dr. Charles W. Eliot and Rev. A. P. Record, but they did not attract. Then a regular attendant asked if she could assist him. "Oh," he said, "I was looking for something by Billy Sunday."—Springfield Republican.

E. B. Barnes.

The Sunday School

DAVID AND GOLIATH.

INTERNATIONAL UNIFORM LESSON FOR APRIL 25.

Golden Text: If God is for us, who is against us? Romans 8:31.

1 Sam. 17:1-54. Memory Verse, 45.

American Standard Bible.
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(38) And Saul clad David with his apparel, and he put a helmet of brass upon his head, and he clad him with a coat of mail. (39) And David girded his sword upon his apparel, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. (40) And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in the shepherd's bag which he had, even in his wallet; and his sling was in his hand: and he drew near to the Philistine.

(41) And the Philistine came on and drew near unto David; and the man that bare the shield went before him. (42) And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and withal of a fair countenance. (43) And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. (44) And the Philistine said to David, Come to me and I will give thy flesh unto the birds of the heavens, and to the beasts of the field. (45) Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of Jehovah of hosts the God of the armies of Israel, whom thou hast defied. (46) This day will Jehovah deliver thee into my hand; and I will smite thee, and take thy head from off thee; and I will give the dead bodies of the host of the Philistines this day unto the birds of the heavens, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel, (47) and that all this assembly may know that Jehovah saveth not with sword and spear: for the battle is Jehovah's, and he will give you into our hand. (48) And it came to pass, when the Philistine rose, and came and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine. (49) And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead; and the stone sank into his forehead, and he fell upon his face to the earth.

(50) So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. (51) Then David ran, and stood over the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw that their champion was dead, they fled.

Verse by Verse.

BY ASA MCDANIEL.

38. **Saul clad David with his apparel.** This was the garment worn under the coat of mail.—**Helmet.** A metal cap used to protect the head of a warrior.—**Coat of mail.** The coat of mail reached to the knees or lower, and was made of overlapping metal plates. The occasion demanded the best, and this was found in possession of the king.

39. **David girded his sword upon his apparel.** His own sword is the natural meaning.—**He assayed to go.** He tried to walk with this equipment.—**He had not proved it.** He had not tested them. David was not accustomed to such weight. His strength lay in ease and rapidity of movement.—**I have not proved them.** He had no experience with such implements of war, and could not use them to advantage.—**David put them off.** He desired the equipment with which he was accustomed to fight.

40. **His staff.** Club. A very ancient weapon, and still in use among the Bedawin.—**Five smooth stones.** These would be more accurate than any other kind.—**Brook.** Or, Torrentbed, RVm.—**Even in his wallet.** The name by which the shepherd's bag was called. It is a technical term for the slinger's box or bag in which he carried his ammunition.—**His sling.** The sling was made of leather. The sling gradually narrowed toward the ends, so that it could be handled. Common in Egypt and Palestine.

41. **The Philistine.** Goliath, see verse 4.—**The man that bare the shield.** His trusted servant. The verse is not found in the Septuagint.

42. **Looked about.** He expected a more pretentious combatant.—**Disdained him.** Despised. Goliath felt insulted when the unarmored youth presented himself for the combat.

43. **Am I a dog?** To call a person a dog indicated the greatest contempt, see 2 Kings 8:13.—**With staves.** The club which the shepherd carried to protect himself and his flock against wild beasts.

45. **Then said David.** David begins his part of the conversation before the contest.—**Thou comest.** Goliath expected from his sword what David looked for from Jehovah.

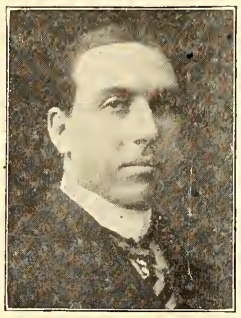
51. **And slew him.** The stone had just stunned Goliath, and David completed his task by the use of his sword, see verse 39. —**Champion. Or, mighty man.** RVm.—**Was dead.** When the Philistines saw their champion fall they fled.

Giant Killers, Ancient and Modern

The Lesson in Today's Life.

BY JOHN R. EWERS.

There is a victory which precedes this lesson which is of much interest. When the elder brothers ridicule David, when they say exasperating things to him, he controls his temper. There would have been no victory over Goliath unless David had been, as he was, master of himself. How quietly and effectively he answers the incisive words of those overbearing brothers. This victory should not be overlooked in the study of the more spectacular one which follows.



SAUL'S ARMOR.

Again he would have courted defeat had he ventured forth in the armor of his king. How awkward he would have been! And yet not more ridiculous than many a modern who tries to fight in the armor of another. There are plenty of present-day Don Quixotes. Billy Sunday is the most prominent man in the religious world today. He is sincere and can "put across" his sensational stunts. He is a burning and a shining light. He is wearing out his life to preach with such mighty power. His armor fits him. He came by it naturally. He knows baseball. He knows men. He is a great success. But here comes another who tries to wear his armor. He yells, throws himself on the platform, takes off his collar and his coat, uses crude slang, attempts impersonations, uses familiarity in addressing the Most High, and succeeds only in becoming a cheap imitation. A mere ape.

"BE YOURSELF."

Down at East Aurora, N. Y., where the Roycrofters make beautiful things, I saw, one evening, carved upon one-half of a big, ash log this motto, "Be Yourself." I stopped, in that stone chapel, reared to the god of things as they ought to be, and brooded over these words, "Be Yourself." Billy Sunday says that he used to preach to small crowds when he used the conventional, traditional methods and held himself in check. But one day it dawned upon him that he should be himself and from that moment the crowds came. Too many men are like caged lions. The iron bars of custom hold them in and keep them from being dangerous to sin. "Be Yourself." God has a plan for you—find it and live it. Now you are a poor, pathetic, harmless Don Quixote. Wake up and be yourself. David, with the shepherd's sling, is a thousand times more effective than with the borrowed armor of a king.

DAVID'S BACKING.

"That venture will fail," said a man in my hearing the other day. "O, no, it will not," said another, "it is backed by the ..... estate." That was enough. No enterprise backed by such a powerful interest could fail. I remember when, for the first time, the thought came to me that Almighty God was back of me so long as I was engaged in His business. One of my young men was employed by the biggest law firm in Pittsburgh. When his health broke down a year ago that firm sent him to a sanitarium and has continued his full salary ever since. He comes home cured in a few weeks and a better position awaits him in the same firm. They took care of him. The man or woman who gives his or her life unreservedly to God's work has the guarantee of the backing not of a bank, not of a corporation, not of the richest man in the country, but of ALMIGHTY GOD. It does us good to think of that. Moreover, God's business is not going to fail. It may seem to fail. Christ had to go to the cross. As Stalker says, "He failed to become the king of the Jews in order that he might become King of kings and Lord of lords." In reality there is no failure in God's cause. Men may be sacrificed in the struggle but no life is lost and no effort is wasted. David went into the battle backed by Jehovah. He won.

A MODERN GOLIATH.

Said Lloyd George, "We are fighting three enemies: Germany, Austria and Drink, and the greatest of these is drink!" Workmen are striking in England for no other reason than the blurring of mind by drink. The saddest condition I know is that of a country where bishops own brewery stock! War and drink will not mix with religion—not with the Christian religion. Drink is the modern Goliath. What a big, insolent, bragging, armored, coarse monster he is! He has the average church member bluffed into fear. Some of my men have had a grand time this past week fighting a saloon. It is great business. Your men like a real fight. Let them keep at it. But I found out that there are a lot of men who have "engagements" elsewhere when the battle wages hot. David's three big brothers had cold feet. Sitting in their tents they mouthed great sounding words about the Philistines. But David, putting his faith in God, sent the stone crashing into the skull of the frightful enemy. If it was only a superstition that David indulged it was a mighty good superstition, for it worked. Commend me to some more of the same brand. That which fires a man and nerves his arm to overthrow evil is good stuff.

THE LION TAMER.

This was not the first venture for David. He had made good before. Several bears had been put out of business by that fearless lad and more than one lion had died at his hands. Killing giants is not kindergarten exercise. It is not a pastime for precocious infants. It is not an "indoor sport." But he who has proved his nerve with bears and who has tested his arm with lions may know the thrill of putting Goliath out of the running.

R. E. Dunlap

C. W. Cauble

J. Frank Green

Garry L. Cook

J. E. Spiegel

O. P. Spiegel

F. M. Rogers

W. R. Mains

C. A. Chasteen

The American Christian Missionary Society

C. W. Dean

Alva W. Taylor

Franklin D. Butchart

Was organized in 1849. It "blazed the way thru the wilderness" to our present specialized organizations. Its work is basic. Upon foundations it lays is builded our world wide work. Upon its activities depend the prosperity and ability of "the home base." Its footprints are local churches and its continent-wide trek is observable in Boston, New York, Philadelphia, Buffalo, Pittsburgh, Chicago, Minneapolis, St. Paul, Winnipeg, Billings, Spokane, Calgary, Vancouver, Seattle, Portland, San Francisco, Salt Lake City, Los Angeles, Phoenix, El Paso, Houston, Galveston, Denver, Topeka, Wichita, Omaha, New Orleans, Birmingham, Jacksonville, Savannah, Atlanta, Washington, Baltimore, etc., etc., and hundreds of communities between.

In 66 years it has organized 4046 churches, more than one-third of our total number and helped to greater efficiency another one-third.

E. B. Bagby

M. B. Ryan

C. F. Swander

"A Tree Judged By Its Fruits"

1. Organized in 1849.
2. Our National Home Missionary Association.
2. The Mother of all our Missionary and Benevolent Organizations.
4. Fought the Battles for Organized Missionary Work.
5. Organized 4,046 Churches.
6. Baptized 212,751 Persons.
7. $2,646,262.52 Handled Without a Single Loss.
8. Has Organized 1-3 of Our Churches.

Present Scope of Service

Employs evangelists.
Maintains ministers.
Supports state boards
Constructs church houses.
Revives rural churches.
Stimulates community service.
Gospels immigrants.
Organizes churches and Sunday-schools.
Holds efficiency institutes.
Trains Bible teachers.

R. G. Manley

A. R. Spicer

John Johnson

C. A. Brady

F. E. Billington

S. P. Spiegel

John H. Wood

I. J. Cahill

B. L. Wray

Orilas G. White

W. H. Allen

J. W. Baker

Basil S. Keuseff

G. B. Van Arsdall

M. M. Amunson

Perry J. Rice

Assistance to Constitute State and City Boards

Intimate relations are in process of development with other home missionary agencies. Illustrative of this are the contract relations with the following state and city boards:

Alabama.
Arizona
Arkansas
California, North
California, South
Colorado
Florida
Georgia
Idaho, South
Illinois
Chicago
Indiana
Kentucky
Maryland &
District of Columbia
Michigan
Minnesota
Missouri
Mississippi
Montana
Nebraska
New England
New Mexico
New York & Disciples Missionary Union—
New York City
North Carolina
Ohio
Oklahoma
Oregon
Pennsylvania, East
Pennsylvania, West.
South Carolina
Tennessee
Virginia
Washington, East
Washington, West
West Virginia
Wisconsin
Canada
Alberta
Saskatchewan

In these states, superintendents, pastors and evangelists serve the joint boards. Among helpful activities promoted are: 1st. Location of pastors. 2nd. Grouping churches. 3rd. County and district institutes for church and Sunday-school workers. 4th. Introduction of system in local finance. 5th. Evangelistic labors. 6th. Co-operation in county units. 7th. Budget system in missions.

J. H. Jones

J. C. Mason

Myron C. Settle

Some Great Churches in the Making

Harrisburg, Penna., J. G. Smith, Pastor.
Montgomery, Ala., O. P. Spiegel, Pastor.
New Orleans, La., W. H. Allen, Pastor.
Galveston, Texas, J. B. Holmes, Pastor.
Winnipeg, Manitoba, J. R. Blunt, Pastor.
Galgary, Alberta, M. B. Ryan, Pastor.
Edmunton, Alberta, R. W. Stevenson, Pastor.
Vancouver, B. C., Ben. N. Mitchell, Pastor.
Pensacola, Fla., F. B. Holden, Pastor.
Lynn, Mass., J. Walter Reynolds, Pastor.
Providence, R. I., D. W. Burt, Pastor.

E. C. Lunger

"Foreign Missions at Home"

Some good beginnings have been made where our work prospers proportionately with equipment and agencies employed as follows:

Russians in New York, John Johnson, missionary.
Polyglot peoples in West Pennsylvania, Ray G. Manley, missionary.
Bohemians in Cleveland, F. E. Butchart, missionary.
Bulgarians in Chicago, Basil S. Keusseff, missionary.

John R. Golden

Churches everywhere are urged to

REMEMBER MAY DAY

Write for Supplies

Send all offerings to

American Christian Missionary Society
Cincinnati, Ohio

G. I. Hoover

J. Fred Jones

Ellis Purlee

C. A. Lowe

R. B. Briney

A. L. Martin

J. B. Holmes

A. D. Rogers

H. W. Elliott

Melnotte Miller

Disciples Table Talk

Men and Millions Team Leaves Chicago.

After three weeks of strenuous campaigning, the Men and Millions Team left Chicago for a week's rest. Immediately following Easter they planned to make headquarters at Burlington, Ia., and begin operations in the western portion of Illinois. The gifts to the Men and Millions fund in Chicago total between forty and fifty thousand dollars, which is a very satisfying result. One man of outstanding liberality contributed twenty-five thousand dollars and designated the gift for the work in China, in the district where the famed Chinese leader, Cheng Chien, lives. The gift was conditioned on the Foreign Society and the C. W. B. M. unifying their work in China, and the condition was met. The team found the Chicago churches hospitable to its appeal, and these leaders have gone away with many expressions of their warm appreciation of the reception given them in the big city.

Dr. Powell Preaches on Social Purity.

Dr. E. L. Powell, Louisville, Ky., was recently made the head of a social purity commission appointed by the mayor. Once a month his sermon is reported in full in the Courier-Journal, and this month the sermon had to do with the subject of cleaning up the city. He said in part: "Now this vice commission, which has been recently appointed by our mayor, can do another thing. It has not one little bit of power to save anybody; it has not the power of the little finger of your right hand to drive out the lust of drink, or the lust of appetite, or to make one single wicked thought the less. It cannot get into the realm of the conscience, of the motives, of the affections, of the will. It cannot touch the interior life of a single individual or of a community of individuals, but if given the proper authority it can remove physical hindrances and thus make possible the entrance of the gospel of Jesus Christ, which alone can do the saving."

Encourages Missionary Reading.

The C. W. B. M. auxiliary at First church, Beatrice, Neb., is creating much interest in a plan of missionary reading. Each member of the society hands to the secretary each month a list of books read. These include also periodicals which count as a book or part of a book. The Missionary Tidings and the Missionary Intelligencer each count as a book each month. Four copies of the Nebraska Tidings count as one book. Four copies of the Christian Reporter count as one book. It is also regarded as meritorious to hand in a report of others who have been enlisted to join in the monthly readings.

Prayer-Meeting Before Sunrise.

Pryor, Okla., had a service before sunrise on Easter morning and the congregation waited for the appearing of the sun. It was the culmination of a series of Holy Week services which had been held. Each day of the week the memories of our Lord were revived. Since there was no record for Wednesday, no service was held that night. Byron Hester is the pastor.

A Love Box for the Missionary.

First church, Beatrice, Neb., is very fond of its Living Link missionary, Dr. Mary Longdon, of India. She will visit the church this summer and the church is getting together a "love" box to be given her upon her arrival. The box will contain gifts of value for her personal use, or for her hospital, and with each gift will go a sentiment or a verse of poetry to express the mood of the giver.

Attendance Doubled in a Year.

A year ago First church, Indiana, Pa., had a Sunday-school attendance of 108. This was the largest attendance in the history of the school. On March 28, this year, there were 210 present, which is nearly double that of a year ago.

Members Coach the Pastor.

A unique morning service was held in Massillon, O., church recently, where H. E. Stafford is pastor. He invited fifteen of his people to give two minute talks on the subject, "What I would do if I were pastor of this church." Such questions as the following were discussed: "What I Would Not Teach." "One Thing I Would Emphasize," "The Most Needful Thing in the Church," "The Neglected Thing," "Can the Pastor Afford to Spend his Time Thumbing Index Cards and Licking Postage Stamps?" At this meeting there were some very fruitful suggestions given and many of the plans have been put in operation. One of the most helpful to the pastor has been the forming of a stenographers' committee of volunteers who are experienced stenographers. These come during the evening and do any office work that may be needed.

Dr. Willett Receives New Honor.

Dr. H. L. Willett has been made a full professor in the Semitic department of the University of Chicago. Instructors in each department have four ranks and Dr. Willett can attain no higher honors in the Semitic department, unless he should be made head of the department.

Cotner University Has Choir.

Cotner university has a chorus choir which recently gave a concert, assisted by the Male Glee club, and the Cotner orchestra. The program showed that the director, E. S. Luce, during the time he has been in charge, has accomplished wonders in training these organizations to efficiency.

In and Around Chicago

Easter in Chicago this year was a time of very special rejoicing in the churches. Incomplete reports show that 128 were added to the churches, and the full report will make a much better showing. There were twenty-four received at Memorial church, where Dr. H. L. Willett ministers, two as associate members from pedo-baptist bodies, and fourteen made confession of faith and were baptized. One infant was presented in the church for the dedication service. Englewood had a service that overflowed into the Sunday-school rooms and there were thirty-five confessions of faith. Irving Park church had prepared for Easter with a pastor's class under the direction of W. G. Winn, but many others presented themselves, and there were thirty-nine accessions, all but two by confession of faith. J. H. Mohorter, Secretary of the National Benevolent Association, spoke at Ashland Avenue church and secured a good offering from the membership. A number of the churches reported cantatas given by the choir, at the evening service, among them Evanston and Englewood. Easter at the Russian mission proved a disappointing day, the only spot in Chicago with a bad report. Many Russians of the neighborhood, outside the church membership, were reported drunk, and this cut down the outside attendance to a minimum. A feature of Easter for the young people of Memorial church was that they joined in a union sunrise prayer-meeting with the other young people of Oakland at the Trinity Episcopal church.

Dr. H. L. Willett, who has been advanced to a full professorship in the Semitics department at the University of Chicago

The Easter congregation completely filled Hyde Park church. Seventeen were received into the fellowship of the church. Among these were Methodists, Congregationalists, Lutherans, Unitarians and the Reorganized Church of the Latter Day Saints.

Jackson Boulevard had a great day Easter. There were thirty accessions to the membership of the church. Among these were eleven Chinese, ten of whom presented themselves for baptism. The church had a "chest of "Joash" in which was collected money for a special purpose. Into this was cast $450.

Dr. Willett is going to Springfield, Ill., this week, Friday evening, to lecture in the largest auditorium of the city. He makes his lecture trips under the Redpath Bureau.

At the ministers' meeting on March 29, the executive board of the Chicago Christian Missionary Society was present. F. W. Burnham, president of the American Christian Missionary Society, was also present, and spoke on the question of the future relationship of his society to the Chicago City Missionary Society. The possibility had been mentioned as to the home board conducting work in Chicago independently of the organized work in the city. The ministers spoke frankly concerning the suggestion and without a dissenting voice recorded themselves as opposed to it. Following this, there was a motion passed expressing entire confidence in the present board of the Chicago Christian Missionary Society and requesting that the home board continue its co-operation in Chicago with the organized work as in the past. Mr. Burnham was made bearer of this resolution to his board in Cincinnati.

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Monticello, Ill., J. A. Barnett, evangelist; 50 accessions; continuing.

New Albany, Ind., Central; H. G. Connelly, pastor and evangelist; 17 accessions; closed.

Fostoria, O., J. W. Leonard, pastor and evangelist; 20 accessions; continuing.

Columbus, O., Geo. P. Rutledge, pastor; S. M. Martin, evangelist; 75 accessions; continuing.

Mansfield, O., Chas. R. Oakley, pastor and evangelist; 49 accessions; continuing.

Fairfield, Ia., F. A. Sword, evangelist; 82 accessions; continuing.

Newark, O., Rochester Irwin, evangelist; 162 accessions; closed.

Nowata, Okla., O. E. Hamilton, evangelist; 273 accessions; continuing.

Hartford City, Ind., Geo. D. Wyatt, pastor; Percy G. Cross, evangelist; 101 accessions; closed.

CALLS.

Roy Schmucker, from Williamsport, Ind., to Martinsburg, W. Va.

W. W. Johnson, from La Belle View, to Orrville, O.

RESIGNATIONS.

C. L. Greene, Mt. Vernon, Ill.

Will Locate School In Los Angeles.

The leaders of southern California have had another conference over the educational situation in their section and have decided to launch an institution to be called the Los Angeles Christian Training School. The institution will not undertake to do regular college work but will train ministers and church leaders of various kinds. It will probably find quarters in First church, Los Angeles, for a time. The fees of the school will be nominal and the instruction will be in the Bible and in certain definite forms of Christian service.

California Ministers Hold Retreat.

Southern California ministers will hold a "retreat" at Claremont for three days following Easter. They will make a trip to Mt. Baldy during the period.

Woman Preaches in Country.

Belle Reid Yates is a rural preacher in Kansas, with Grenola church. She has been using the agricultural figures of the Scripture for sermon topics. Special services have been held in which scientific agriculture has been set forth by members of the congregation. One series includes talks on "Botany of Corn," "Types and Classes of Corn," "Corn as Food," "Cultural Methods."

A New Parsonage at Denny, N. M.

Good houses are not so numerous in a new country, and growing communities sometimes have but little room for the newcomer. Denny, N. M., church is building a parsonage for its pastor, S. P. McClure.

Des Moines Church Nears Completion.

Capitol Hill church, Des Moines, is building a new fifty thousand dollar building. It will soon be completed. This added equipment will enable the congregation to enlarge its work greatly. T. F. Paris is pastor of this church.

Disciple Takes Degree at Oberlin.

C. A. Hanna, a Disciple student who has been preaching at Kipton, O., has completed his studies to take the degree in the theological department of Oberlin college this spring.

Episcopalian Becomes Disciple.

H. F. W. Trulove is a young English Episcopalian who has been investigating the religious position of the Disciples of Christ and has become convinced that this is the platform on which he wishes to stand. He was received into the Wichita Falls, Tex., church recently by the pastor, F. F. Walters. Mr. Trulove has gone to preaching and he recently organized a new congregation of thirty members at Jolly, Tex.

Chamber of Commerce Compliments Pastor.

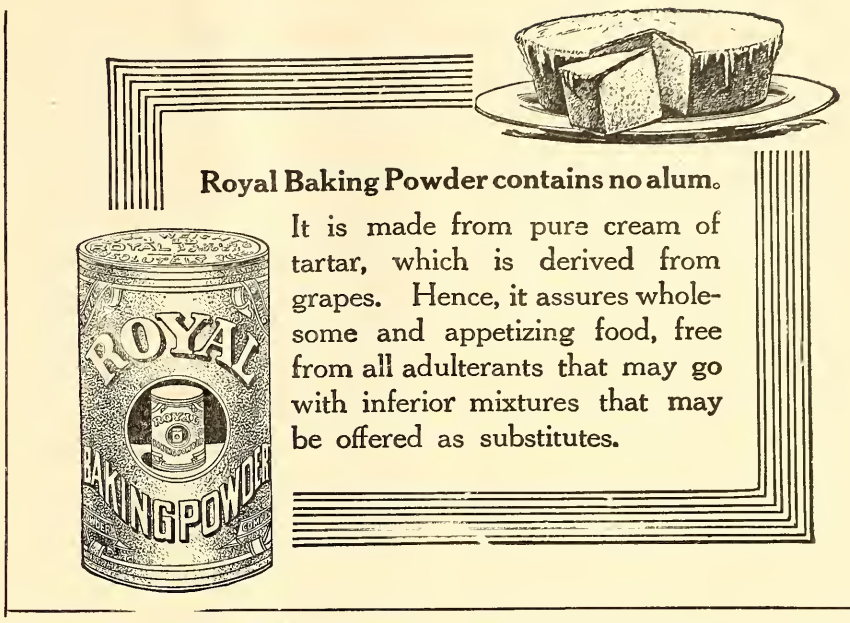
The Chamber of Commerce of Gainesville, Tex., invited E. C. Mobley to its rooms on a recent evening and presented him with a handsome gold watch. Mr. Mobley is leaving Gainesville after six years' service. The watch had tied to it the following inscription: "To Rev. E. C. Mobley; not the preacher, but the man. Not from the members of his church, but from just men who love, honor and respect him for his manly qualities."

Two Thousand Calls Are Made.

One of the most significant features of the evangelistic meetings held recently in Kenton, O., church has been the organization of the church for home visitation. Two thousand calls have been made in the vicinity of the church, and mostly in homes not previously visited. There were thirty accessions in the special meetings. The pastor, Leon H. Couch, did the preaching, and the music was in charge of Harvard S. Saxton and wife. The reports from Kenton are full of happy optimism.

Holy Week Services at Paris, Mo.

E. B. Shively preached each evening during Holy Week at Paris, Mo., using the letters to the church mentioned in the opening chapters of the book of Revelation as topics during the week. Each afternoon there was a special meeting held by the C. W. B. M. auxiliary of the church.


Royal Baking Powder contains no alum.
It is made from pure cream of tartar, which is derived from grapes. Hence, it assures wholesome and appetizing food, free from all adulterants that may go with inferior mixtures that may be offered as substitutes.
ROYAL
BAKING POWDER

A Newcomer at Centralia, Mo., Parsonage.

There have been many callers at the parsonage at Centralia, Mo., recently with mysterious little packages. These were meant for Mary Eugene, the new daughter of Mr. and Mrs. Charles H. Swift. The newcomer has been received with a warm welcome by the whole church.

Men Who Will Make the Convention

The personnel of the committee on arrangements for the national convention at Los Angeles will be of interest to the readers of The Christian Century:

C. C. Chapman, chairman of the General Committee of Arrangements, is the owner of the largest individual orange grove in the world, a leading business man of California and a large giver to the cause of Christ. He was one of the makers of the Jackson Boulevard Church, Chicago, and has dedicated over thirty churches in California.

F. M. Rogers, secretary of the General Committee, is the state secretary of the state missionary interests, coming to that work last fall from a long and notable ministry at Long Beach, where he raised a debt of $20,000 and doubled the membership. He came to California from the West Side Church, Springfield, Ill.

S. M. Cooper, treasurer, was for many years identified with our national missionary interests in Cincinnati, and now controls a land and construction company in Los Angeles.

R. F. Thrapp, who is chairman of the Committee on Buildings and Exhibits, is minister of First church, Los Angeles, and is making that congregation one of the most active in the brotherhood. His previous ministries were at Jacksonville and Pittsfield, Ill.

Mr. W. F. Holt, maker of the great Imperial Empire, who will manage the finances of the Convention

J. P. McKnight, chairman of the Reception Committee, serves Wilshire Boulevard church. He came to Los Angeles from Peoria, Ill., and began, with a little group of people, to lay the foundation for the Magnolia Ave. church, which will remain as an enduring monument.

J. G. Warren, chairman of the Entertainment Committee, is a well-known capitalist and business man. He is president of the company owning the Auditorium building, and is a leading factor in First church, Los Angeles.

M. D. Clubb, chairman of the Registration Committee, served as state secretary for four years, and gave an impetus and program for our missionary interests that doubled the income and effectiveness.

W. F. Holt, chairman of the Finance Committee, came to California, eighteen years ago, comparatively a poor man. He is the maker of the great Imperial Empire, railroad president, banker and president of the Holton Power Co. that controls many public utilities. Every interest of the kingdom commands his prayers, service and wealth.

C. R. Hudson, chairman of the Bible-school Committee, came to the great church at Pomona from Frankfort, Ky. He is recognized throughout the state as one of the most efficient Sunday-school experts.

C. H. Windham, chairman Transportation Committee, is one of the best known real-estate men of the coast, recently mayor of Long Beach and candidate for Congress.

Mrs. Anna Paul Cason, C. W. B. M. Committee, is our State C. W. B. M. president, teacher of one of the largest Sunday-school classes in California and one of the representative women of the state.

S. J. Chapman, Committee on Ushers, directs the company which owns Chapman Park, the most exclusive residence section of Los Angeles. He was one of the founders of the Magnolia Avenue Church, and the new work on Wilshire Boulevard is largely due to his faith and generosity.

The other members of the Executive Committee are Lloyd Darsie, chairman Communion Committee; R. W. Abberley, chairman Pulpit Supply Committee; Mrs. W. C. Harris, Committee on Decorations; F. M. Dowling, Publicity Committee; Dan. Trundle, Local Press Reports; R. H. Crittenden, Music Committee; C. F. Hutslar, Banquets; T. G. Picton, Telegraph and Telephone; C. G. Gerheart, Christian Endeavor; N. L. Browning, Secretary; E. H. Kellar, Information.

Bruce Brown.

Missionary Writes from Thibet.

Mrs. Minnie F. Ogden has written from Thibet to her supporting congregation, Norwood church, Cincinnati, an interesting account of the work in that far-off land. She says: "Today we four families, with the help of some natives, fed 200 poor people. As they were eating dinner, Mrs. Shelton said: 'I wish that I could set this crowd of people on the rostrum of every church in America today. There would be no more people opposed to missions.' I only wish you could have seen them. We gave them tickets and only those with tickets could come. We had them in Dr. Shelton's yard, sitting on the ground. Each person brought his or her bowl stuck back in their dress some place. We first served Tibetan tea with plenty of butter in it, then Dsamba (parched barley meal), then a rich beef soup with the beef chopped up fine; in it were noodles, turnips and onions. This was the best meal that they had enjoyed in a long time. Many are doing well now to have Dsamba to eat. War times here have certainly made it hard on the people. We sang to them, preached to them and all seemed to enjoy the morning very much. Just to be able to help others means very much to us all. Tomorrow we have the school children and their parents. Also have my Tibetan S. S. class. If you could hear the school children sing 'Silent Night,' I am sure you would enjoy it."

Christian Endeavorers in Visiting Campaign.

The Endeavor society of Central church, Youngstown, O., made the first day of Christian Endeavor week visiting day. There were forty-five Endeavorers divided up into four sections, and working in pairs, and they called on 400 young people of the church and Sunday-school and urged the claims of Christian Endeavor. The result was a splendid meeting in the evening and pledges amounting to $58 for the foreign mission work of the society.

Endeavorers Raise Money.

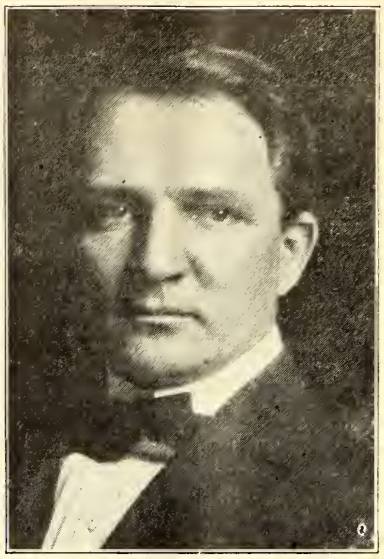
Bethany, Neb., church has an Endeavor society that does things. This organization pledged two thousand dollars on the new edifice and has paid $1,500 on the pledge to date. The efficiency chart and standards provided by the Christian Endeavor movement are used in the campaign.

Dr. Garrett Tells of Chinese.

Dr. Frank Garrett, who has been a missionary of the Disciples to China for the last seventeen years, says that the first thing you have to do is to get the Chinese viewpoint. Like many of their customs, it seems to us upside down. In the United States, if you call a man a liar, you are likely to get into serious trouble. In China, the man would be rather complimented than insulted. A missionary had established a little church somewhere in the interior, and put a native preacher in charge while he visited some other mission points. When he returned he missed one young man from the congregation. The native preacher said they had put him out of the church. "Why, what was the matter? What did he do?" asked the missionary. "He stole a bamboo rod," returned the preacher. "Why," answered the missionary, "a bamboo rod is worth only about ten cents. Don't you think you were a little severe?" "No, no," and he shook his head indignantly. "We can't have a thief in the church. The Bible says a thief can't go to heaven, and we couldn't have anyone in the church who couldn't go to heaven. Besides, it would give us a bad name in the community." "Well," returned the missionary, "the Bible says a liar can't go to heaven. Are you going to turn the liars out, too?" "Oh," cried the preacher, "that's different! Entirely different! We all lie."

German Talks on the War.

C. G. Brelos, pastor of First church, Waukegan, Ill., is a German who has not forgotten his extraction. He was engaged recently to speak before the Men's Club of First church in Waukegan on the topic, "What the Non-combatant Nations Should Achieve." He said in part: "Then there remains but one upon whom to fasten this diabolical crime—the responsibility for this deluge of blood must rest upon the Kaiser, and as Dr. Jefferson declares: 'This is the conclusion at which many Americans have arrived.' He also thinks that there is some reason for this assumption among a class of people who have only chance information, such as they find scattered through the daily press or drawn from other unreliable sources. Reference is made to the Kaiser's general bearing with his fondness for a spiked helmet and army overcoat and display of military decorations. His great army, the most magnificently equipped and organized of all time and countries, a navy second only to that of Great Britain. Then it was he who declared that Austria must be allowed a free hand with Servia and when Russia refused to cease mobilizing he issued a declaration of war against that country. This may seem like sufficient evidence to convict the criminal without further controversy. Yet it must appear that the premises are too trivial to warrant so sweeping and far-reaching conclusions. It ought to be borne in mind that while France has been at war several times and England has had at least four wars, Germany has not been at war with any people for nearly fifty years."



Raymond Robins, Social Service Promoter, of Chicago, who recently held evangelistic meetings in Des Moines

Fellow Pastors Aid During Holy Week.

East End church, Pittsburgh, observed Holy Week this year and each evening of the week some fellow pastor assisted John Ray Ewers with the service. Among the pastors assisting were Wallace Tharp, W. A. Lyne, W. S. Cook and J. C. Mace. The Sunday-school at East End had 343 in attendance on March 28.

Church Unity At Berthoud, Colo.

In order that they may accomplish greater results in their church work the church members of Berthoud, Colo., which with a population of 800 supports seven churches, are seriously considering combining the different religious organizations into one church. Berthoud has about $20,000 invested in houses of worship, and thousands of dollars are raised annually for the support of the various organizations. It has been pointed out that it would be far less expensive to maintain one large church than to support seven different denominations, as at present. R. A. Schell, pastor of First church of Boulder, has been asked to accept the pastorate of the proposed church if the union is formed.

Success at Denver, Central.

G. B. Van Arsdall, of Central church, Denver, is entering upon his sixth year with that congregation, as pastor. A report of his five years' work follows: Seven hundred and thirty-seven people have united with Central church in that period—of this number 299 have moved away; 26 have transferred their membership to other Denver churches; six have died; 19 are so irregular in their attendance and support of the church as hardly to be reckoned members any longer, leaving a net gain of resident members of 387. The present resident membership is approximately 750.

Missionaries Wed on Board Ship

On Saturday afternoon, January 30, 1915, a most interesting wedding occurred on board the Pacific Mail S. S. "Mongolia," which sailed from San Francisco January 9.

Among the Mongolia's passengers were thirty missionaries who were in general agreement that the voyage was one of the most pleasant they had ever made. The missionaries distinguished themselves in the deck sports and in other ways, one of the ladies, Miss Alma Favors, taking as many as three prizes. To the great surprise of the passengers, it was announced at Yokohama that Miss Favors would be taken as a prize by a missionary in China before the Mongolia was out of Japanese waters.

A wedding had never been solemnized on the good ship Mongolia so the best of preparations were made for the unique occasion. Passengers went ashore at Kobe and secured an abundance of evergreens and flowers with which the music room was beautifully decorated. Promptly at six o'clock in the evening while the wedding march was being played, in the presence of the officers of the ship and all the cabin passengers, Rev. Clifford H. Plopper and Miss Alma Favors, missionaries of the Disciples' Board of Foreign Missions, were united in marriage. The civil requirements had been met at the office of the American consul at Yokohama, and Rev. James T. Franklin, a Baptist missionary, performed the ceremony aboard ship. Nothing was lacking to make the wedding complete. Rev. E. J. Lee, of the Episcopalian Board of Missions, acted as best man, while Mrs. Peeke, of the Dutch Reformed Mission, was matron of honor and Miss Baker of the Methodist Episcopal Board was bridesmaid. Flower girls scattered petals along the way. The officers and passengers presented the couple with a purse of gold while Captain Emery Rice of the Mongolia gave a really great dinner in honor of the occasion. Mr. and Mrs. Plopper will make their home in Kiangsu Province, China.

Lest a multitude of young people should engage passage on the Mongolia, it should be stated here that nothing like it ever occured before on that ship.

Indianapolis Notes

Seventh church observed Holy Week, and the pastor, H. Clay Trusty, preached each evening. The topics were: "The Authority of Christ," "The Promise of Christ." "The Retirement of Christ," "The Farewell of Christ," "The Suffering of Christ." There was no service held on Saturday evening before Easter.

The Federation in Indianapolis furnishes a bond of union for the women of all the Disciple churches. During Holy Week, two union meetings were held. On the afternoon of Palm Sunday, the women gathered at Central church for prayer and counsel. On Friday of that week, they met again at Columbia Place church. The topic for special prayer was the work of the Christian Woman's Board of Missions.

Seventh church finds the Sunday-school orchestra, which helps with the music on Sunday evenings, a great attraction.

The Christian Endeavor forces of Seventh church will hold the third annual banquet soon, and they have engaged Allen B. Philputt as the chief speaker of the evening.

Disciples Weak in South Carolina.

South Carolina has forty Disciple churches and not one of them has full time preaching at its own expense. There has been a state missionary society for thirty-five years but progress has been very slow under present methods. At the present time the state society is co-operating with the American Christian Missionary Society. Twenty-one of the forty churches are in the open country, one thirty miles from a railroad. Nine more are in towns of less than a thousand. There are eighty-five towns and cities in the state with more than a thousand population and in these there are nine churches in eight of the cities. These facts indicate how weak and struggling the cause of the Disciples is in this particular state.

What is an Ideal Young Woman Like?

Graham Frank, pastor at Liberty, Mo., has written letters to many of the young people of his town, asking what an ideal young man is like and an ideal young woman. From the replies, he is constructing some sermons to the young people. There is much interest in the series.

Pastor Addresses Normal School.

J. R. Rountree, who went to Tempe, Arizona, recently, has been in great demand for special addresses of various kinds. He has spoken at the normal school in the city a number of times.

Works Among Miners and Soldiers.

The life of W. L. Martin, pastor at Bisbee and Douglas, Arizona, is full of incident. His parish is in a mining country and there are also several thousand United States soldiers near. Among the latter is a Disciple, Chaplain Dixon, who works congenially with Mr. Martin. The slack times in the mines have created many moral problems among the miners in addition to the economic ones.

Chief of Police Is Christian Worker.

A. E. Westlake is chief of police in Bozeman, Mont., where A. D. Chapman is minister. He was educated for a school teacher but is now helping gather in the malefactors in his community. He never forgets he is a Christian and a deacon of the church, and with his other duties imparts much good advice to wandering boys that come under his care. He has the modern theory of the purpose of punishment.

Have Adopted Combined Service.

E. P. Wise, East Liverpool, O., reports that they have adopted the combined morning service with favorable results. A large number of children now stay for the church service. Thirteen have been added at the regular services since Feb. 1.

Convention Committee Meets in Chicago.

The Committee on Arrangements for the General Convention of the Disciples of Christ, for Los Angeles, met in Chicago March 23. Among those coming in from a distance was Graham Frank, the secretary of the general convention.

General Secretary Has Not Moved.

The parish paper of Liberty, Mo., explains that a weekly journal of St. Louis is wrong in giving the residence of Graham Frank, Secretary of the General Convention of the Disciples of Christ as Fulton, Mo. The secretary has not moved, but the paper mentioned was not well informed in making its statement.

State Board Meets.

The Missouri state board met in Kansas City recently to consider the situation in Missouri. President F. J. Yokley, of Missouri Christian college at Camden Point, and Secretaries F. W. Burnham and Grant K. Lewis of the American Christian Missionary society, were in attendance upon the meeting in behalf of their respective interests.

Church is Quarantined.

Windsor, Ill., is in the midst of an epidemic and schools and churches have been closed. Chas. Coleman, the pastor there, finds his work at a standstill.

"Joseph and His Brethren."

A cantata called "Joseph and His Brethren," will be given by the chorus of Central church, Buffalo, on the evening of April 27, in the Emblem theater, of the Eastern City, where ample stage room is to be found for the east. Some of the church's singers, aided by some outside talent, have spent much valuable time in preparation for this splendid cantata.

Mormon Preacher Becomes Disciple.

Not all Mormons are closed to evidence with regard to the claims of Joseph Smith to be a prophet. Wm. LaRue has been a preacher of the Church of Jesus Christ of the Latter Day Saints, and he has been reading the available literature opposed to Mormonism with the result that he has been convinced that Mormonism is still polygamous, and that the claims of the prophet were false. He has renounced Mormonism for the fellowship of the Disciples.

Class Organized for Railroad Men.

First church, Altoona, Pa., is organizing a class for railroad men and has set for its goal to reach five hundred men. Without any publicity, 35 came together and organized a class. The enrollment will soon reach a hundred, and the higher figure will still be insisted upon as a goal. W. Graham Walker is teacher of the class and pastor of the church.

Forward Steps in Sunday School Work

The Greater Cincinnati Bible School Association has been reorganized with the following officers: B. L. Humbert (Newport), president; S. L. Royer (Central, Cincinnati), vice-president, and Glen B. Murdock (Latonia), secretary. The annual rally for the schools will be held in Norwood, Sunday afternoon, May 16.

The National Team is holding schools of methods in the southeast, including Washington, D. C.; Norfolk, Va.; Wilson, N. Car.; Jacksonville, Fla., and Athens, Ga. They report fine interest.

Secretary R. M. Hopkins, who announces that new teacher-training methods are soon to be promoted.

The American Society will unite with the Western Pennsylvania Society in holding a joint state convention and school of methods with the Belmar, Pittsburg, church, April 26-30. This promises to be a great event for the workers of western Pennsylvania.

The spring season is quite widely used as a special decision time in the Sunday-school. A little leaflet is issued from the American office containing the "Plan of Salvation" that was prepared by the Troy, N. Y., Bible school.

Robt. M. Hopkins attended in Philadelphia, March 23 and 24, a meeting of the Sunday School Council Committee on Teacher Training. It is evident that new teacher training standards are soon to be announced that will awaken new interest in this most important field.

Miss Hazel A. Lewis is by invitation to be one of the specialists in the state convention of the West Virginia Sunday School Association to be held at Charleston, May 12 to 14.

Frank B. Ward, of Pomona, Cal., is doing an effective work as Director of Religious Education. He will lead a conference at the Los Angeles Convention for Directors of Religious Education and those interested in this phase of service.

Arrangements are being made to include reports from many foreign cities in the Inter City Exchange of Bible school reports from week to week. Practically every large city in the United States is now included in which we have a group of Sunday-schools.

P. H. Moss, our new field worker among the negro Sunday-schools, spent March in Virginia and will be in North Carolina and Tennessee during April. W. H. Brown, colored preacher at Mt. Sterling, Ky., writes of a recent visit to his school, "Prof. Moss is the man for the place and is putting new life into every department." This school hopes to be the first Front Rank school among the colored churches.

The offerings since January 1 have been coming nicely, but we are still $6,000 short of last year's record.

Robt. M. Hopkins,
Bible School Secretary.

Pastor Lets Church Talk Back

Charles H. Swift, pastor at Centralia, Mo., has given the town a chance to talk back. In collecting material for a sermon on "Jesus and the Community," he sent out letters to many of the prominent people of the community. The analysis of the replies is significant:

Questions sent to business men:

"1. Do you think our community is as moral as it might be? Why?"

85 per cent said it was not.

15 per cent were silent.

Reasons given for this are various. Some placed the blame on the churches as failing to let their light shine. Some said it was due to inconsistent Christian living. Some placed the responsibility on the parents and the homes. Several said it was because "we do not want it better or we would make it better." Some said the cause was due to selfishness and business greed.

"2. Why do our boys and girls go wrong?"

The answers were various. Parents seemed to be censured the most. Idleness seemed to be the one prevailing sin.

"3. Do open stores in evenings and on Sundays have a good influence?"

Some dodged this question by a "come-back," but 86 per cent said that open stores on Sunday had no good influence and many business men added that they wished all stores would be closed on Sunday.

"4. Do you think a common center for the recreation of the young people under strict management of Christian influence would be a benefit?"

88 per cent said yes.

6 per cent said no.

6 per cent were silent.

"5. Have you any suggestion to offer which will make Centralia a better town?"

These answers were interesting: "Quit knocking and be a booster;" "Elect Christian men as officers on town board, school board and church board;" "Rock pile for gossipers;" "Practice what you preach;" "See that our town ordinances are enforced," etc.

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West Virginia's State Convention.

West Virginia has within its borders about fifteen thousand Disciples. The state convention of these churches will be held at Wheeling, May 4 to 6. The Ministerial Institute will be held in connection with the convention. There will be a consideration of the needs of the various districts of the state and then certain specific problems like the rural problem will be taken up. Orilas G. White is corresponding secretary.

Old Ministers Suffer Cut in Support.

Contributions to the Ministerial Relief fund have not been generous enough to keep pace with the increasing demands upon this organization. The meager pensions have been cut twenty per cent in size the past month and besides this the board has been compelled to borrow money. In view of the efforts of the Methodists to secure ten millions for their old ministers, this record is not one for Disciples to contemplate with any degree of satisfaction.

W. H. Kindred Closes Ministry.

W. H. Kindred has had a two and a half year ministry at Enid, Okla., which has brought results for the church. There have been 370 accessions, all but twenty-five of them coming at the regular services of the church. Mr. Kindred is going back into the evangelistic field at which he was very successful in years gone by.

Ohio Minister Dies of Pneumonia.

W. L. Neal has been a well-known figure in the ministry of southern Ohio. He preached at Sabina on March 14 as usual, with a day unusually full of duties. That evening he was stricken with pneumonia and by the time a week was past, he was dead. His ministry was one full of good works, and he will be long remembered among the Christian people of his state.

W. S. Priest in Fruitful Work.

Walter Scott Priest has been minister at Central church, Wichita, Kans., for five and a half years. His ministry has been greatly blessed in bringing new members into the church. There have been 1,002 accessions in the period.

California Disciple History Being Written.

The history of the Disciples in California is beng written up and will appear shortly in book form. E. B. Ware, minister at Healdsburg, Cal., and editor of a small state paper, is preparing the history for publication.

Nebraska Minister Breaks Down.

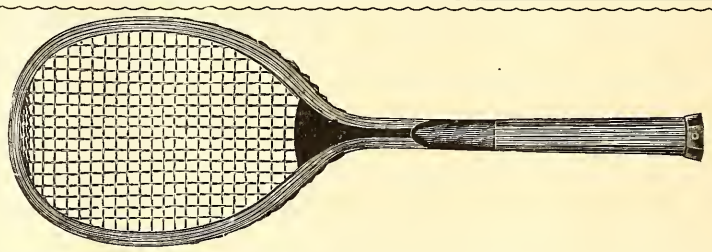
A nervous breakdown is responsible for an interruption of the activities of R. M. Dungan. He has been minister for some time at Cozad, Neb., but will close his work there on May 1.

Georgia Disciples Will Meet.

There are 151,560 Disciples in Georgia, and their leaders will gather at Griffin May 2 to 4. Georgia is peculiar in that the Sunday-school enrollment is less than half the membership of the churches. A number of states have a Sunday-school enrollment larger than the church membership.

Chinese Baby Finds Home.

"Who wants a Chinese baby?" was the query for a while at Boise, Ida. The baby has been placed in a good Christian home at last where it will grow up under right influences. There are five Chinese members of the church at Boise, and they are much interested in the work that is being done to bring China to Christianity.



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Boy Expert Evangelizes.

A. W. Connor, of Irvington, Ind., has come to be known in many towns as "the kids' friend." He has held institutes in many cities to organize the boy life of the entire community. He recently held some old-fashioned evangelistic meetings at Wilkinson, Ind., which brought 62 accessions to the church. The Warrington, Ind., church voted to disband, and its membership has joined with the Wilkinson Disciples, making the strongest church in the county.

Basketball at Wichita, Central.

The basket ball team of Central church, Wichita, Kans., has played seventeen games this winter, and has won every one of them. The Y. M. C. A. offered a handsome loving cup for the best team, and this has gone to the Disciple boys. The lads are now looking around for more worlds to conquer.

A. W. Fortune is Commended.

The students of Transylvania who are going to be preachers are interested in watching a professor preach, as well as teach preaching. Prof. A. W. Fortune's evangelistic services in Broadway church, Lexington, have been attended by great throngs. Mark Collis, the minister, reports in a journal that once printed many uncomplimentary things about Mr. Fortune: "During the twenty-three years of my ministry to this church, we have never had a finer series of sermons. The old gospel was preached in its fullness. The sermons were characterized by clearness, force and beauty of expression." The meetings resulted in 57 accessions, 35 by confession of faith.

Union Meetings for the Japanese.

The Japanese churches of Los Angeles have united for union evangelistic services recently with very favorable results. The Japanese Christian Institute conducted by T. Kawai, received 39 new members. The work of the institute has educational, social and evangelistic features, all of which are making good progress.

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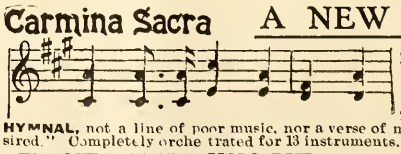

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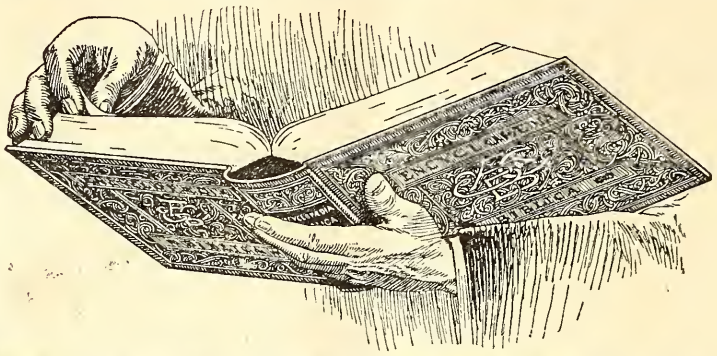

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Vol. XXXII April 17, 1915 Number 15

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Editorial

E. L. Powell: Man and Minister

By Denny B. Goode

Henry Ford, Philanthropist

By Allan L. Benson

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Some Authorities on War

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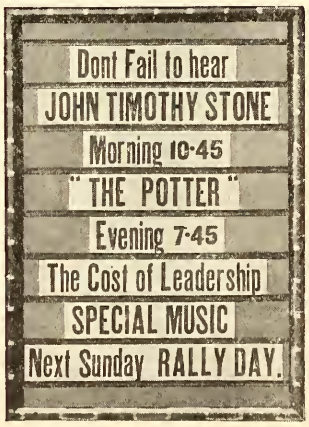

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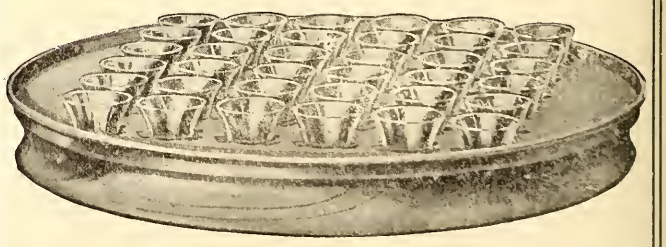

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

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A Great Citizen

TWO years ago at the Christmas season a company of Chicago people journeying westward around the world arrived at Rangoon, Burmah. The first important information that met them was to the effect that Professor Charles Richmond Henderson, of the University of Chicago, was then in that city delivering a series of lectures upon the Haskell Foundation.

They were fortunate in being able to hear the last of these lectures, delivered on the very day of their arrival. A great hall in one of the municipal buildings was completely filled by the most influential people in Rangoon. A distinguished native jurist presided. On the platform sat thirty or forty men representing the official and educational life of the greatest city in Burmah. Prof. Henderson was already speaking when the visitors arrived. He stopped at once and insisted on their coming to the platform. He then proceeded with his lecture, discussing some of the social activities of Christianity in western lands.

He held the audience in complete and absorbed attention during the hour and a half of his lecture. He pointed out the fundamental relation between the great works of public uplift and private philanthropy which were spreading through the nations of the West, and the Gospel of Jesus Christ which is now winning its way in the hearts of the peoples of the Orient. It was a noble appeal for the consideration of Christianity, not as a creed or ritual, but as a redemptive force in society.

At the close of the address one after another of the distinguished men present arose to move or second the vote of thanks which was unanimously passed, and to express their gratitude to the speaker for the message he had brought. None of those who spoke were Christians, though there were many Christians present. The warm words of commendation were the more significant because they voiced the attitude of leaders of the Buddhist community toward the man who had been interpreting to them the Christian faith in terms of social regeneration.

At that time Professor Henderson was on his way eastward through the Orient, delivering that course of lectures which has since appeared in the volume "Social Programs of the West." That very afternoon he hurried away toward China. The Chicago visitors, going in the opposite direction, came upon the evidences of the great work he had already accomplished in India. Men of all ranks and circles said that his visit was the most notable made in years, from the educational point of view. and the evidence of this is found in the fact that his book is now widely circulating through the Orient, and former works of his are being put into the vernacular of the Far East.

The death of this great teacher and citizen is a world loss. He was easily the first citizen of Chicago. He united in himself the highest values of university scholarship and public activity. He was a speaker of unusual power, and his personality was winsome and convincing. The University has lost many eminent scholars from its ranks during its quarter century of existence, but since the day its first President, William Rainey Harper, gave up his life at his post of duty, no death has brought a profounder sense of loss than that of Charles Richmond Henderson.

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It was as a minister of the Gospel that Professor Henderson began his work. He was a graduate of the old University of Chicago, and the earlier years of his ministerial life were passed in Baptist churches in Terre Haute and Detroit. When the University was re-established under President Harper's leadership, he was called at once to the Chair of Christian Sociology, and was also chosen University Chaplain.

Dr. Henderson's anxiety to make himself the master of his subject showed itself at once. He set himself to the acquisition of French and German as indispensable instruments of his discipline. As soon as he could arrange an extended leave of absence, he went to Leipsig and pursued special work in his department, taking the degree of Doctor of Philosophy, an unusual and difficult thing for one of mature years and unfamiliar with colloquial German. Since that time Dr. Henderson has been indefatigable in the study of the vast literature of his subject, and has in the course of the years obtained a working knowledge of several other European languages. During the last year he was accustomed to devote odd hours to the study of Russian for this same purpose.

To his class room work he brought an astonishing fund of information and an enthusiasm which became contagious. He was never satisfied with the academic approach to the problems of sociology, but insisted that the only way in which his students could gain a real knowledge of the subject was through practical effort in social uplift. For this purpose he set them tasks of information and assistance in connection with the many charities and correctional agencies of Chicago. His students were frequent visitors at the police stations, the municipal courts, the city and county prisons, the houses of refuge, the juvenile court, the social settlements, and the institutional churches. Few young men or women passed through any of Dr. Henderson's courses without obtaining a first-hand knowledge of the redemptive work which this great town is undertaking with such prodigal effort and such wise direction of energy.

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Thus drawn increasingly into social service, Dr. Henderson's large knowledge of similar organized effort in Europe and this country made him an indispensable counselor and leader in almost every effort at social reform. He was president of the Congress of Corrections and Charities. He was a prominent official in the National Prison Reform Association. He was a wise and helpful promoter of industrial insurance. He was the president of the United Bureau of Charities, an organization of immense importance in caring for the unresourceful in this city. He was a member of the Chicago Vice Commission, and as the last of his great public labors, he was appointed chairman of a Commission to investigate the distressing problem of unemployment, and report measures of relief. It is now believed that the excessive labor and anxiety resulting from this burden brought him to his death.

It is sometimes a matter of wonder that those who devote their lives to social reform are not crushed with the burden of sympathy and discouragement under which they are called to bend. It has been said more than once that the faces of our most prominent social workers bear the marks of their years of battle with organized greed and with public indifference. There were times when Professor Henderson gave evident proofs of the struggle he was waging in behalf of better laws and improved social conditions.

He met with frequent defeats and constant opposition at the hands of men who were willing to make profit out of the spoiling of the poor and the degradation of the exploited. He often spoke in Chapel when it was evident that the burning words he employed were lighted in the fierce fire of some contest in committee or council, in which he had been worsted. It is an open secret that some of his most cherished plans, the result of years of thought and labor, went down to defeat. Yet he never lost his optimism. He was most judicial in his mental attitude, and had fewer prejudices than are characteristic of most men who throw themselves with such ardor into great causes.

His face was an inspiration to those who met him in the day's work. His voice was deep, musical and inspiring. His faith in God and man was a rebuke to every form of pessimism and disbelief. To the religious and moral life of the students his counsels were a benediction. With the exactness of critical and scientific inquiry he applied the great truths of Christianity to the minds of wavering or cynical youth, and led them, half ashamed of their raw and fragmentary ideas, up to firmer ground in the light of Christian truth. And there was not one of his colleagues in any of the faculties of the University who did not feel the refreshing influence of Professor Henderson's deep and abiding trust in the moral order of the world and the basic truths of the Christian religion.

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A great Christian scholar and citizen has passed into the larger life. In what nobler activities his great powers are now employed we cannot know. But he has made it easier for all of us to believe in God, to trust the leadership of Jesus Christ, and to affirm with confidence the redemptive potencies of our holy faith.

H. L. W.

E. L. Powell: Man and Minister

An Appreciation of Louisville's Most Dynamic Citizen.

BY DENNY B. GOODE.

THE intensest man and at the same time the humanest preacher I know is the Rev. Dr. E. L. Powell, pastor of the First Christian church of Louisville. Nor is identification complete without extended reference to him as an integral and exceedingly unusual unit in the citizenry of a great city. Indeed, it is rather as man and citizen than as preacher that Edward Lindsay Powell is pre-eminent.

In any other walk of life than the ministry, Dr. Powell would have been marked out long ago for public preferment. Only the prejudice that exists (and very properly exists, if one who is entrusted with the preparation of this article may be permitted the expression of editorial opinion), only the widespread prejudice against ministers of the gospel serving in public office has prevented Dr. Powell from being mayor of Louisville, not once but many times; from being governor of Kentucky and perhaps United States senator.

"PAULINE EARNESTNESS" A CHARACTERISTIC.

I am invariably reminded of the Apostle Paul when I converse with Dr. Powell, or hear him speak. His predominant trait of character is his Pauline earnestness, not alone in the pulpit, but an earnestness of equal intensity at the banquet table, ball game, picnic, public reception, memorial service, pleasure, worship, play or work. I would not say that he stands head and shoulders above his fellows in intellect or scholarship or in everyday practicability, although even these qualities of his might make other men notable. He has forged to the very top of the citizenhood of Louisville by the sheer power of his personality, a personality that can be sifted down and analyzed in the simple phrase, "Pauline intensity." I hesitate whether to classify it as intense earnestness or earnest intensity, but I do not hesitate to put both adjective and noun in the superlative degree. He is the master, or slave as you may look upon it, of boundless energy and of unbounded enthusiasm, else he could not be so earnestly intense. From these qualities emanate and around them rotate his other virtues—virtues which, imperative though they be in a Christian pastor, seem of only secondary importance in the mental and moral fibre of Dr. Powell.

DR. POWELL AND THE NEWSPAPERS.

For the past twenty years the women of Dr. Powell's church have been the hostesses at an annual banquet for the men of the church and a few outside friends, the purpose of which is realized in the promotion of innocent recreation and genuine good-fellowship and fraternity. It brings together representatives from the social, financial, educational and professional circles of the city. These men's banquets have been the most democratic institutions in Louisville. They have come to be of city-wide importance and while the men of the congregation are invariably invited the outside friends rotate so that in twenty years a thousand or two outsiders have at various times sat at this annual banquet. The addresses delivered at that banquet have always been published in full in the Courier-Journal and thus it has come to be known and talked about throughout the entire country.

Dr. Edward L. Powell
Photo by Cusick, Louisville.

Another institution maintained for ten or eleven years under Dr. Powell's ministry was the month-end Macauley Theater meeting of his congregation. The leading theater of Louisville was during all those years filled to its capacity at every meeting, the sermons being reported in full in one or both of the morning newspapers. When the First Christian church congregation moved to its magnificent new home, however, the meetings were discontinued in Macauley's Theater, but the institution was continued, and the last Sunday evening meeting in each month at the First Christian church has come to be a public meeting rather than a mere denominational event of worship and Dr. Powell's sermons at these meetings continue to be reported in the daily press.

PARTICIPATION IN CIVIC AFFAIRS.

Under Dr. Powell's ministry his church has been brought, through its pulpit, into the most intimate association and active participation in all the civic and educational affairs of the city. No public movement of consequence has taken place in Louisville in the past quarter of a century in which Dr. Powell has not been called upon to take a leading part. Shoulder to shoulder with a political leader whom he might denounce the following Sunday from his pulpit, he has worked to build a $75,000 citadel for the Salvation Army.

Mindful that Louisville is a border city, recruiting its citizenry from the North and South, his congregation, as might be expected, is pretty evenly divided politically and it has required the highest type of courage for him to jeopardize his standing within his own denomination, if not his very ministerial employment, by taking a most active and unequivocal attitude in political campaigns. When the criticism that heaps up against such a stand on his part becomes sufficient to be noticed, he has in all loving kindness submitted his resignation as pastor to the congregation and without a dissenting vote it has been rejected; nor have his deacons ever felt called upon to rebuke his political partisanship, knowing full well that it was instigated not from any personal feeling but from the deep conviction on his own part, whatever may have been their individual views, that he was right.

When the question of changing the government of the public schools arose a few years ago, Dr. Powell threw his whole heart and soul into the fight to divorce the schools from politics, and with the co-operation of other men of equal earnestness and of greater power, their endeavor was crowned with success, and today the Louisville public schools are regarded as among the very best in the country.

REMARKABLE PERSONAL POPULARITY.

One of the most remarkable tributes paid to his personal popularity was a testimonial banquet given in his honor some ten or fifteen years ago. Five hundred of the leading men in every walk of life in Louisville—Protestants, Catholics and Jews, men of every political party, wage earners and millionaries—sat at the banquet table.

Dr. Powell has been intimately identified with the civic interests of Louisville and with her commercial organizations. The Commercial Club annually confers upon some one citizen a certificate of life membership in recognition of his exceptional service in behalf of the city and upon one occasion this signal honor was paid to Dr. Powell.

During the past winter, not through any fault of their own, several thousand men of Louisville found themselves out of employment, and when conditions throughout the city as well as throughout the country were otherwise distressing, Dr. Powell in conjunction with other philanthropic men established a voluntary committee which collaborated with the city government and provided employment throughout the winter months for all who sought work. Dr. Powell became the head of the committee and unquestionably the distinct relief in this section was due to its activities. In fact, Louisville gained throughout the country such a widespread reputation for creating employment on its public works that idle men from a radius of hundreds of miles flocked here. Dr. Powell's committee had this situation to contend with in addition to the problem of employment within the city.

RELIGION AND LIFE.

Dr. Powell has been recently called upon to serve as chairman of a public commission appointed by the mayor to investigate the conditions, causes and extent of commercialized vice and its kindred sins throughout Louisville, and to make whatever recommendations seem desirable.

Dr. Powell is intimately associated with a current movement to erect in Louisville an auditorium commensurate with our needs and aspirations. His invariable effort has been throughout the long years of his pastorate in Louisville to emphasize the great truth that religion has to do with all of life and not some sectional part of life; that nothing that means social, business, educational or political improvement is to be considered alien to the activities of the church; that citizenship is a sacred responsibility and made all the more sacred when Christian men assume to discharge its duties under the principles of Jesus Christ.

Confession and Baptism

BY FRANK E. BOREN.

CONFESSION and baptism are in fact one thing. In modern practice we have separated what were originally united. In so doing we have lost much of the significance and impressiveness of what the New Testament calls baptism.

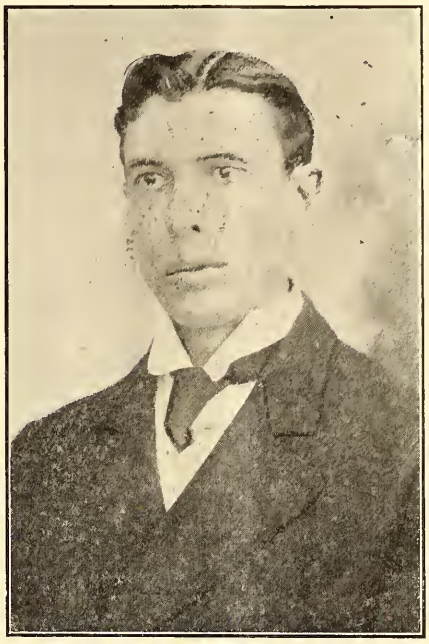
Let us imagine a marriage ceremony divided into three parts. Suppose that on a certain date the lovers meet, and, in the presence of witnesses, make oral confession of their faith in one another and pledge themselves to fidelity in the wedded life. Suppose that at a later date, in the presence of other witnesses, their oral confession is symbolized in the beautiful ring ceremony. Suppose that at a still later date, and in the presence of still other witnesses, the minister should pronounce them husband and wife. It would be a strangely chopped up marriage ceremony. Many of the witnesses would see only a section of the ceremony, and thus the beauty and impressiveness of it would be lost.

The foregoing illustrates precisely what we have done with baptism. On one date the oral confession. On another date, what we call baptism, but what is in fact only a fragment of baptism. On another date, the giving of the hand of fellowship. Originally these three were one. The word baptism, as used in the New Testament, includes all of these in its meaning. It was a comprehensive ritual. It was a solemn confession of faith in Christ, a dedication of the life to Him, and a joyful entrance into the fellowship of the church. In modern usage, confession has become a confession of theological belief rather than a confession of faith. Baptism has become a physical act, valuable it may be for what precedes it, but not thought of as in itself essentially a spiritual act. The hand of fellowship, with the divided state of Christendom, is nothing more than a welcome into the local church, or into the fellowship of a sect.

Confession, which in the early church was a part of the ritual of baptism, was not a statement of theological beliefs, but a confession of faith, the expression of a purpose, the pledging of one's self to the Christian ideal and to allegiance and loyalty to Jesus Christ. There was no theological test of fellowship whatever in the early church. The test of one's fitness for membership in the church was one's faith. It was not long until the appearance of teachings that were considered heretical and harmful to the faith gave rise to the formation of doctrinal statements to safeguard the faith. These were brief at first, but in time grew into the elaborate creeds of Christendom,—often called confessions of faith, but in reality statements of belief.

HOW CREEDS GREW.

Of course the purpose of these creeds was, at first, to conserve the spiritual values which sound doctrine contained. It was never supposed that correct beliefs had any value in themselves apart from their bearing upon life. There can be no doubt that error is harmful to faith, and should be combated with truth. But as theological combat waxed warm, many things which were not of fundamental importance and many things of a speculative nature, which even if true, had no perceptible value for life, came to be incorporated in the creeds. And the worst of it was, that many people living on a very low moral level, living selfishly and meanly, with no fine idealism in their lives,



Frank E. Boren

fancied that they were going to Heaven when they died because they had subscribed to the orthodox creed. Doctrine was thus effectually divorced from life, and degenerated into dogma. Ignorant adults and even young children gave a formal assent to these creeds, without the slightest conception of what they meant, or with the remotest suspicion that they had any bearing upon life, and thought that in so doing they were assuring their soul's salvation. Even so simple and beautiful a confession as that ascribed to Peter may be so used as to become a bare theological statement, and may be as formally made, and with as little discernment of spiritual values, as the elaborate creeds of the churches.

WHERE CONFESSION HELPS.

The necessity of confession arises out of our social nature. We cannot live our complete lives, we cannot even know what it means to be a man, apart from actual relationships with our fellows. The very existence, therefore, of religion in the heart, leads inevitably to the formation of religious societies—the church. We can conceive of no way in which one can enter into the fellowship of the church without making known in some way his desire. This may be done in the most informal way; but in whatever way it is done, it is a confession of faith. The importance and value of it is such that it is worthy of being made in the most beautiful and impressive way possible. It is a most solemn and significant hour in one's life when he feels that he is becoming a "fellow-citizen with the saints, and of the household of God." That hour cannot be made too impressive to himself or to those into whose fellowship he is entering.

What has been said about confession is all the more pertinent when we remember that confession and baptism were not separate things in the early church. Baptism was a symbolical and ritualistic confession. The oral confession was a part of the ritual of baptism.

WHAT IS BAPTISM?

Baptism is neither immersion, nor sprinkling, nor pouring. It is the entire ritual of confession, dedication, and entrance into the fellowship of the church. The Greek word, as used in the New Testament, means all of this. The word "baptizo" meant originally in classic Greek, to dip. But words have a history. They are subject to the laws of evolution. This word came to mean bathe, cleanse—the effects of dipping—and perhaps in many cases, bathe, cleanse, without close regard to the manner of cleansing. When the Hebrews, two or three centuries before Christ, came to speak the Greek language, this word became a substitute for their words having similar meanings. But the Hebrew words had acquired a ritualistic significance which now came to be a part of the meaning of the Greek word. Thus in time the idea of any particular physical act came to be almost a negligible part of the meaning of the word. It was not the physical act that was stressed, but the entire ritualistic significance. It was in this larger sense, with far richer spiritual significance, that the word was used in the New Testament.

Baptism is essentially a spiritual act, and therefore has an appropriate place in the spiritual welfare of men. When Peter said, "Repent ye, and be baptized—unto the remission of sins," he would have been utterly amazed if some one had said to him, "Do you really mean to tell us that we must be immersed in water in order to be saved?" He was thinking of baptism in its larger aspects. Such a question about the physical act would not have been thought of in that day, and would have had no pertinency whatsoever. But when we think of salvation in terms of life and character, and think of baptism as a spiritual act, we see the naturalness of the place assigned to baptism in the New Testament.

THE "ONE BAPTISM."

Much of the value of baptism is lost today because of the divided state of the church. Originally it was a putting on of Christ, and at the same time an entrance into the Church. But today when we press the question of church membership, some one is apt to ask, "What church?" A divided Church means a cheapened baptism. We may answer the above question by saying, "The Church universal, invisible, spiritual." This is a fine conception, but means little of practical value to the average man. We need actual, concrete fellowship with a visible Church, in order that the life may have spiritual culture and comradeship, and be made efficient in service.

We have yet to learn what Paul meant by the "one baptism." He may have had in mind the democracy of our faith. There was the same Lord, and the same spiritual privileges for master and slave, for Jew and Greek, for male and female, and therefore the "one baptism" for all. He may have had in mind also the tendencies toward division. As long as some were giving allegiance to Apollos, some to Peter, and some to Paul, there was effectually a divided baptism. Where there was only one body, and one Lord, there could be only one baptism. With the church split into two hundred sects today, we have effectually some two hundred baptisms. This is why baptism is so cheap to the average man. Some day the lost unity of the church will be restored, and we shall have the "one baptism."

A Socialist Studies Henry Ford

BY ALLAN L. BENSON.

If there is any place on the face of the earth where autocracy and paternalism permeate the atmosphere, it is the Ford automobile factory, in Detroit. A socialist visiting this famous institution would be expected therefore to carry with him an extremely critical point of view. It is somewhat surprising to learn the impression made by the Ford plant upon Mr. Allan L. Benson, author of "The Truth About Socialism." Here is Mr. Benson's verdict, after his investigation of the Ford ideas, the latest of which is to rebate to buyers of Ford cars, pro rata, eighteen millions of dollars, which amount is to be taken from the company's profits: "Let others decry him. I will not. He is doing more for the salvation of the working class than any Socialist. I do not care what his theories are. I care everything for his facts. And he has them!" Mr. Benson tells his story for Pearson's Magazine.

I HAPPENED to be passing the cashier's office, with Mr. John R. Lee, the Ford publicity man, when a line of men were ranged before the outside window waiting to be paid. Mr. Lee said: "Come in here—I want to show you something"—and rapped on the door leading to the cashier's office. We went inside, and there was a rack filled with pay-envelopes, set on end. At the upper end of each envelope was the employe's number and the amount of money due him for two weeks' work. I was asked to look over the envelopes and see how much money was marked on each. There were perhaps a thousand envelopes in the case. I did not look at every one, of course, but I looked at a good many—perhaps a hundred. I did not find one that contained less than $60 for two weeks' work.

Most of them contained sums ranging around $65 and $75, and some contained more. Nobody can ever make me believe that Ford is dishonest in his contention that he is sharing his profits with most of his men. I know better. I know he is doing what he says he is doing.

After I had looked at the envelopes, I stood for several minutes watching the men who were lined up before the window. They were just ordinary workingmen. Anywhere except in the Ford plant they would have been regarded as inferior creatures unable to earn more than $2 or $3 a day. They were precisely such men as could be gathered up with a net on the street-corners of any large city containing a large foreign population. Not one of them, probably, understood the tariff, the currency question, or knew who caused the war in Europe. But each of them knew enough to do his part in increasing the production of the Ford plant, in 1914, to the extent of 82,988 cars.

"EFFICIENCY" IN THE FORD FACTORY.

An outside manufacturer was given a contract to make 150,000—gasoline tanks, if I remember correctly. The price, at any rate, was to be $1.50 each. After the contract had been made, he said to Mr. Ford: "The price is so low that I can not make anything on it to speak of. But the contract will help pay my overhead charges during this dull time, and, if I should be lucky, I might make a profit of 4 or 5 per cent."

Mr. Ford replied: "If you do not make a good profit on this contract, it is your fault. If you can not make these tanks for 75 cents apiece, something is the matter with your methods."

The manufacturer declared that he could not come within gunshot of 75 cents. Mr. Ford told him that his plant was then not run on correct principles. "Let me send some experts to your factory," said Mr. Ford, "to report to me on conditions. I will study their report and will tell you how to change your methods and reduce your cost."

The manufacturer consented and the experts investigated the plant. As the result of their report, Mr. Ford suggested changes in manufacturing methods that would involve an expenditure of $15,000. The manufacturer made the changes, filled his contract for 150,000 tanks, and came around smiling. He said to Mr. Ford: "You said I should be able to make the tanks for 75 cents apiece. You were a little high. After I made the changes you suggested, I made them for 73 cents each. Not only that, but I have reduced the cost on all the other things I make in my factory."

NEW SHOP METHODS.

Old-fashioned shop-practise requires that in assembling the underbodies of automobiles, the men travel from bench to bench to do their work. Mr. Ford brings their work to them, while the men stand still. The work-bench is a moving platform as wide as an automobile, about knee-high, and a block long. The moving platform, it should be explained, is an endless belt. At the head of this platform is a pile of metal bars. Two of these bars are placed on the moving platform (which moves, by the way, perhaps two feet a minute) and the assembling of the automobile is begun. Joints are put together, a few screws are turned by two men, one at each side of the platform, and by the time the last screw is turned, the bars have moved along to two other men, who add something else.

When the time comes to put in the engine the platform has moved along to a point where an engine is suspended above the platform on a tackle-block. A few pulls at the chains of the tackle-block drop the engine into place. The drive-shaft is coupled to the engine-shaft and fastened with set-screws, and the machine has moved along to the next two men. A gasoline-tank containing a gallon of gasoline is dropped into place and fastened where it belongs.

Twenty-eight minutes from the time the assembling of the automobile began, it has reached the end of the platform and a workman jumps aboard and drives it, under its own power, down an inclined plane, and off into the next shop. Two automobiles are assembled every minute of a sixteen-hour day, the men working in eight-hour shifts.

EVERY MAN "ON THE JOB."

I never before saw such a body of men. As I looked into their faces, I caught a glimpse of the spirit in which men will approach their tasks when the capitalist profit-taker is removed from the back of labor and labor receives all it produces. No one went about his task listlessly, as if he were waiting for the whistle to blow. No one looked worried. No one looked as if he were discontented. No one looked as if he were saying to himself: "Oh, I drudge here for a bare living, while Ford has millions." Every one looked as if he were well nourished and contented in his mind. Every one was alert and "on the job." . . .

Mr. Ford has demonstrated that in seeking to buy labor as cheaply as you can, you defeat your own purpose. Instead of decreasing the cost of production, you increase it. Adversity may compel your employes to accept your low wages, but nothing can make them like low wages. Men know when they are being robbed. Men who know they are being robbed do not go about their tasks enthusiastically. They see you trying to get as much as you can for your money, so they try to give as little labor as they can give for their wage. Can you blame them? Do you expect them to be open-handed when you are tight-fisted?

HOW THE FORD PLAN AFFECTS THE WORKMAN.

Mr. Ford found a man (a foreigner) who, according to the custom of his native land, housed twenty roomers in his cottage. The roomers slept in two shifts, and the wife had nothing to do between midnight and 4 o'clock of each morning—at all other times she was working like a dog. When the Ford profit-sharing plan was put into effect, the foreigner was given a wage sufficient to enable him to support his family without keeping lodgers, but the foreigner continued to keep them. Ford, through his investigating department, found it out and called the man on the carpet. "I am paying you enough to live on decently," he said. "Now, you get rid of your lodgers and give your wife a chance to have more rest, or I will cut off your share of the profits."

Autocratic? Reeking with it. Right in principle? Absolutely not. Right in practice? Ask the wife.

THE WARRIOR'S PRAYER.

Long since, in sore distress, I heard one pray,
"Lord, who prevailest, with resistless might,
Ever from war and strife keep me away,
My battles fight!"
I know not if I play the Pharisee,
And if my brother after all be right;
But mine shall be the warrior's plea to thee—
Strength for the fight.
I do not ask that thou shalt front the fray,
And drive the warring foeman from my sight;
I only ask, O Lord, by night, by day,
Strength for the fight!
When foes upon me press, let me not quail,
Nor think to turn me into coward flight,
I only ask, to make my arms prevail,
Strength for the fight!

—Paul Lawrence Dunbar.

"Those who jump at conclusions usually go limping back to the starting-point."—"Boston Transcript."

President Wilson on the War's End

In a speech before the Maryland annual conference of the Methodist Protestant church, in session at Washington, D. C., last week, President Wilson said it was his belief that no man was wise enough to pronounce judgment on the European war at this time. "But," he added, "we can all hold our spirits in readiness to accept the truth when it is revealed to us in the outcome of this titanic struggle." The president reminded the delegates that in transacting the business of their church they were like the men in charge of the nation's government, in reality, handling "the phases of the day." The heart of the recent executive pronouncement follows:

YOU are handling the affairs of the church as they stand under the treatment of the men of your generation. Back of them lie the eternal principles which you are trying to exemplify in the life of the work; back of us here in the government lie the eternal principles of justice and righteousness, which, in my conviction, at any rate, we do not derive from ourselves, but from the same source from which a great church derives its inspiration and authority. . . .

A GLEAM OF HOPE.

It seemed to me that it was worth saying something like this: These are days of very great perplexity, when a great cloud of trouble hangs and broods over the greater part of the world.

It seems as if great blind material forces had been released, which had for long been held in leash and restraint. Yet, and underneath it, you can see the strong impulses of great ideals.

It would be impossible, ladies and gentlemen, for men to go through what men are going through on the battlefields of Europe and struggle through the present dark night of their terrible struggle if it were not that they saw or thought they saw the breaking of light where the morning should come up, and believed that they were standing each on his side of the contest for some eternal principle.

THE WORLD TO SIT IN JUDGMENT.

Then all about them, all about us, there sits the silent, waiting tribunal which is going to utter ultimate judgment upon this struggle, the great tribunal of the opinion of the world; and I fancy I see—I hope that I see, I pray that it may be that I do truly see—great spiritual forces lying waiting for the outcome of this thing to assert themselves, and asserting themselves even now, to enlighten our judgment and steady our spirits.

No man is wise enough to pronounce judgment, but we can all hold our spirits in readiness to accept the truth when it dawns on us and is revealed to us in the outcome of this titanic struggle.

You will see that it is only in such general terms that one can speak in the midst of a confused world, because, as I have already said, no man has the key to this confusion. No man can see the outcome, but every man can keep his own spirit, prepared to contribute to the net result when the outcome displays itself.

That is the reason I said to a body similar to this only a few nights ago that I welcomed the atmosphere which these solemn assessments of the human spirit bring to Washington.

AT THE CENTER OF THINGS.

For this is the place of assessment. In one sense, Washington is not even a part of the United States. It is where everybody else comes sooner or later and speaks his mind about the United States and about many outlying parts of the world.

Mr. Bryan and I are constantly auditors to what I dare say is a large part of the opinion of the world; to judge by the time it takes to express it, I think a very large part, and to judge by the variety and contrariety of it, I dare say it is a fair cross section of what men are thinking about.

Authorities on War

Reprinted from Harper's Weekly.

"Thou shalt not kill."—Moses in the Decalogue.

"Take not up the sword. They that take up the sword shall perish by the sword."—Jesus, the Carpenter of Nazareth.

"Always when there is a war, the devil makes hell larger."—A German Proverb.

"Cannons and firearms are cruel and murderous machines."—Martin Luther.

"O, war, thou son of hell!"—William Shakespeare.

"War is a brain-spattering, wind pipe splitting art."— Lord Bacon.

"War is the devil's gambling game."—George Fox.

"War is the business of hell."—Rev. John Wesley.

"There never was a good war or a bad peace."—Benjamin Franklin.

"War is the trade of barbarism."—Napoleon Bonaparte.

"A good man never makes a good soldier. The worst man always makes the best soldier. The soldier is nothing but a hired legalized murderer."— Napoleon Bonaparte.

"Providence takes no notice of which side is right or wrong in any war. Providence is always on the side of the heaviest artillery."— Napoleon Bonaparte.

"Napoleon was a mighty gambler, whose game was empires, whose stakes were thrones, whose table, earth, whose dice were human bones."—Lord Byron.

"The military profession is a damnable profession."—The Duke of Wellington.

"War is the statesman's game, the priest's delight, the lawyer's jest, the hired assassin's trade."—Shelley.

"My greatest regret is that I have been the author of three wars in which thousands of lives were lost."—Prince Bismarck.

"The soldier is a hired assassin."—Victor Hugo.

"In the twentieth century war will be dead, the scaffold will be dead, national boundaries will be dead, only man will live."—Victor Hugo.

"I confess without shame that I am tired and sick of war. Its glory is all moonshine. Even success the most brilliant, is over dead and mangled bodies; the anguish and lamentations of distant families appealing to me for missing sons, husbands and fathers. It is only those who have not heard a shot nor heard the shrieks and groans of the wounded and lacerated, that cry aloud for more blood, more vengeance, more desolation. War is hell."—General William Tecumseh Sherman.

"They shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not rise against nation, nor shall men learn war any more."—The Hebrew Prophet Isaiah.

"War is organized murder, pillage and cruelty. I acknowledge ourselves to be a bloodthirsty horde of brigands."—Gen. "Chinese" Gordon.

"War is the work of butchers."—Kipling.

A PRAYER IN TIME OF WAR.
By Alfred Noyes.

Thou, whose deep ways are in the sea,
Whose footsteps are not known,
Tonight a world that turned from Thee
Is waiting—at Thy Throne.

The towering Babels that we raised
Where scoffing sophists brawl,
The little Antichrists we praised—
The night is on them all.

The fool hath said . . . The fool hath said. . .
And we, who deemed him wise,
We who believed that Thou wast dead,
How should we seek Thine eyes?

How should we seek to Thee for power
Who scorned Thee yesterday?
How should we kneel, in this dread hour?
Lord, teach us how to pray!

Grant us the single heart, once more,
That mocks no sacred thing,
The Sword of Truth our fathers wore
When Thou wast Lord and King.

Let darkness unto darkness tell
Our deep, unspoken prayer,
For, while our souls in darkness dwell,
We know that Thou art there.

—London Daily Mail.

It is not only our duty to be right and to be just and to be pure, but it is our duty to be so in such a way that we shall seem lovely to men. There is no apology needed for the rose—it is its own apology; the grapes in a vineyard make themselves manifest to every passer-by; and every man, to be a Christian after Christ's method, should so live that when persons look upon him they shall say: "It is lovely! it is beautiful!"—H. W. Beecher.

* * *

You cannot dream yourself into character; you must hammer and forge yourself into one.—Froude.

* * *

To be despised may be no ill-fortune, but the real ill-fortune is to be despicable. —John Ruskin.

THE CHRISTIAN CENTURY

EDITORIAL

WHERE IS THE FRONTIER?

HOME missions has ever lived upon the frontier. The home missionary has followed the settler as state after state has been redeemed from the wilderness, and made to blossom with the crops that are useful to man. At last even the "American desert" has been settled. The home missionary leaders, in a trip through the west a few years ago, were made to realize that but few communities of size in America are without a church. Yet half the population is outside the church. Where then is the frontier? Has home missions any longer a task?

The frontier is to be found in the central sections of the great cities. Here a million immigrants, and more, are dumped every year, to live in the city's smoke and grime, and next door to the red light and gambling hell. In this awful environment the newcomer loses his hold upon spiritual things, surrounded as he is by vanity and licentiousness and materiality on every hand.

The frontier is to be found in new cities sprung up as Gary did, brought into being by the magic wand of the capitalist. There are many such new cities organized around great industries. Here heroic efforts may accomplish more in five years than work in an old established city might bring to pass in many decades.

The frontier may sometimes be found in the rural sections of the older states. From these districts, the American owner has gone to town and left his land in the hands of the immigrant farmer. This man lives with a lease that is good for only one year in most cases. He feels himself a transient. The old family church of the community is closed for want of worshipers, while the tenant farmer loses his soul in the struggle with high rents and low profits.

The frontier, then, is to be found in the vanguard of the social movements of the country. When the social movement is toward California gold mines, the frontier is to be found there. When the social movement results in the building up of cities, until they comprise now nearly half of our total population, the frontier is there. There is still a "frontier" where we need our home missionary propaganda.

TEMPERAMENT IN RELIGION.

MANY of the differences in the churches are temperamental far more than they are theological. The conservative is the man who praises the old and idealizes it. In some communions, he looks back to the middle ages and glorifies them as the era of faith and of chivalry. The man of the radical temperament looks back with abhorrence upon this same period and dubs it "The Dark Ages."

The conservative sometimes fastens upon a very little thing as the symbol of his hold upon the past and its values. In a church where the individual communion cups were being introduced in a city in western Illinois, a deacon would take the communion only from the old cup which he was accustomed to use. He was oblivious to the humor of the fact that this cup had become at last his "individual" communion cup.

The radical, also, fastens upon the trifling in many cases, as the symbol of his protest. If in a Presbyterian church the Apostles' Creed is recited, he must needs have a change of phrasing when he comes to the words, "he descended into hell," even though everybody in the congregation has long since invested these words with the modern meaning. This radical is watching his pastor's use of old phrases, and is wary lest they be misunderstood to convey discarded religious ideas. For him the world that is worth while was born only yesterday, and history is but a rubbish heap.

These phenomena are not confined to the church. The same political radical that clamored a few years ago for the referendum and a ballot the size of a blanket, is now shouting for "the short ballot," the latest panacea of political reform. There is the conservative politician that harks back continually to issues and measures that might well have been regarded as settled in the campaign of twenty years ago.

These are the centripetal and centrifugal forces of society. Neither can live without the other. In England, Tories and Whigs have long since learned to regard each other as at least "necessary" evils. The next stage in civilization will be an effort at sympathetic understanding between these two groups in society. It will be a happy day when the whole church of God shall pray together as did the old elder and the young minister in "Beside the Bonnie Briar Bush." In that day, the conservative shall pray to be led into all truth, and the radical shall ask humbly that he may be found true to the faith of the fathers.

EDUCATIONAL PROGRESS.

IT HAS taken many years to create the moderate measure of educational conscience now possessed by the Disciples of Christ.

It is due to this slow development of sensitiveness to educational needs that our colleges and other instructional foundations have been so long in attaining their present degree of competence, and are still far from adequate equipment.

The Men and Millions Movement has done much to put our educational cause into its true place in the co-operative plans of the Disciples. More than ever before the colleges have received consideration from men and women able to afford the needed support.

In another direction as well, our educational interests have advanced markedly of late. The organization of the Board of Education of the Disciples was long delayed, but has at last been followed by such co-operation of the heads of our educational institutions composing its membership, as to give promise of an efficient educational program in the work of the churches for the future.

Educaton is now listed among the other causes receiving consideration and support through the budget plan. This means that in an increasing degree education will become a recognized interest of our churches, and not be left to the isolated campaigns of the different schools, and the spasmodic contributions of individual givers.

It is probable that within a very short time an educational secretary will be secured by the Board of Education. This man will be chosen only after careful deliberation. He ought to represent, and doubtless will, a high order of educational efficiency, and will be the means of interpreting to colleges and churches alike the place which education must have in religion as well as that which religion should have in education.

In the future the educational program at our national conventions ought to be one of the most interesting and impressive of all the sessions.

THE CITY BEAUTIFUL.

SOME years ago the mayor of Chicago appointed a Commission to study the city and report upon a plan for its progressive beautification.

That Commission has been at work consistently since that time, and has in recent years been recognized and supported by the Association of Commerce.

Under its direction plans have been drawn for such improvements as will eventually make Chicago one of the most beautiful cities in the world, if its growth can be shaped and its improvements directed on the lines the Commission has drawn.

It has long been recognized that what is called the "loop section," included within the down town quadrilateral of the elevated railroad, is far too small to inclose, as was once planned, the business portion of Chicago.

In those days the two branches of the river and their conjoined outlet to the lake, forming the well known "Y" of the Chicago coat of arms, determined the limits of the different sections and effectually separated them.

It is now understood that the Chicago river is to be no longer a barrier, but for the most part a useful factor in the extension of the city and its beautification.

The great Municipal Center, including a spacious park sur-

rounded by the necessary buildings, will occupy space far to the west of the river, nearer the actual center than any portion of the present "loop" can be. Here will be placed the Federal building, the county and city offices, the courts and other municipal structures.

Grant Park, now rapidly being pushed out into Lake Michigan, will be the site of the new Field Columbian Museum, the great Municipal Stadium and a vast Recreation Pier. Michigan Boulevard, already for many blocks one of the most impressive avenues in the world, is to be greatly extended, and its span across the river to the north will be a triumph of architectural skill and beauty.

But most of all, the Lake Front, extending from Lincoln Park to Jackson Park, a total of some twelve miles, and affording a water front unparalleled by any other city situation in the world, is to be made a conspicuous feature of the new plan, with parkways, drives and lagoons, such as will bring out in full proportion the magnificent natural advantage of Chicago's location.

Progressively these features of the new Chicago are being projected. The completion of the plan will cover many years, but its inception is already apparent.

What is being projected on a gigantic scale for this city may be undertaken by any smaller municipality that is sensitive to its natural advantages and wishes to realize for itself in some measure the ideals of a "City Beautiful."

THE NEW BARBARISMS OF WAR.

WAR has always been a brutal and barbarous adventure. At the best it is the sacrificial devotion of a people to a holy cause. At the worst it is the satisfaction of the instincts of the brute and the jungle.

And even in those wars in which nations have attempted to vindicate high moral principles there has been far too much of the barbarism of beasts rather than the high courtesy of knightly men in high contest.

No conflict has ever revealed more of the inner hideousness of war than the present. It has been said for a generation that the increasing effectiveness and murderous precision of the modern instruments of war tended to make all future contests of this character impossible.

It is now evident that all that was said regarding the terrible destructiveness of modern military enginery is true. Yet in spite of that fact the present war has been prosecuted with painstaking employment of every deadly weapon, and at enormous expense of life.

In former centuries few men were employed in battles, and those were well protected by armor, with the result that the loss of life was comparatively small. The historian now knows also that the reports of enormous losses by the combatants on either side were hugely exaggerated. But there seems no possibility of exaggeration in the present struggle.

The descriptions, both written and pictured, that have come from the battlefields in Flanders leave nothing of horror to the imagination. The destruction of a squadron of cavalry by the bursting of a giant mortar, leaving the fragments of horses, men, clothing and arms scattered in a chaos of frightful wreckage, is a new scene in history.

But far worse are those plunges back from the supposed civilization of the twentieth century to the barbarism of prehistoric times witnessed in the wanton destruction of cities, the ruthless mutilation of works of art, the violation of women, and the dismemberment of children now known to be not the envenomed accusations of partisans, but the cold-blooded and horrifying facts of actual experience.

To these bald and brutal relapses into jungle ferocity, and worse than jungle vileness, there is now added the chapter of submarine attack upon neutral and helpless ships. Many things may be condemned in the heat and madness of war, but such violation of all laws, human and divine, leaves a red scar on the record of any nation that sinks to such a level of barbarism.

The muse of history will have much to ponder over when writing the story of this conflict.

THE HOME MISSIONS COUNCIL.

IN DAYS gone by, there has been much criticism of home missionary work in America. The scandal of overchurched villages with rival churches supported by home missionary bodies gave rise to a justifiable protest on the part of the business men of the church.

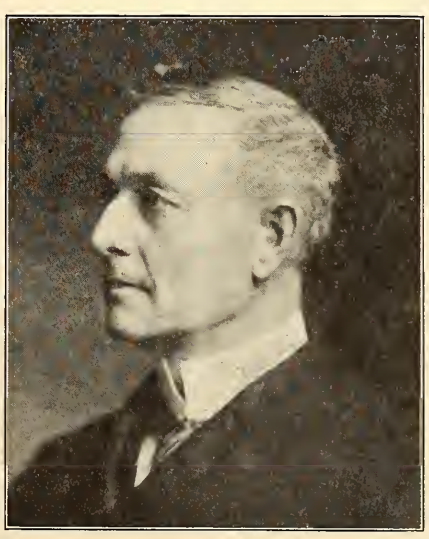
The organization of the Home Missions Council, bringing into conference the leading home mission agencies of America, did not mean the immediate elimination of this competition, but it did mean the beginning of a better day. It is easier to organize a church than to kill it, and the competitive churches must be allowed to die the less merciful way of slow exhaustion in many cases. The great missionary leaders have seen the wisdom, however, of a new method in taking America for Christ.

The first advantage of the Home Missions Council has been that the great leaders of home missions now know each other. It is impossible to treat the man that you know with quite the same coldness and abstraction as the man whose personality is represented simply by a name in a report. The home missions leaders in their fellowship have come to be friends and comrades in a great common cause.

The exchange of denominational experience is also a great gain in the work of home missions. Why should each denomination go to the expense of trying a new method, independently of what others have learned in the same experiment? Presbyterians are now sending young men of America to European countries to study the immigrant in his native habitat. Why should other denominations try this expensive method until the Presbyterians are ready to pronounce it a success? The interchange of experience reveals the fact that different denominations have achieved conspicuous success in varying tasks. All this experience is now made available for as much of American Protestantism as is willing to live and work in the spirit of cooperation.

The denominationalist in every communion may fear for his denominational autonomy. The denomination, even from a selfish point of view, has nothing to gain by repudiating experience. The Home Missions Council has limited no man's liberty, but it has shown how free men and free societies may profit by fraternal and Christian spirit.

The kingdom of heaven is not come when God's will is our law. It is come when God's will is our will. When God's will is our law, we are but a kind of noble slaves. When his will is our will, we are free children.—George Macdonald.



The Late Dr. Charles Richmond Henderson, Chicago's "First Citizen"
(*See opening editorial.*)

The Larger Christian World

A Department of Interdenominational Acquaintance.

University Students Won to Religion.

Dr. John R. Mott, Mr. Sherwood Eddy, C. D. Hurrey, and D. R. Porter recently assisted in holding a five-days' evangelistic campaign at the University of Michigan. The student audiences averaged five thousand a day. Five hundred men decided for Christ in the meetings, and the action taken by the university athletes indicates how the student body was touched. A series of resolutions were drawn up on such items of student conduct as betting at games, drunkenness among students and profanity. These Y. M. C. A. leaders are going through the educational institutions of the country with this propaganda.

A Remarkable Pastorate.

The Rev. Samuel J. Nicholls has been for fifty years the pastor of one church—the Second Presbyterian, of St. Louis, Mo.—and has recently celebrated the anniversary. He had one other pastorate before going to St. Louis, and served as a chaplain in the Civil War.

Hard Times for Missions.

Protestant missionary societies are just closing their books for the year, and all are confronted with the same situation—insufficient funds. Both home and foreign Baptist societies report about the same income as last year, but plans for advance will have to be given up. With them must probably go, in the case of the foreign work, a cut of $100,000 in appropriations for next year. The Congregational home work handles $650,000 a year in national and state societies. The leaders expect to fall $10,000 behind in national work, with no prospects of any advance in the work proposed. Presbyterians, home and foreign, among the largest boards in the world, began the year with deficits of $430,000 and fear they will close with $250,000 still unpaid. They also fear they will add more to it through falling off of receipts this year. On the whole, missionary financiers declare this to be the most trying time in their experience.

Rockefeller Foundation and Missions.

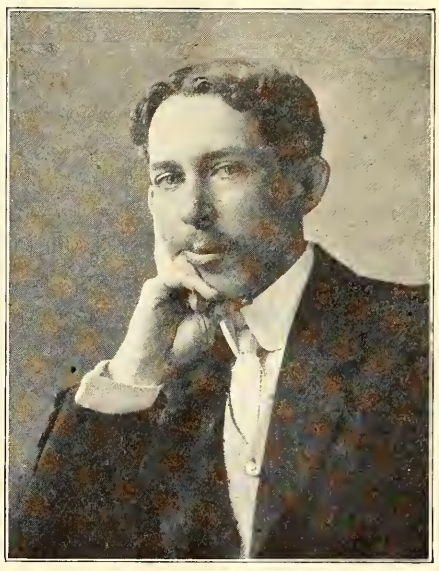
The Rockefeller Foundation has issued a statement through John D. Rockefeller, Jr., that the Foundation will co-operate with the missionary agencies in giving modern medical knowledge to the mission lands. The Foundation has established the China Medical Board, with offices in New York, and a resident director in China. The Foundation will also make grants of money to certain missionary societies to strengthen their medical work in foreign lands. The past achievements by the missionary societies have met with warm commendation by the Foundation.

Theological Students Increasing.

In nine years, the theological schools of the country have increased in number from 156 to 179, and the student enrollment from 7,411 to 10,965. During the same period the medical students of the country have decreased in number from 24,012 to 16,130. The decrease in the enrollment of dental students is less than that of theological students. The professions growing more rapidly than the ministry, in the number of students, are the law and veterinary practice. If the supply of ministers is utterly inadequate at present, the situation does not seem to be hopeless. One fact that dampens one's optimism is that the standards of many of the theological schools enumerated are very low.

Louis F. Post Defines a Christian.

A popular magazine offered cash prizes last summer for the best answers to the question, "What is a Christian?" These prizes have been awarded and the prize articles published in the magazine. Along



Rev. S. G. Inman, Secretary of the Latin American Missionary Conference.
(*See news item on opposite page*)

with them is a statement by Louis F. Post, the well-known single-tax exponent. Here is Mr. Post's definition: "An actual Christian is one who in individual concerns sincerely tries to practice the Christian ideal, and in common affairs sincerely tries to convert to the Christian ideal the social organism of which he is a part."

Seminary Has Largest Class in History.

Garrett Biblical Institute, of Evanston, Ill., a prominent institution of the Methodist Episcopal church, has just graduated the largest class of prospective ministers in the history of the institution. There were thirty-eight taking the Bachelor of Divinity degree, and twenty-seven received the certificate.

Memorial Meeting to Dr. Henderson.

A meeting was held in Auditorium theater, Chicago, on April 11, to review the life and achievements of the late Dr. Charles Richmond Henderson of the University of Chicago. Miss Jane Addams reviewed the social work of Dr. Henderson. Dr. Shailer Mathews spoke of his religious life. President George Vincent spoke of his career as an educator, and Prof. Graham Taylor told of his civic interests.

Higher Education Encouraged.

A significant institution among Methodists is the Postgraduate Association which is to be found in many conferences. This is made up of preachers who have received a degree in advance of the A. B. The Postgraduate Association of Illinois and Central Illinois conferences will meet at Illinois Wesleyan university, Bloomington, soon, and Rev. Harry F. Ward, social service secretary, will make a number of addresses on social topics. The Book Concern of the denomination will receive critical examination at the hands of the men. The Postgraduate Club of Rock River Conference will meet in Chicago in a few days, and will spend considerable time discussing "The Radical Sects."

Baptist Congress to be Discontinued.

The Baptist Congress has voted to disband and the last secretary finds on hand a number of copies of the proceedings covering a period of years. These he is offering to give away to those interested. The Baptist Congress was long the arena for the expression of progressive opinion in the denomination.

Join Episcopal Fellowship.

The shifting of denominational fellowship of ministers is one of the phenomena of the times. This week the news favors the Protestant Episcopal church. Rev. Lewis Thomas Gwynn, formerly a Roman Catholic priest, was received into the priesthood of the Episcopal church by Bishop Edsall. It is interesting to note that he was given another ordination, though he had been previously ordained in the Roman church. This is interesting in view of the fact that the Episcopal ministry derives its "apostolic succession" from the Roman church. Rev. Philip Ayres Easely, a Methodist minister of Cold Springs, New York, was confirmed by Bishop Perry at Grace church, Providence, on March 18, and he has become a candidate for holy orders.

Eliminate Scramble for Moderatorship.

In days gone by the honor of being moderator of the Presbyterian church, the highest honor in the gift of that body, has sometimes led ministers to put themselves forward for this position, and to organize a political campaign with all the marks of any other political scramble. At the last two general assemblies of the church, there has been sufficient sentiment to reject the names of any men who had furthered their own candidacy, and to elect men who were not in any sense covetous of this honor. The Presbyterian press is still agitated over the question, but the dignity and sense of propriety which prevails in this great denomination insure that political maneuvers are forever past in the national legislative body of this denomination.

Chickens and Indian Missions!

One of the problems in India is the economic dependence of the people on the caste system for employment. Conversion often means the loss of a livelihood. A men's Bible class at Coatesville, Pa., has worked out a solution for the sweepers of India. They shipped a coop of prize poultry to an Indian village and these were given to the sweepers of that territory. Soon the improvement over the native chicken made the sweepers independent of their ancient occupation. The government in India has become interested, and eggs from this sweeper settlement will be carried to many parts of India this year. One of the inhibitions to conversion to Christianity has been removed in this section.

Baptists Work at State University.

Work in the state universities by the religious denominations assumes every year larger significance. The Baptists of Illinois are buying one of the best lots near the campus of the university at Champaign. Two years ago, Rev. Martin S. Bryant, of Colgate university, was selected to serve as student pastor. A church was organized which is now meeting in the Y. M. C. A. building, and a financial agent is in the field seeking to raise thirty thousand dollars for a building.

Baptist Secretaries Are Criticized.

This has been a hard year for missionary societies and the Baptists, in common with other denominations, have suffered from diminished income, and the consequent retrenchments. The situation has given rise to certain obscurantist criticism of the over-burdened officials, culminating in a demand that the secretaries economize by giving up the use of the Pullman service on the railroads! Dr. Batten, the social service secretary, has answered these critics in kindly words by raising the question whether the economies demanded by a few strident voices would really be economies if they resulted in lower efficiency in the workers.

Dr. Jowett Shows Ministers' Perils.

Dr. J. H. Jowett, of New York, believes that the ministers of America are being diverted from their proper tasks by a multitude of duties without significance. He says: "In the midst of our fussy, restless activities, in all the multitudinous trifles which, like a cloud of dust, threaten to choke our souls, the minister must fence off his quiet and secluded hours and suffer no interference or obtrusion. I am profoundly convinced that one of the greatest perils which beset the ministry of this country is a restless scattering of energies over an amazing multiplicity of interests, which leaves no margin of time or of strength for receptive and absorbing communion with God. We are tempted to be always on the run, and to measure our fruitfulness by our pace and by the ground we cover in the course of the week."

A Friend of the Boys.

Ernest K. Coulter is a specialist on work among the boys and he has come to be known as the Big Brother Man. He knows the ins and outs of the boy nature. Mr. Coulter quotes a definition given him by one of the boys, "A friend is a feller that knows all about yer and likes yer just the same!"

Church Taxation Bill Killed.

The Senate Taxation committee of New York recently gave a hearing to the bill which was proposed as a measure to tax all church properties in excess of a hundred thousand dollars in value. The committee did not favor the bill and it is said it will not be heard from any more this year.

Analyzing "Billy" Sunday's Results.

The ministers of Philadelphia are analyzing the results secured from the recent Billy Sunday campaign, which was conducted at an expense of $150,000. About half of the names handed in are already on the church books, and these people went forward on an indefinite invitation for "reconsecration." About two thousand are Roman Catholics who will remain with their communion for the most part. Two thousand are children, some of whom are old enough to become members of the church, but many are not. It is reported, however, that churches and Sunday-schools in Philadelphia are enjoying much larger audiences than formerly.

Preach to Deaf Mutes.

In a large city like Chicago, the deaf mutes make a considerable group. The Methodists have a service every Sunday afternoon in the First Methodist church building. The Episcopalians have organized a church for them, with Rev. G. F. Flick in charge. The communicant list has increased under his ministry from fifty-three to ninety-seven. A Lutheran building on the South Side has been purchased to house this work, and a fund is being raised to enlarge the enterprise and improve the property.

Archbishop Before Congregationalists.

Churchmen and non-conformists have had but little fellowship in England in days gone by, but an event of the past month is a token of a better day. Dr. Randall Davidson, archbishop of Canterbury, was in Maidstone conducting a confirmation service at the same time that the County Union of the Congregationalists was being held. He accepted an invitation to the meeting of the Union and made an address. The archbishop addressed the gathering as "brethren in the Lord Jesus Christ," and described it as "a happy fortune" that his visit to Maidstone should have synchronized with the Union meetings, and that he had heard that a word of greeting from himself to them would be welcome. This was indeed a time for mutual greetings and mutual encouragement, in the Name of the Lord, among men of goodwill. In the presence of the roar of elemental forces all smaller difficulties and lighter events seemed to disappear, and men felt themselves to be at one. The archbishop spoke of the special responsibility resting upon those who carried the gospel of Christ in these days, and again expressed his rejoicing at the opportunity to give the assembly a word of God-speed and goodwill.

The Largest Presbyterian Church.

Probably the largest Presbyterian church in the United States is the First Presbyterian church in Seattle. This church has a total membership of 5,334. Its report for the last church year showed 718 members received, $23,675 paid for benevolences and $39,777 for congregational expenses. It supports eight missions in Seattle and three missions in foreign lands.

Latin America Missionary Conference.

The Latin America Missionary Conference will be held at Panama in February, 1916. A second bulletin is already off the press with an address by the secretary, Rev. S. G. Inman. The bulletin makes somewhat more definite the plan of the conference and gives a good bibliography of mission work in South America. Copies of it may be secured from Mr. Inman at 156 Fifth avenue, New York.

Lectures on the Russian Church.

Since Russia and England are allies in the present war, there has been great interest in England concerning the Russian church. Books and lectures dealing with this subject have been very popular. This interest is spreading to this side of the water, and Russia, so long neglected, will be better understood. No national characteristic is more prominent than the essentially religious quality of Russia's life. Under the auspices of the Cambridge Theological School and the Harvard Divinity School, Dr. Aurelio Palmieri is giving six lectures at Harvard on the "Modern Russian Church." The first was given on March 10. The subjects are: 1. "The Government of the Russian Church: the Institution of the Holy Governing Synod." 2. "The Russian Church and Russian Autocracy: the Writings of Constantin Pobiedonotsef." 3. "Russian Monasticism." 4. "The Russian Episcopate." 5. "The Secular Clergy." 6. "The Attitude of the Orthodox Church Toward Proposals of Reunion."

R. J. Campbell Will Not Visit America.

Rev. Reginald J. Campbell, known in America for his "new theology," and as the brilliant preacher of the City Temple, London, had planned to visit this country this spring, but he announced recently that he had given up his trip. He has been troubled with insomnia and has been out of his pulpit again for a brief period. Not only the state of his health but the nature of his duties at present forbid his making the trip.

Bar the Bible from the Schools.

The Supreme Court of Louisiana has recently decided that it is not lawful for the Bible to be read in the public school, or for the Lord's Prayer to be repeated. Suit was brought by Roman Catholic and Jewish interests in the state and this peculiar alliance has been effective in bringing about the action noted.

A Conference on Church Unity.

On March 22, a conference on church unity was held at St. Paul's cathedral, Detroit, under the leadership of Dr. Newman Smythe, who is a member of the advisory council of the Commission on Faith and Order. This conference was attended by leading representatives of all the evangelical bodies of Detroit. Dr. Smythe reported on the attitude of the various leading denominations.

Methodist Editor Resigns.

Rev. George P. Eckman has presented his resignation as editor of the Christian Advocate, to the Book Committee of the Methodist Episcopal church. Calls came to him from several strong churches, and he has accepted the pastorate of Elm Park church, Scranton, Pa. This is one of the most influential churches in Methodism.

An Irish Preacher for Toronto.

The Cooke Presbyterian church of Toronto, where the well-known Dr. John McNeill ministered for many years, is a well-known church. Its members have recently called Dr. W. Patterson, pastor of May St. Presbyterian church of Belfast. The call to the pulpit was signed by the individual members of the church and among the signatures were those of five Chinese.

World Congress on Sunday Rest.

Among the religious gatherings in connection with the Panama-Pacific Exposition will be the "World Congress on Sunday Rest." This will be held from July 27 to August 1. Dr. Edward Thomson, of Evanston, Ill., is the secretary of the Sunday League of America and is the promoter of the World Congress.

Here and There

THE INTERDENOMINATIONAL MIND.

Just now this is what the Disciples need to cultivate. Nothing liberates a people from the thraldom of effete and worn out traditions, which the astute know so well how to elevate into "fundamentals," as a frequent survey of the religious world. Between those who boast that they never read denominational literature and those who boast that they read nothing else, we cast our lot with the former, though in practice we think it as foolish to neglect the one branch as the other. But if only one course were possible we would choose the interdenominational reading every time. The acquaintance with the general field modifies one's intensity of opinion for the doctrines with which he is most familiar. Not to know anything of one's own preferences indicates an inexcusable looseness of thinking. It is building on the sand in the hope of finding the security of the rock. Every man must build deeply first, but if he spend his life in such work his house will become top-heavy and fall. The thing that saves is to enlarge the foundations. The man who knows no fellowship but his own easily comes to believe that all finalities, all goodness and wisdom, reside therein. He will resist all changes as a matter of life or death. But acquaintance with the world will reveal to him the fact that his sun is a spark among millions of others, that truth and goodness are everywhere, that his opinions may change and die, but others just as good or better will be preserved.

When the earth was the center of the universe, in the days of the old astronomy, it was a tremendous place. Man was as nothing in comparison. When it was discovered that our globe was but as an apple seed to the apple in the scheme of the universe, man became colossal. Instead of being limited to one huge globe, as he thought, he became identified with tens of thousands of such worlds. His citizenship has been extended. In the old days he was intense. Once he finds himself upon a sea of worlds he adjusts himself to the vastness of his new environment. So with the denominationalist. In his own religious sphere, he may be little when his conceptions are engrossed with the greatness of the sect. But give a man the larger view and he finds himself enlarged. From being a sectarian he becomes a member of the Holy Catholic Church, a devout spirit with all who enjoy the communion of saints; and he can rejoice in the fellowship of the Spirit, and enjoy the fullness in a measure, while he lives, of the life everlasting.

* * *

PROGRESS IN CHRISTIAN UNION.

The critics are prone to remind us Disciples that after a century's effort our task is yet unfinished. They tell us that Christian union is no nearer today than before; that all are willing to unite, but the barriers seem formidable. We remind our friends that the idea of union has grown from a dream to a commonplace, that the bitterness of sectarian controversies are about past, except in remote districts where newspapers and books do not circulate freely, that pulpits once closed to the freest intercourse are now open, that union services of one kind or another are frequent in almost every community, that the doctrine of salvation exclusively in one church or another has about been given up, that differences of doctrine are minimized while agreements are emphasized, that ministers of different denominations are on the most cordial terms, that several of the greatest communions are as earnestly working to promote unity as are the Disciples themselves, that the Church Federation movement is an outgrowth of the pioneer purpose of the Disciples, that conferences on Christian union have been frequent in recent years, and that not to be in sympathy with such a movement is to write one's self down as out of harmony with the spirit of the age.

So it is no exaggeration to say that the purpose for which the Disciples came into existence is ripening toward fulfillment.

* * *

THE BUGBEAR OF POLITICS.

We are glad to see an organization of the various Women's Missionary Boards of the nation in the interest of international peace. It is prefaced with the usual announcement that is it not a political organization. If that is merely to deceive the elect we have no objection, for some such phrases are used at times in the interest of expediency. But we all should know by this time that with such an issue it is impossible to have an organization that is not political, if by that term we mean the relation of the peace movement to our government. A peace movement like the one in question concerns the entire nation; it will succeed or fail, according to the convictions of those in whose hands are the reins of government. If a fighter is in the saddle we will have war, unless tremendous pressure is brought to bear upon him through our national representatives. So it is idle to talk of a movement which concerns all the people being kept free from politics, using the word in its best sense.

The politician who favors war will favor any movement that does not concern itself with politics. To him it will be purely academic. But meet him on his own ground and his tactics will change. For years the politicians chuckled as long as the temperance movement was kept out of politics. Once in, they became enemies out and out. The same is true of the movement for equal suffrage. Both are now in politics head over heels. Why should they not be, and what could have been done if they had not been thrust into the forefront of politics? In a country like ours every national movement must be dealt with at the seat of government, and whether it shall live or die depends wholly upon the convictions of the lawmakers.

Isn't it strange that a nation which boasts of a government by the people should have cultivated a disposition to make great issues merely matters of debate, lest ill feeling and contamination should result the moment they are lifted into the national arena where such issues can only be settled? In other words, the citizen must be progressive and ideal in his community life, but once he carries his convictions to Washington from Podunk he finds himself covered with mud from head to foot! Such is the teaching.

Moral of the politicians: Keep out of politics and don't disturb our dreams or our ducats!

WORLD-PEACE AND THE MINISTRY.

It is being constantly borne in upon the writer that the ministry is doing little more than deploring the awful results of the Great War. The Church itself seems to be enjoying its "fat slumbers" while famous men and women outside the Church are striking tremendous blows in behalf of international peace. Women's clubs are doing faithful service. We ought to become alive to the fact that today is the time to begin to end future wars. The ministry must become aggressive in showing the fallacies on which the entire superstition of war rests. It is opposed to all reason and humanity. The spirit of war is kindled by a special class whose fame and fortune depend upon bloodshed. War is no more inbred in human nature than is cannibalism. Nations don't have to fight any more than they have to sharpen their teeth on each other's bones. There is no more reason why nations should live by fear and sleep with lethal weapons under their pillows than why individuals should. Military drills, the spirit of fight and of slaughter, the folly that a fine physique can be had only by the military life, and that a shipload of "dreaful awfuls" is to be unloaded upon our shores at the close of the Great War, are some of the foundations on which the militarists are attempting to rear their superstructure. Let us go back to the days when the world was taught the lessons of peace and meekness, and try to forget the days of swagger and bluster and braggadocio upon which we have fallen.

* * *

TRIAL SERMONS

A good friend writes to know what can be done to break up the custom of trial sermons. Nothing can be done, I fear. It is the only way in the rural churches that the candidate for office and the people can be brought together. But to make the choice of a preacher turn upon one or two sermons is as poor a method of calling a preacher as can be devised. All the preacher can do under the circumstances is to give his hearers the best he has and hope for the best.

* * *

WILD ANIMALS I HAVE KNOWN.

The men who seem to believe that to contend earnestly for the faith is to say very ugly and unpleasant things about their brethren.

* * *

A GOOD WORK FOR THE SUNDAY-SCHOOL.

A judge of the Police Court in this community has a novel method of dealing with offenders. If they show signs of penitence and really desire to be better they are required to attend a men's Bible class for so many Sundays regularly in our school. They are put on their good behavior as far as possible. The experiment has not been in operation long enough for us to give results, but we are following it with interest.

* * *

THE MAIN DIFFERENCE.

Orthodoxy: The need of the hour is a return to the fathers.

Heresy: "Which of the prophets have not your fathers persecuted?"

E. B. BARNES.

"I am always content with that which happens, for I think that what God chooses is better than what I choose."—Epictetus.

The Sunday School

SAUL TRIES TO KILL DAVID.

INTERNATIONAL UNIFORM LESSON FOR MAY 2.

I Samuel 19. Memory Verses 4, 5.

Golden Text: Whosoever putteth his trust in Jehovah shall be safe. Proverbs 29:25.

American Standard Bible.
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(1) And Saul spake to Jonathan his son, and to all his servants, that they should slay David. But Jonathan, Saul's son, delighted much in David. (2) And Jonathan told David, saying, Saul, my father, seeketh to slay thee: now therefore, I pray thee, take heed to thyself in the morning, and abide in a secret place, and hide thyself: (3) and I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and if I see aught, I will tell thee. (4) And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good; (5) for he put his life in his hand, and smote the Philistine, and Jehovah wrought a great victory for all Israel: thou sawest it, and didst rejoice; wherefore then wilt thou sin against innocent blood, to slay David without a cause? (6) And Saul hearkened unto the voice of Jonathan: and Saul sware, As Jehovah liveth, he shall not be put to death. (7) And Jonathan called David, and Jonathan showed him all those things. And Jonathan brought David to Saul, and he was in his presence, as beforetime.

(8) And there was war again, and David went out, and fought with the Philistines, and then slew them with a great slaughter; and they fled before him. (9) And an evil spirit from Jehovah was upon Saul, as he sat in his house with his spear in his hand; and David was playing with his hand. (10) And Saul sought to smite David even to the wall with the spear; but he slipped away out of Saul's presence, and he smote the spear into the wall: and David fled, and escaped that night. (11) And Saul sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal, David's wife, told him, saying, If thou save not thy life tonight, tomorrow thou wilt be slain. (12) So Michal let David down through the window: and he went, and fled and escaped.

Verse by Verse.

BY ASA MCDANIEL.

1. **Saul spake.** Saul commanded.—**That they should slay David.** The success of David aroused Saul's jealousy to the extent of attempting to take his life.—**Delighted much in David.** The friendship of Jonathan for David is here introduced, see 18:1. He took the part of David rather than his father.

2. **Jonathan told David.** He warned David of the impending danger.—**Hide thyself.** Since Saul had threatened to take the life of David it was necessary for him to hide.—**In the morning.** The conversation took place in the evening, and in the morning the life of David was to be taken, hence the caution.

3. **In the field.** The open country.—**I will commune with my father of thee.** Jonathan may have thought that David must be near so that no time would be lost in warning David in case he could not influence his father.

4. **Spake good of David.** Jonathan defended David's conduct.—**Let not the king sin.** The course he was taking was unjust.—**He hath not sinned against thee.** His action meant much to Israel, and you have no cause for jealousy.—**To thee-ward.** Toward thee.

5. **He put his life in his hand.** Risked his life. He did what no man in all the army of Israel was willing to do.—**Jehovah wrought a great victory.** In giving Yahweh the credit rather than David the jealousy of Saul was allayed.—**Didst rejoice.** Jonathan reminds Saul that he rejoiced at the time of David's victory over the Philistine.—**Innocent blood.** Taking the life of an innocent person.

8. **There was war again.** The reference is to the war in which Goliath was slain. This was another attack of the wily Philistines.—**David went out.** He entered the campaign, and won for himself fresh laurels. It was also a great service for the kingdom of Saul.

9. **Evil spirit from Jehovah was upon Saul.** "The evil spirit is here called the spirit of Jehovah, contrary to the usage of other passages. The emendation suggested by the Greek Version, which brings them into conformity is now generally adopted." Smith.—**His spear in his hand.** The spear was used as a scepter which is a mark of royalty.—**David was playing.** Music was supposed to drive away the demon of melancholy, but this time it failed to have its usual charm with the king.

10. **Saul sought to smite David.** No promise that he had made was remembered when this new fit of anger gained control of him, see V. 6. He was determined to take the life of David.—**Slipped away out of Saul's presence.** He sought refuge in his own house.—**That night.** "According to our construction the night of taking possession of the bride." Smith.

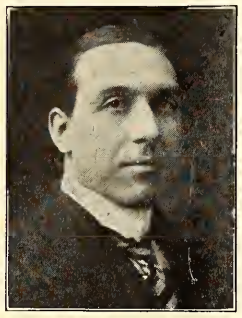
12. **Michal let David down through the window.** The messengers of Saul were guarding the front door, hence the reason for David's escape through the window.

Jealousy

The Lesson in Today's Life.

BY JOHN R. EWERS.

There was a certain irresistibleness about David. The stars seemed to fight for him. He seemed to lead a charmed life. Not bears, lions, giants nor kings seemed to be able to prevail against him. Wherever he went victory smiled upon him and, returning home at the head of his armies, maidens sang, as they danced before him:



John R. Ewers

"Saul hath slain his thousands,
But David his tens of thousands."

Saul could not but feel his inferiority, his impotent inferiority, before this handsome, smiling, dashingly brave, consistently conquering youth. What is sadder than age envious of youth—the father turned destroyer!

THE REASON.

We have not been reading a fairy tale in this romance of David who won Michal the king's youngest daughter. He was no invulnerable Achilles. No Faust was he, destined to win for only a season and then to lose his soul. The power of David was that perfectly obvious, but often unappreciated power, which comes from pure living and quiet obedience. His whole nature was harmonious. He sang like the lark at heaven's gate.

"Thrice is he armed who hath his quarrel just
And he but naked though locked up in steels,
Whose conscience with injustice is corrupted."

David is a young Sir Galahad singing loud and clear:

"My good blade carves the casques of men;
My tough lance thrustest sure;
My strength is as the strength of ten—
Because my heart is pure."

A merry heart, a clear conscience, a good digestion, a harmonious mind put to rout worry, disease and even death. The ruddy shepherd youth did bear a charmed life. It was the charm of harmony. You can adequately define religion in terms of HARMONY.

GREEN-EYED JEALOUSY.

Saul was tearing himself into pieces like a huge, powerful engine which has lost its governor. The rattle of dissolution is already audible. Presently the great fly-wheel will burst and the whole machine will be a heap of junk. Here is a king who cannot control his temper. Envy, jealousy, dark hatred, murder gnaw at his heart. It is a frightful thing to lose control. Not long ago I was riding in a very hilly country in an auto. We came to a steep, curving hill. On one side were steep ledges of rock, on the other deep ravines. Suddenly we noticed that the steering gear was loose. The machine would not respond to the wheel, but went its own independent course. It was an exciting and dangerous moment until my clever friend was able to again gain control.

A CUE.

Perhaps we have discovered the cause of Saul's insanity. Jealousy entered, innocently enough, into his mind and began its destructive work. Presently the whole fabric of his brain was eaten out. That man is indeed a fool who harbors jealousy. Nothing is more destructive. Jealousy sours, distorts, and lacerates our souls. How foolish it is! You invite defeat when you indulge jealousy. If your opponent excels you must strengthen yourself against him. There are good ways to compass his defeat. He dresses better—save your money and buy a new suit. He talks more fluently—read more good books and store your mind with interesting facts. He is more successful in making money—improve upon his plans. Nothing is more disgusting than the jealousy which sulks and gnaws. I know a girl who has many excellent qualities. She is well able to hold her own in any group. She is the victim of desperate jealousy. When under its devastating spell she seeks some solitude and eats out her heart. Reappearing in a most woe-begone condition she marvels, yet again, that she is not more attractive. If one is not attractive in silks, one will not improve matters by appearing in wrinkled rags! Jealousy takes you out of the sunshine and plunges you in a dungeon of gloom.

THE CURE.

There is a simple remedy for jealousy: "Weep with those that weep, rejoice with those who rejoice." Saul should have been glad that he had such a brilliant young soldier in his army. He should have been keen enough to have seen the virtues that made David popular and have taken them to himself. Had he returned to obedience he might have kept his throne. The cure for jealousy is the learning to be happy in another's good fortune. And why not? Your sympathy will win you a thousand friends who will be glad in your day of success.

BEING GRACIOUS.

Begin today and practice the art of being gracious. Do it naturally if you can, but, perhaps you will be forgiven if you assume it at the start! You must learn to rejoice with those who rejoice. Do not become a flatterer, but keep your eyes open for opportunities of appreciation. A group of admiring friends will be your rich reward. Overcome that vicious jealousy in your heart by good appreciation. It works.

Disciples Table Talk

Burn the Bonds at Lincoln, Neb.

First church, Lincoln, Neb., had a unique meeting on the evening of April 12. The occasion was the burning of the bonds representing the indebtedness against the church. One of the members had secured a large number of pictures representing facts in the history of the church, and these were thrown upon the screen. The church is building up a large collection of these lantern slides, which are expected to grow in value with the years.

The Indiana Convention, May 10-13.

The program for the Indiana state convention is in print. The opening address is by Professor W. C. Morro, "Modern Biblical Scholarship and the Ministry." In the same session David H. Shields speaks on "The Social Gospel," and Clay Trusty on "Young Men and the Ministry." The district secretaries are given plenty of time to make reports of conditions in their particular portions of the state. Dr. William Lowe Bryan, president of Indiana State University, is listed for an evening address. The Sunday-school interests of the state are given a good proportion of time and conferences will be held over the different departments of work. The convention will be held at Marion. Special excursion cars will be run on the traction line from Indianapolis.

Japanese Disciple in England.

Frank Naotaro Otsuka is a former Disciple student at the University of Chicago. He is now in the Red Cross service, and since the Japanese Red Cross is not much needed in Japan, it has been sent to England. Mr. Otsuka is stationed at Netley, England. He writes of the death of his second son and expresses his sense of loyalty to the Disciples, and especially to the Foreign Christian Missionary Society.

Prominent Layman Dies.

John F. Wilson was one of the prominent Disciple laymen of central Illinois, living at Tallula. He was eighty-five years of age at the time of his death. He was educated as a physician and spent part of his life as a farmer, and part as a business man. T. T. Holton, of Bloomington, preached the funeral sermon, assisted by F. M. Lindenmeyer, of Tallula. He was a member of the Disciple church at Tallula for sixty-four years.

Entertainment at Disciples' Congress.

The annual Congress of Disciples will be held at Ann Arbor, Mich., May 4-6. The plan of entertainment this year is the "Boston plan" of paying for bed and breakfast in a private home. Hotel accommodations are good in Ann Arbor, the rates ranging from a dollar to two and half dollars, European plan. Members of college fraternities will be given special attention at the fraternity houses. Letters of inquiry about entertainment should be sent to Louis Allen Hopkins, 1203 Church street, Ann Arbor, Mich.

Things Moving on the Frontier.

George H. Brown went to Central church, N. Tonawanda, N. Y., recently, and in three months there have been 62 accessions to the church. Easter was an encouraging day with three times as many present as on Easter a year ago. The men's class is reported as the largest ever assembled in the city. A fund of $1,084 was raised on Easter night to redecorate the auditorium.

Prof. Veatch, of Drake, is Ill.

Prof. A. D. Veatch, of the Old Testament Department at Drake University, was stricken with an attack of heart trouble while at a service at University Place church, Des Moines, recently. He is better now, but has not been well since having a bad fall a year ago.

Methodist Pastor Succeeds in Disciple Pulpit.

Central church, Waterloo, Ia., has extended a five year call to L. C. Moore to continue as pastor. A year ago he left the Methodist ministry and took this church. In the year there have been 95 accessions to the church. 70 of them at the regular services. The church is beginning to consider the need of a new building. Mr. Moore says of the Christian Century, "It is a spicy, helpful journal which brings inspiration weekly to my study."

Prof. Athearn Travels.

Prof. Walter S. Athearn is now on the road a good deal promoting his new idea, "The City Institute." He attended the convention of the Oklahoma Sunday-school Association recently, and visited Ft. Smith, Ark., to tell them about the institute idea.

Prof. W. S. Athearn, one of the leading speakers at the meeting of Chicago Sunday School workers on last Friday.

Iowa Minister Dies.

A. M. Levack had been a minister of the Disciples for only a year, but his place in the community at Perry, Ia., was well established. He came into the fellowship of the Disciples from the Baptists under the teaching of Walter M. White, of Cedar Rapids, Ia. He fell ill with spinal meningitis and died on March 24.

New Building Dedicated.

Easter was a day of unusual joy at Kenney, Ill., this year. A new building was dedicated clear of debt and seventeen hundred dollars was raised toward a new parsonage. A number of visiting ministers were present and George L. Snively conducted the dedicatory services. The minister at Kenney is Martin Smith, who has carried on special studies at the University of Chicago.

Native African in America.

There are many of African extraction in America, but not very many Africans of the first generation. Thomas B. Kalane is an African who not many years ago was a pagan in his native land. After coming to this country, he was baptized by W. H. Book of Columbus, Ind., and he is now studying at Wilberforce University, an African Methodist school located at Wilberforce, O.

Working for Negro Sunday-schools.

There are about 700 negro Disciple churches, largely in the Southern states. For many years the home mission society, through its Sunday School Department, has considered the employment of a competent field worker for service among the Sunday-schools of these churches. It seems strange that there has never been a field worker for such service, when for so many years competent Sunday-school specialists have been at work among the white churches. On the first of October, 1914, the society put into this new field, Mr. Patrick H. Moss. Mr. Moss was chosen for the society by Prof. J. B. Lehman, who so ably manages the negro work for the Christian Woman's Board of Missions. This action was approved by the Atlanta Convention meeting a few days later. Mr. Moss has already visited the chief centers among these negro churches and has attended nearly all the colored conventions of the South. He will do an aggressive work in leading these Sunday-school workers and in organizing new schools in many of the churches where at present no Sunday-school work is maintained. Hearty words of appreciation are received from many of the leaders among colored churches, and also from state secretaries, both evangelistic and Sunday-school, in the Southern states, who are in close touch with this work and assist in an advisory capacity. It takes about $1,000 a year to maintain this work and at present there is little income directly from the colored churches for its maintenance. It is believed however, that this is one of the most important fields that the Disciples could enter, and the strong churches and Sunday-schools everywhere will doubtless make possible its enlargement at an early date.

Peter Ainslie in Des Moines.

Every year Drake University brings an eminent preacher to the university for a course of lectures. Last year the lecturer was Dr. Charles E. Jefferson, of New York. This year it is Peter Ainslie, of the Christian Temple, Baltimore. Dr. Ainslie's topics are:

"The First Days of the Church."
"Trafalgar Square" or "The Price of Duty."
"The Church in Civilization."
"A Glimpse of the British Parliament."
"Romanism or Protestantism, Which?"
"Among the Tombs of Westminster."
"The Church and Unity."
"The Earthly Life of Christ on Canvas and in Marble."
"International Peace and Christian Union."

Junior Congregation at Kellerton, Ia.

Children under fourteen years of age are formed into a junior congregation at Kellerton, Ia. The minister, James Teeter, found that he had in his congregation a woman well equipped to lead such a work. She is Miss Lilla Skinner, who was trained in Chicago as a religious worker and who is now employed in the public schools at Kellerton.

Discuss War at Church.

There is a considerable congregation of "old brethren" Disciples at Glasgow, Scotland, and at one of the church meetings recently the topic for discussion was "The Attitude of the Christian to the Present War." W. Campbell Crockett, B. Sc., spoke in favor of the course his country had taken and declared that in some cases a Christian must fight. This view was opposed by another able speaker, whose attitude was described as that of "peace at any price." The view that this war is a necessity seemed to prevail in the meeting. Meetings of "old brethren" are characterized by open discussion on the part of the members.

H. K. Pendleton Goes to Texas.

H. K. Pendleton is forsaking the fellowship around Kansas City for the sunny south. He leaves Independence, Mo., for Houston, Tex., soon.

New York's Church Boards Get Together.

On April 13, the official boards of the churches of Greater New York had dinner together at the 57th street Y. M. C. A. The men conferred about the future of the churches in the great metropolis.

C. R. Stauffer Visits City by the Lake.

C. R. Stauffer, pastor of Norwood church, Cincinnati, has been in Chicago the past week attending the sessions of the lesson committee of the Disciples. The interdenominational lesson committee has also been in session. Mr. Stauffer took advantage of his proximity to his old home at Dixon, Ill., to run out and visit with his parents. Mr. Stauffer preached during Easter week and on Easter Sunday there were 1,132 present in the Sunday-school.

High-Grade Evangelism.

Evangelizing student centers is being done successfully by John R. Mott, but the task is not well conceived by many evangelists. Madison Ashby Hart held services in Columbia, Mo., church just previous to Easter, and these brought forty-six persons into the church membership. The sermon subjects are suggestive. Some of them are: "Civilization and Sin," "Moral Overstrain," "The Will to Believe," "Tomorrow," "Tributaries of the River of Life," "The Power of the Unseen." Miss Mabel Parker had charge of the music in the meetings.

College President Dies.

Virginia Christian college has lost its president. Dr. George P. Coler died at a chapel service April 5. The cause assigned was heart trouble. This institution is located at Lynchburg, and has an enrollment of about 130 students. Its property is worth $130,000. It will be very difficult to replace Dr. Coler in the working force of this institution.

Cause Grows at Hamilton, O.

The Disciple cause is growing at Hamilton, O. This city had a population of 35,000 at the time of the last census and it now has three congregations with a prospect of a fourth. High Street church had the best Easter of its history, the church being packed to overflowing, and there were eighteen confessions of faith. Chas. R. Sine is pastor of the church. Lindenwald church of this city also had a good Easter with seventeen added to the fellowship. Craig Schwartz is pastor. Coke Otto mission is conducted by a moulder, while the pastors just mentioned assist. There were nine added here on Easter. A fourth church will be started in the autumn, the churches having already purchased ground for this purpose.

Over a Hundred at Prayer-meeting.

A downtown church with a prayer-meeting of over a hundred every week is something to arrest attention. This is the record at Central church, Cincinnati, where Claire L. Waite ministers. These meetings have doubled during the past three months. The church has had forty accessions at the regular services the past three Sundays.

Good Will Among Town's Churches.

The churches of Carterville, Ill., have found that in union there is strength. They recently had a week of special services, with the local ministers preaching. Large crowds attended every night. Each church had its own series of services last winter but none of them had produced the results the union effort did. The churches will open their work next fall with another such series of meetings. Harley Swift, who is pastor at Carterville, has been much in demand for special addresses, having delivered the union Thanksgiving day sermon and spoken at large meetings both of the Odd Fellows and the Red Men. He will also give the address for the graduation of the eighth grade in the public school.

Illinois District Conventions.

The state missionary society of Illinois divides its territory into eight districts. There are annual district conventions in all but the second district—the city of Chicago—where quarterly assemblies are held in place of the annual meeting. The schedule of the conventions for this year is as follows: Third District, Quincy, May 11-13; Seventh, Greenville, May 18-19; Eighth, Marion, May 19-20; Sixth, Shelbyville, May 25-26; Fourth, Paxton, June 1-2; Fifth, Ashland, June 8-9; First, Thompson, June 15-16. The districts number from the northern part of the state southward, district one being northwestern Illinois and district eight being southern Illinois.

New England Church Succeeds.

It is well known that Disciples have but few churches in New England, and these not very strong. The story of the growth at Lynn, Mass., therefore is the more significant. This church is but five years old. It was ministered to until recently by Thomas Penn Ullom, a Harvard student and now by another Harvard student, J. Walter Reynolds. Under student care, the church has trebled in membership. It has been greatly aided by help from the American Christian Missionary Society and the Board of Church Extension. Herbert Yeuell will hold evangelistic meetings here beginning this week.

Great Meetings Held in Theater.

The Sunday evening services held in Jefferson Theater at Auburn, N. Y., continue successful. There were over twelve hundred in attendance on Easter night. The church has received seventy new members since the first of the year. E. W. Allen is pastor.

San Francisco Pastor is Installed.

Vaughan Dabney was duly installed as pastor at Oakland church, San Francisco, on Easter Sunday. In the afternoon a fellowship service was held, presided over by Charles A. Young. The pastors of the various community churches were present to offer their greetings. Mr. Dabney in his address declared the purpose of his ministry to be "to reconcile to the thinking man the facts of religion."

Churches Electing Delegates for Convention.

The churches over the country are already electing their delegates for the International Convention to be held at Los Angeles in July. Some specially generous churches are raising funds with which to send their ministers to the coast for the convention and exposition.

Mrs. Ida W. Harrison Writes a Book.

"Forty Years of Service" is the title of a new book by Mrs. Ida W. Harrison. This work gives a history of the Christian Woman's Board of Missions. The manuscript has been submitted to the society and will be published shortly. Mrs. Harrison is vice-president of the woman's section of the Panama conference on South America and she is now preparing the report on woman's work on that continent.

Missionary Church Sends Out Missionary.

The Christian Endeavor Society at Ivanhoe Park church, Kansas City, recently won a missionary library for reading the most missionary books of all the societies in the city. From this missionary group, Miss Ruth McMillen will go to Hartford to prepare for work as a missionary, and when she goes to the foreign field, it will be at her own charges. The church has recently entered the living link class in contributions, but will divide the money among the various interests.

Quarterly Visitation.

Following the every member canvass at Ivanhoe Park church, Kansas City, it is the plan to conduct a quarterly visitation of all the homes with a view to securing church attendance and financial aid. The pastor, J. B. Hunley, conducted special services a week before Easter. There were eighteen confessions on Easter.

Easter Eggs for the Orphans.

Easter eggs were collected at Gibson City, Ill., church, for the orphans under the care of the National Benevolent Association at St. Louis. These eggs were neither boiled nor colored but were put into a crate and shipped to await the needs of the children. J. P. Lowry reports the morning service as follows: "It fairly rained eggs. We never saw anything like it. Everyone, from the beginners up to the aged members, must have ransacked the hen's nests. The result was 1,089 eggs, which at the market price for fresh eggs here would be worth $13.72." In addition to the eggs, thirty quarts of canned fruit were also collected and shipped. A liberal cash offering was received. C. J. Robertson is the pastor.

Sell Hominy for Benevolence.

The Helping Hand organization of Kirksville, Mo., has made and sold home-made hominy from the sale of which they secured $47.50 as an offering to the National Benevolent Association. The Sunday-school added enough money to make the total offering from this church a hundred dollars.

All-Day Meeting in Buffalo.

Easter was made the occasion of an all-day meeting by the members of Central church, Buffalo. The members brought baskets and many of them did not leave the building from the time of the morning service until the evening service was over. A communion and consecration service was held in the afternoon of the day.

IMPORTANT ANNOUNCEMENT.

In order to correct a prevailing misunderstanding, it seems necessary to announce that Mr. D. E. Olson has not and never has had any authority to bind the American Christian Missionary Society financially, and that at its last meeting, held March 19, 1915, after having made careful investigation, the society declined to permit him to represent it in any capacity. This statement is made by order of the board of trustees.

From Foreign Mission Fields

The missionaries in Japan are planning for the special services conducted by R. A. Doan. R. D. McCoy, of Tokyo, is the chairman of the committee on arrangements. Mr. Doan will speak a week at each station. Prof. Ishikawa will act as his interpreter and will also hold meetings in conjunction with the meetings.

R. D. McCoy reports eight baptisms in Tokyo—six men and two women. The head student in the fourth year class is one of the converts. He will be the leader in the Middle school next year. He is a strong young man and greatly interested in the Y. M. C. A.

M. B. Madden baptized six persons in the Yamato river on the 11th of March—a carpenter, a lieutenant, a doctor's wife, two young ladies and his fourth son, Theodore. The doctor's wife is the first mother from the kindergarten, which began a year ago. There are several other inquirers that are almost ready for baptism.

Dr. Kline, of Vigan, Ph. Is., has long felt that we should do more among the pagan tribes in the mountain regions. A visit to that part of the Island has convinced him of the immediate necessity of doing active and aggressive work. Our mission is now nearly fifteen years old. More than a score of missionaries have been assigned to the Philippines, not one of whom has done exclusive pagan work. It should be known that the pagan people want the gospel.

Edgar A. Johnston, of Longa, Africa, wants a Balopticon to show pictures to the people who cannot read. Post cards or pictures of any kind can be used in this instrument. Such an instrument as he needs costs between $50 and $100. Perhaps some good friend of the work who wants to do some special thing will be willing to contribute this amount for this purpose.

H. A. Eicher reports that he is pushing the work of clearing and leveling the land for the new athletic field in Harda, India. The government has granted nearly $300 towards the athletic field. He expects that the government will contribute handsomely towards the high school building, also, giving perhaps one-third of the whole amount, but of this he cannot be absolutely certain at present.

Frank V. Stipp, who is now in the College of Missions, in Indianapolis, is planning to go to the Philippines sometime during the summer. He will take the place left vacant by the return of A. G. Saunders to Australia. Mr. Saunders was called home very unexpectedly by the serious illness of his mother.

Dr. Geo. E. Miller and family have reached India safely. They are settled down in one of the bungalows in Harda and have a comfortable home. Dr. Miller was sent into the hospital work the next day after arriving and has been kept busy ever since. There is certainly plenty to do at Harda, as there is at every other station.

S. J. Corey, Secretary.

A Good Record.

Central church, Rockford, Ill., under the ministry of W. B. Clemmer, has had 102 accessions in twelve months and has been paying off its building obligations at the rate of fifty dollars a week. Mark Wayne Williams of Milwaukee held decision meetings at this church at the Easter time, adding eighteen persons to the membership. Mr. Clemmer will preach in Milwaukee as a return service. The Sunday-school at Rockford has a committee to gather old paper for the benefit of the building fund.

The Congress May Be Postponed.

In another column is given a news item concerning the Disciples' Congress, which will be held at Ann Arbor, Mich. Later word comes that the Congress may be postponed, according to a letter from Dr. Lumley.

In and Around Chicago

C. C. Morrison spoke at the vesper service at Hyde Park church on Sunday afternoon on the subject, "Religious Journalism."

The Russian mission rejoices in an achievement that has required several years. The leaders have at last rented a building in the ghetto, where Jews and Russians are intermingled, instead of operating in a building outside the district. The new location is at Fourteenth and Union streets. Basil S. Keusseff and Mr. Orloff are very busy with night school classes in English, but they desire a teacher for an advanced class, preferably an American, who will visit the mission three nights a week. The pastors express interest in finding such a man.

J. F. Futcher has been conducting special evangelistic services at Sheffield church for the past week.

J. E. Wolfe has resigned at Whiting church. The congregation has called a pastor who is a member of Hammond church.

Evanston church, where O. F. Jordan preaches, had four confessions on April 11, two of them Catholic ladies. This makes thirteen new members in a little over two weeks at this church, ten by confession of faith.

S. W. Nay, of Gary, has been holding special services in his church for two weeks and reports thirty-eight members received into the church.

There were four accessions at Englewood church on April 11.

Among the visitors at the ministers' meeting on March 12 was Geo. E. Jones, who had preached at Knox, Ind., the day before.

Lloyd H. Miller, the new pastor of Metropolitan church, was introduced to the ministers at the last ministers' meeting, and spoke briefly of his attitude toward Chicago work. He expressed a desire to co-operate with all his brethren. He explained that Charles Reign Scoville was no longer called minister-at-large of his congregation, though he remained a member. This means that Mr. Miller will have full responsibility for the work of the Metropolitan church.

W. G. Winn has been holding special services in Irving Park church for a week. Including the Easter Sunday accessions, the church has received forty-eight accessions to its membership. Mr. Winn is getting a strong hold on his new work.

The Chicago ministers have voted to favor a general pulpit exchange on July 11 at the time the International Christian Endeavor convention is in session in Chicago. It is planned that every church shall hear a new voice that day, either visiting ministers or exchange local pastors.

The ministers must soon define their attitude to the movement to make Chicago dry in 1916. There is no difference of opinion about the advisability of driving out the saloons, but there is some difference about the wisdom of forcing the issue to ballot without more education of public sentiment. A committee has been appointed to bring in more facts.

Chicago people are deeply concerned over the illness of a prominent layman of Jackson boulevard church, E. B. Witwer, who is reported to be dangerously ill with double pneumonia. Before these lines are in print, the illness will have terminated favorably, or otherwise, as the crisis of the disease is at hand. Mr. Witwer has been especially interested in social union occasions, and in the Christian Business Men's Association, of which he is now the president.

* * *

Charles Reign Scoville Resigns.

At a reception tendered their new pastor, Lloyd H. Miller, by the congregation of Metropolitan church, last Friday evening, Charles Reign Scoville, who has for several years held the office of "pastor-at-large," formally presented his resignation, severing entirely any official connection with the church, though retaining his membership there and promising to bear his share as a member in personal and financial support. "Mr. Miller is my pastor," said Dr. Scoville. "He comes back here as the undivided head of Metropolitan church and I desire to take my place in the ranks, without any official title or responsibility for the leadership of the church." Dr. Scoville organized Metropolitan church nearly a dozen years ago from a group of members of the old Union Christian church, who were unwilling to go with the majority into a union with Jackson Boulevard church, some two blocks away. During recent years the evangelistic interests of Dr. Scoville have kept him away from Chicago, and a succession of "resident pastors" has kept the congregation together. Dr. Scoville has received large sums of money in the general field given to him for the use of the congregation of which he was "pastor-at-large." It is believed that his increasing success in union evangelism made it very improbable that he would ever undertake again the pastoral care of the local church, and Mr. Miller's acceptance of the church's call, a call in which Dr. Scoville heartily joined, gave occasion for the resignation.

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Portland, Ind., Mt. Pleasant church; John D. Hull, evangelist; 28 accessions; closed.

Franklin, Ind., Wm. J. Wright, pastor and evangelist; C. M. Fillmore, singer; 22 accessions; closed.

Monticello, Ill., J. H. Barnett, evangelist; C. N. Hall, pastor; 73 accessions, closed.

Bloomfield, Mo., J. H. Tiller, pastor; B. L. Wray, evangelist; continuing.

Atlanta, Ga., First; L. O. Bricker, pastor and evangelist; W. E. Hackleman, singer; 70 accessions; closed.

Nowata, Okla., Sumner T. Martin, pastor; O. E. Hamilton, evangelist; 329 accessions; closed.

Norton, Kans., J. F. Powers, pastor; W. L. Harris, evangelist; 75 accessions; closed.

Stockton, Kans., Eli Walker, pastor; Roy L. Brown, evangelist; continuing.

Stroud, Okla., Owen M. Walker, pastor; Oscar Ingold, evangelist; continuing.

Harrisburg, Pa., Lemoyne; Roger H. Fife, evangelist; continuing.

CALLS.

Lin D. Cartwright, from Chicago to Ft. Collins, Colo.

T. H. Smithers, from Clarksville, Ia., to Promise City.

I. H. Fuller, from Woodbine, Ia., to Sikeston, Mo.

Wilmer Monroe, from Keele St., Toronto, Can., to Evanston, Ont.

Elmo B. Higborn, to Burlington, Ia.

C. F. Rose, from Oneida to Junction City, Kans.

Harvey C. Bream, from Eaton, O., to Buffalo, N. Y.

E. L. Kechley, to Lewistown, Mont.

May Day for American Missions Lord's Day May 2, 1915

An Offering for Home Missions Helps to

Remember May Day

1. Christianize our foreign population.

2. Employs evangelists to plant and develop churches.

3. Nourish to self-support small and needed churches.

4. Maintain our great Bible-school work.

5. Bring life and efficiency to rural churches.

6. Assist 42 state and mission boards.

7. Stimulate churches to community service.

8. Provide efficient organization to serve the minister.

9. Promote Christian unity.

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY
Carew Bldg., Cincinnati, Ohio

The Bethany System of Sunday School Literature

Classes Will Give a Play.

Two young peoples' classes of First church, Atlanta, Ga., have gone together for the production of a play called "His Lordship." The play is to be given under the direction of Miss Evelyn Lewis, who leads the expression class. The boys of the Royal Guards class are to assist.

Church Receives New Members.

First church, Los Angeles, is making rapid growth. There have been forty-eight accessions at the regular services the past six weeks. One of the problems of this coast city is that a large number of people moving there take an indifferent attitude toward religion, mostly on account of the failure of eastern churches to advise the local forces of the presence of the homeless Disciples.

A Reception to the Mothers.

The Loyal Daughters' Class, of Euclid avenue church, Cleveland, O., had a unique social evening recently. The class gave a reception to the mothers of the girls. Many of them had never been in the church before. A good deal of amusement resulted from an effort to guess the mothers by their resemblance to the daughters. At the dinner table each mother sat with her own daughter. Some girls who were orphans brought their landlady, or some relative in lieu of her own mother. The evening proved to be of great interest and profit.

Wife of Well-Known Minister Dies.

"Mrs. Russell F. Thrapp, the beloved wife of the pastor of First Christian church, Los Angeles, passed away at 4 o'clock April 12. She was a woman of high intellectual culture, possessing rare beauty and strength of character, and a great help to her husband in all his work. Her loss will be keenly felt by all the churches which she and Brother Thrapp have so faithfully served. Her memory will be a great benediction to all who have known her. S. M. Cooper."

This telegram, which came on Monday, brings news which will be received with a special sense of loss in Illinois, where the Thrapps always lived until their recent change to California. She was a fellow-student with her husband in Eureka college in the days gone by, and classmate. She was a woman of great force of character and deep religious interest. In Illinois, she shared with her husband the labors of pastorates at Atlanta, Gibson City and Jacksonville.

CINCINNATI HAPPENINGS.

Those who are acquainted with conditions in other churches of Greater Cincinnati say that the attendance and interest on Easter Sunday was the best for many years. It indicates a religious awakening. The reports made last Monday at the meeting of the ministers of the Disciple churches were the most encouraging ever given. Cincinnati Central reported 502 present in Sunday-school and 26 added to the church; Covington First had 728 present in the unified teaching and preaching service which they hold; Evanston reported 440 in Sunday-school and 11 added to the church during the day; Madisonville had 402 in Sunday-school. Covington Madison avenue reported one of the best and largest attended Easter services in the history of the church. In fact, every church had a great day. It is interesting to note that five of the Sunday-schools had an attendance of over 400 and three of them over 500. Three years ago 400 looked big for the largest schools on special days. It only indicates that the churches are making splendid progress in this great center.

A big rally of the churches of Greater Cincinnati will be held at Central Christian church, Ninth street opposite City Hall, Thursday evening, April 15. F. W. Burnham the new president of the American Christian Missionary, will address the meeting.

An event of interest this week at Norwood church will be "The Old Maids' Convention," an entertainment to be presented by the Bethany Daughters' Class. This entertainment will furnish all with an evening of fun, "the like of which you have not enjoyed for a long time."

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The Standard Visible Writer

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There is truly no other typewriter on earth like this new Oliver "9." Think of touch so light that the tread of a kitten will run the keys!

CAUTION!

The new-day advances that come alone on this machine are all controlled by Oliver. Even our own previous models—famous in their day—never had the Optional Duplex Shift.

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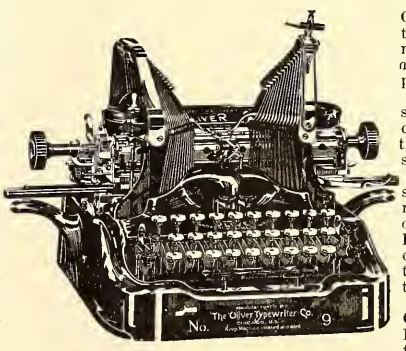
Thus writers of all other machines can immediately run the Oliver Number "9" with more speed and greater ease.



WARNING!

This brilliant new Oliver comes at the old-time price. It costs no more than lesser makes—now out-of-date when compared with this discovery.

For while the Oliver's splendid new features are costly—we have equalized the added expense to us by simplifying construction.

Resolved right now to see this great achievement before you spend a dollar for any typewriter. If you are using some other make you will want to see how much more this one does.

If you are using an Oliver, it naturally follows that you want the finest model.

17 CENTS A DAY

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Yet we have decided to sell it to everyone everywhere on our famous payment plan—17 cents a day! Now every user can easily afford to have the world's crack visible writer, with the famous PRINTYPE, that writes like print, included FREE if desired.

TODAY—Write For Full Details and be among the first to know about this marvel of writing machines. See why typists, employers, and individuals everywhere are flocking to the Oliver. Just mail a postal at once. No obligation. It's a pleasure for us to tell you about it.

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You can rent the Oliver Typewriter 3 months for $4.00

Chicago Sunday Schools Hear Disciple Leaders

It was a fortunate event for the workers of the Chicago Sunday-schools that the meetings of the lesson committees happened to convene at Chicago last week. Mr. O. A. Rosboro, the leader of the Disciple Superintendents' Association of the city, seized upon the opportunity and arranged for a meeting of the Chicago workers, at Memorial church, on the South Side, at which some of the national leaders who were present at this time might deliver brief messages to local Disciples. About a hundred and fifty persons were in attendance. Mr. Rosboro had charge at the luncheon early in the evening and Secretary R. M. Hopkins presided at the session held in the Sunday-school auditorium.

During the luncheon hour, C. L. De Pew and Myron C. Settle brought helpful messages. In the later session the following men spoke: Dean Hall L. Calhoun, of the Bible College of Transylvania, who was in Chicago at this time as member of the International Lesson Committee. C. R. Stauffer, pastor at Norwood, Cincinnati, who is a member of the Lesson Committee of the Disciples; Mr. Stauffer's school is the largest, in all denominations, in Greater Cincinnati, but his massage bore rather upon the necessity of putting every man, woman and child in the school into active service. Prof. W. C. Bower, of the Chair of Religious Pedagogy at Lexington, spoke of the child as the center of modern religious education; his talk was quiet and thoughtful. The last speaker on the program was Professor W. S. Athearn, of Drake University, author of "The Church School" and "The City Institute." Professor Athearn gave some apt imitations of the inefficient Sunday-school teacher, and described the work of the superficial Sunday-school as being a double process of "blowing out" the pupils by means of the "hot air" know-nothing teacher and "sucking back" the lost ones by means of contests and other mechanical methods. Professor Athearn stressed the opportunity afforded the conscientious Sunday-school teacher in the building of character.

Throughout the evening Mr. Hopkins interspersed story and comment in a most interesting and helpful way.

It is to be hoped that these splendid "get together" meetings will be continued for the benefit of the rapidly growing Chicago Sunday-school work.

Easter in East End, Pittsburgh.

Easter was one of the most perfect days ever seen in Pittsburgh and throngs attended all the churches. East End church of Disciples was inadequate for the crowds. Four hundred and twenty-seven attended Sunday-school. During the day seventeen united with the church. Nine came by confession of faith. During the five and one-half years of Mr. Ewers' pastorate there have been 511 additions to the church. The congregation has voted to build a great house of worship next year. A promising young man has just been sent to Bethany to study for the ministry. The church supports him there.

Song Leader Illustrates the Hymns.

W. E. M. Hackleman has provided himself with stereopticon slides to illustrate the best hymns of the church, and their history is recited by the well-known song leader in the services which he conducts. He has also secured a good collection of the slides illustrating the life of Christ, taken from the great masterpieces. Mr. Hackleman is now helping in evangelistic meetings at Atlanta, Ga., which are being conducted by L. O. Brieker in First church. Mr. Hackleman has been engaged to lead the music at the evening sessions of the national convention at Los Angeles, in July.

Young People's Class Secures Lecture.

Blandensburg, O., church has a live young people's class called the Dennis class. They recently secured J. C. B. Stivers, of Cleveland, O., to deliver a lecture on the subject, "Wanted—A Man."

Men's Class Hears of Foreign Work.

The men's class of South Akron, O., church, varies its Sunday program with an occasional address. They recently secured the presence of Miss Povlik, a Slavic mission worker of the city to relate her experiences in this work. The class has an enrollment of nearly a hundred men. It is taught by the pastor of the church, W. G. Loucks.

Cleveland Church Has Fruitful Easter.

Glenville church, Cleveland, had a good Easter. There were twenty-two confessions of faith, and the auditorium was full to overflowing. The special offering amounted to $199. Passion Week services were held by F. C. Ford of West Boulevard church. O. L. Hull is pastor.

Church Reduces Debt.

Mining towns are not very prosperous at the present time, as they have been working on short hours, but on Easter Sunday Carterville, Ill., church rededicated its building, and reduced its debt from two thousand dollars to five hundred. The ladies served a dinner at the church and the people stayed through the day.

New York Church Prospering.

Work in the nation's metropolis is known to be difficult. Central church, of which James M. Philputt is pastor, has had eighteen accessions this year already and the home missionary offering will run in excess of a thousand dollars, which is a remarkable achievement for this church in the light of its local burdens. It is reported that religious interest is growing in New York this year, and great leaders like Dr. Jowett are talking of a coming revival in the life of all the churches.

Pastor Will Soon Leave.

J. D. Garrison, Ft. Collins, Col., will soon leave his pastorate there, but he will continue until the Bulgin evangelistic meetings have been closed. During the two and a half years of service, Mr. Garrison has had 102 accessions at Ft. Collins, and thirty elsewhere. He has delivered sixty special addresses, has conducted thirty-six funerals and performed twenty-four weddings. His most recent engagement for a special address was as the baccalaureate speaker before the Colorado School of Agriculture. The sermon was called "The Trinity of Power."

Prints Tract on Church Attendance.

First church, Wellington, Kans., has printed as a tract a statement by Hon. Claude Weaver, a congressman from Oklahoma, who discourses eloquently on the subject of church attendance. The tract bears the name of the church and is circulated about town to help the local work.

Texas State Convention.

The Texas state convention will be held this year in Dallas, May 3-6. A good program will be announced soon. The state organization has its affairs managed by A. D. Rogers.

Banker Minister Has Great Church.

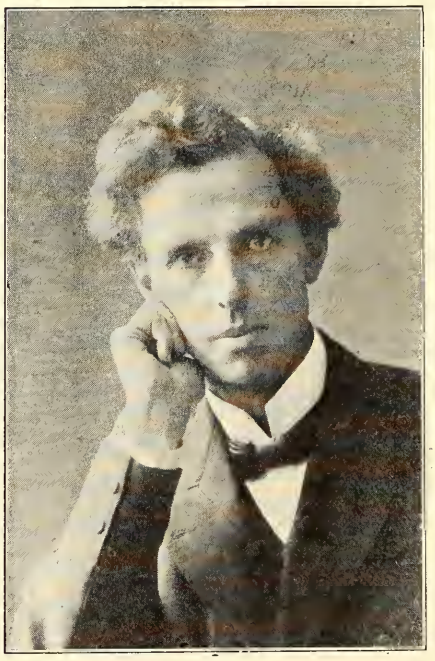
E. N. Duty was a bank official in the largest bank in Pittsburgh when some years ago he decided to prepare himself for the ministry. He graduated at Bethany college, and at Yale School of Religion. Following this he accepted a pastorate at Charleroi, Pa. His church is in Washington county, near where the Campbells began their work more than a hundred years ago. His church, twice the size of any other in Charleroi, is undertaking some forms of institutional work. Mr. Duty preaches in shop meetings and holds a meeting every Thursday for business men in a real estate office. A recent series of evangelistic meetings held by the Minges Evangelistic Company resulted in 671 accessions to the churches of the community, most of these going into the Disciple church of Charleroi.

Sunday-school Class Makes Trip.

P. J. Jerome teaches a live class in Central church, New York. This class will go to Patterson, N. J., some evening this month to attend the "Billy" Sunday meetings. The class is also announcing stereopticon lectures under its own auspices.

President Todd on Missouri Colleges

President E. M. Todd has been erroneously reported as saying that none of the Disciple institutions of Missouri are standardized, and that unless these institutions are standardized they will pass. Two Disciple schools are connected with larger institutions and furnish work which is thoroughly approved by the larger institutions with which they are affiliated. Two other of the schools are standard junior colleges, and as such are



President E. M. Todd, of Christian University, Canton, Mo.

recognized by the state university. The statement of Mr. Todd was as follows:

"These are the leading colleges and universities in the state of Missouri:

"University of Missouri, Columbia, Non-sectarian; William Jewell college, Liberty, Baptist; Westminster college, Fulton, Presbyterian; Washington university, St. Louis, Non-sectarian; Central college, Fayette, Methodist-South; Drury college, Springfield, Non-sectarian; Missouri Valley college, Marshall, Cumberland Presbyterian; St. Louis university, St. Louis, Roman Catholic; Park college, Parkville, Non-sectarian; Tarkio college, Tarkio, United Presbyterian; Central Wesleyan college, Warrenton, Methodist Episcopal.

"These are the only schools in the state that are recognized as colleges or universities by the Department of Education at Washington. There are more than a hundred so-called colleges and universities in the state, but they are not recognized as such by the Department; they do not meet the requirements.

"The eleven institutions whose names are given above, unite to form an organization called the Missouri College Union, membership in which is limited to those institutions which measure up to the standards set by the Union. Such schools are spoken of as standard colleges and work done in any one school in the group is recognized by all the others including the state university.

"The Disciples of Christ are not represented in this group of standard colleges. They are probably as strong as any of the religious bodies here mentioned, both in numbers and in wealth, and they have great traditions which should make them leaders in the work of Christian education, and yet they have not a standard college in the state. They are the only people of any importance in the state without such a college. The opportunity now presents itself to make good that deficiency.

"The Disciples of Christ have only one school in the state which in any way approaches these standards, or which has any prospect of becoming a standard college. That school is Christian university. (The name of the institution is soon to be changed to College, in harmony with its scope.) They have other good schools, but they are limited to junior college or professional work—they are not colleges. They have nothing that approaches the rank of a standard college except Christian university."

Concerning Church Extension

The Church Extension Board met April 6 with twenty-eight applications for church building loans before the meeting aggregating $56,670. A loan of $300 was granted to the church at Gray, Okla. No more could be promised because of lack of funds. The church at Gray was granted $300 because the Hennessey, Oklahoma, congregation agreed to pay $400 on its loan eighteen months before it was due, provided the loan would be made to the church at Gray. This is a fine fellowship for the church at Hennessey to show. This congregation at Hennessey is the only church that has ever offered to pay its loan in advance in order to help build another church.

The reason why the board could grant no loans was because the Church Extension treasury is lower than it has been in a dozen years. The board promised so much money previous to the Atlanta convention which must now be paid, that no loans have been granted for months.

During February and March the board received $6,200 less than in February and March, 1914. This falling off is due to a falling off in annuity receipts. The churches gained $262 in receipts.

During the month the following loans were closed: Fern Ridge church, Oregon (Cedar Rapids fund) $500; Logan, W. Va., $3,000 (Annuity fund); McConnelsville, Ohio, $2,500 (J. W. Cassell fund); Bay City, Tex., $1,000 (Annuity fund); Knoxville, Tenn., Fifth Avenue church, $15,000 (Annuity fund); La Fontaine, Ind., $2,500 (Annuity fund); Ralston, Okla., $1,500 (F. H. Main fund); Sikeston, Mo., $4,000 (Annuity fund); Ladysmith, Wis., $5,000 (Annuity fund); Los Angeles, Cal., $4,000; South Park Ave. church (General fund).

G. W. Muckley, Secy.

Rededication at Carterville, Ill.

Carterville, Ill., church has remodeled its building and the services of rededication were held on Easter Sunday. The pastor, Harley Swift, has labored diligently to bring this to pass. Among the visitors of the day were H. J. Reynolds of Camp Point, and J. I. Gunn of Marion, Ill. The remodeled structure will make it possible to do a much larger work in the community.

Addresses a Thousand Masons.

Not only were there a thousand Masons in the audience, but every one of them belonged to the Scottish Rite, or thirty-third degree branch. Bruce Brown was the preacher. The occasion was a large assemblage of the Scottish Rite Masons from various parts of the country in the Scottish Rite cathedral of Los Angeles. Mr. Brown delivered his popular lecture on "The Pot of Gold at the End of the Rainbow." He is now engaged in holding evangelistic meetings at Niland, Cal., where a new church is being organized.

E. B. Bagby Loses Father.

E. B. Bagby of Baltimore, lost his father on March 22. He was Captain Alexander Fleet Bagby and his home was in Tappahonnock, Essex county, Va. Mr. Bagby was a valiant confederate soldier during the Civil War, attaining the military rank of captain. He was married to Mrs. Bagby in the time of the Civil War, securing a forty-eight hour furlough for this purpose. He reared six children, of whom two became ministers among the Disciples, E. B. Bagby of Baltimore, and Richard Bagby of Wilson, N. C. Captain Bagby celebrated his golden wedding anniversary Dec. 24, 1912.

Mission Church Grows Strong.

East Orange, N. J., church has grown strong, though it began as a home mission point. It recently cabled John E. Pounds of Hiram, O., and W. E. M. Hackleman, of Indianapolis, to assist in evangelistic services, and there were 51 accessions. W. M. Haushalter is pastor.

Pastor Addresses the Woodmen.

The Woodmen of the World held their state meeting at Hannibal, Mo., recently and R. B. Helser of Trenton, Mo., was invited to give an address before that body. Mr. Helser reports the Hannibal church to be in a most flourishing condition.

Disciple Leaders Visit Yale.

The Disciple students in Yale university were much heartened and inspired by the recent visits of S. J. Corey and A. E. Cory. The Campbell Club gave a dinner for S. J. Corey in Dwight Hall at which there were thirty-two persons present, including two professors in the School of Religion, who are honorary members of the club. Mr. Corey gave an account of his recent trip to the Far East; this was much appreciated. A. E. Cory visited the university a few days later and gave, in the School of Religion, two informing lectures which were open to all students. His addresses on "The Home Base" and "The Men and Millions Movement" made a profound impression upon students and faculty. The appreciative comments on the visits of these two men were a source of pride to every Disciple in Yale. A. C. Gray is secretary of the Campbell Club.

Church Starts Scout Band.

Linden Heights church, Columbus, O., has organized a Boy Scout band with two patrols. This will be carried on in connection with the Sunday-school.

A Brotherhood Organized.

Geo. L. Snively visited Bethany, Mo., recently and helped organize a brotherhood of nearly a hundred members. These men have laid out a very active program for themselves. Among other things, they propose to relieve the financial stringency of the church, to remodel the building, to institute some social features such as a writing room, a library, a shower bath, a swimming pool and a gymnasium; they will promote Bible study, prayer-meeting attendance and church attendance among the men. If all these things are accomplished, it will have been a happy day when the brotherhood was organized. L. H. Otto is pastor.

Sunday-school Larger Than Church.

Vandalia, Mo., church has 200 members in a town of 2,000. There is a Sunday-school attendance of 370, a very significant percentage of the church membership. It comes near being "Every member of the church in the Bible school and as many more."

From United Brethren to Disciple Pastor.

R. C. Dillman, Battle Ground, Ind., was pastor of the United Brethren church in that community. While there he became convinced that his views on religion were more in harmony with the Disciples of Christ, and he severed his connection with the United Brethren. He has remained in the same community preaching for Disciples. He recently gave a lecture at Oxford, Ind., on "Why I Became a Disciple."

A New Kind of Convention.

The third district convention to be held at Iola, Kans., soon, will combine several kinds of convention gatherings. In addition to the consideration of the district interests, there will be a school of methods and a ministerial institute. The meetings will continue from April 12 to 15. There will be a forenoon given to the subject of evangelism, and the topics discussed include "Home Force Evangelism," "Professional Evangelism," "Educational Evangelism," and "District Evangelism." President W. A. Brandenburg, of the State Normal at Pittsburgh, Kans., will speak on "Infidelity in High Places."

Church Observes Passion Week.

First church, Cherryvale, Kansas, observed Passion Week this year with special services each evening of the week. The pastor preached, and his topics for the week were, "Multitudes Seeking Jesus," "Thy King Cometh," "House of Prayer," "Weeping over Jerusalem," "The Conspiracy," "Agony in Gethsemane," "Jesus or Barabbas," "Watch of the Sepulchre," "Bringing Sweet Spices," and "Why Weepest Thou?"

Boys' Class Sells Waste Paper.

The Loyal Sons Class of South church, Toledo, O., has been anxious to make some money for the class, and has fallen upon the plan of collecting old paper and journals, and selling them at so much a pound. The class has a headquarters to which telephone orders may come from homes that are overburdened with waste paper.

Sunday School Offerings for American Missions

State	From October 1, 1913 to April 1, 1914. Offer.	No. Schools.	From October 1, 1914 to April 1, 1915 Offer.	No. Schools.	Gain.
Alabama	$ 67.43	12	$ 35.25	5	$ 32.18*
Arizona	53.25	1	34.67	2	18.58*
Arkansas	124.98	10	115.41	9	9.57*
California North	708.97	41	327.10	24	381.87*
California South	835.52	35	742.62	40	92.90*
Canada	98.60	12	99.47	12	.87
Colorado	279.37	23	487.36	32	207.99
Connecticut	60.00	1	52.60	1	7.40*
Dist. of Columbia	359.09	5	409.67	5	50.58
Florida	196.51	10	38.60	6	157.91*
Georgia	192.46	16	122.97	6	69.49*
Idaho North	42.35	7	46.90	11	4.45*
Idaho South	54.05	7	87.87	10	33.82
Illinois	3,055.80	208	2,244.36	226	811.44*
Indiana	2,960.50	156	2,568.65	167	391.85*
Iowa	687.89	60	406.65	45	281.24*
Kansas	1,876.95	163	1,108.74	147	768.21*
Kentucky	6,444.26	313	5,583.06	292	861.20*
Louisiana	48.43	3	14.49	2	33.94*
Maine	23.05	4	.....	....	23.05*
Maryland	150.77	13	132.60	7	18.17*
Massachusetts	24.43	3	34.91	3	10.48
Michigan	24.43	3	34.91	3	10.48
Michigan	169.88	38	271.12	15	101.24
Minnesota	165.78	20	90.40	12	75.38*
Mississippi	80.53	7	25.58	3	54.95*
Missouri	1,766.04	114	1,237.98	86	528.06*
Montana	42.13	5	48.09	6	5.96
Nebraska	399.11	47	502.41	49	103.30
Nevada	.....	....	7.66	1	7.66
New Jersey	104.11	1	150.00	1	45.89
New Mexico	165.92	9	30.92	6	135.00*
New York	258.29	17	227.50	15	30.79*
North Carolina	79.05	10	48.17	6	30.88*
North Dakota	5.00	1	10.00	2	5.00
Ohio	4,201.81	210	2,897.69	154	1,304.12*
Oklahoma	347.98	43	310.48	37	37.50*
Oregon	573.36	57	318.56	55	254.80*
Pennsylvania East	372.60	27	569.67	24	197.07
Pennsylvania West	835.37	49	778.78	44	56.59*
Rhode Island	.....	....	3.00	1	3.00
South Carolina	56.57	10	18.76	4	37.81*
South Dakata	31.28	7	16.31	5	14.87*
Tennessee	960.68	39	462.53	31	498.15*
Texas	803.48	71	655.87	61	147.61*
Utah	8.61	1	.....	....	8.67*
Vermont	17.43	2	20.00	1	2.57
Virginia	224.92	22	247.18	24	23.26
Washington East	372.67	27	451.62	38	78.95
Washington West	221.07	18	270.21	32	39.14
West Virginia	253.71	24	227.83	22	25.88*
Wisconsin	114.00	15	90.12	11	23.88*
Wyoming					
	$31,061.42	1,979	$24,735.19	1,797	$6,326.23*

* indicates loss.

This statement will bear careful study. It covers just one-half of the missionary year, from October 1, 1914 to March 31, 1915. It reports a total loss of over six thousand dollars. We can overcome that if the Bible-schools will respond. Note carefully your own state. Send a generous offering even if you have already sent a previous one.

ROBT. M. HOPKINS, Bible-school Secretary,
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Will Not Return to Australia.

W. H. Allen, who has been preaching at New Orleans while on a furlough from Melbourne, Australia, has decided to remain in New Orleans. He is leading the southern congregation in a building enterprise of great signifieance.

Disciple Congressman for Prohibition.

Hon. Dick T. Morgan, congressman from Oklahoma, made a speech in the house of representatives the past winter in which he openly championed the eause of national prohibition. He said: "If the liquor business be a souree of crime, immortality, disease, idleness and waste, then to contemplate the vast millions of money invested therein, the hundreds of thousands of men employed in the prosecution, and the hundreds of millions of dollars in wages and profits distributed thereby only emphasize and reinforce the appeal to the National Government for aid and assistance in annihilating the business. If the liquor business is not legitimate business and is deteriorating the physical, intellectual and moral character of our citizenship, this is an unanswerable argument why neither Federal, state, county nor municipal government should make the business the ehief source of their revenue."

AN OPPORTUNITY FOR CHICAGO SUNDAY-SCHOOL WORKERS.

Every leader in the Disciple Sunday-schools of Chicago and Cook county owes it to himself to attend some of the sessions of the Cook County Sunday School Association on Friday and Saturday of this week.

Six churches will be used for the conferences and banquets of the various departments of the Sunday-school organization, which will be addressed by forty-six speakers.

"The Local Sunday School," is the general theme to be discussed at the fourteen different sessions of the convention.

Some of the special subjects to be considered at the convention are: Personal evangelism among the high school students. The giving of credits in high schools for Bible study in Sunday schools. Plans for Bible study at home by invalids and others unable to attend the sessions of Sunday-schools. Reorganization of the department of physical eduеation to provide for inter-Sunday-school athletic contests on the "point system," which does not require the eontestants to compete at the same time or at one place. The adoption of a new constitution and by-laws of the association. The promotion of study among ehildren and adults of scientific temperance. Plans to enlist the co-operation of the 1,000 Sunday-schools in the movement fostered by the Dry Chicago Federation to oust the saloons from Chicago.

The principal sessions of the convention will be held in the Grace Methodist Episcopal church, La Salle and Locust streets. The conferences of the adult Bible class section will be held in the New England Congregational church, Dearborn street and Delaware place.

The Fourth Presbyterian church, Lincoln Park boulevard; the La Salle avenue Baptist church, 1219 North La Salle street; the Grace English Lutheran church, Belden avenue and Larrabee street, and the Moody Bible Institute are the other plaees at which sessions will be held.

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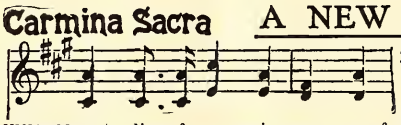

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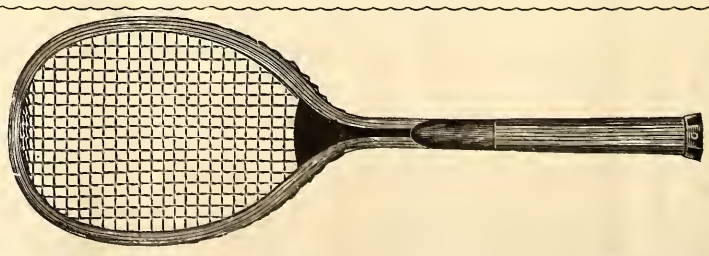

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Was organized in 1849. It "blazed the way thru the wilderness" to our present specialized organizations. Its work is basic. Upon foundations it lays is builded our world wide work. Upon its activities depend the prosperity and ability of "the home base." Its footprints are local churches and its continent-wide trek is observable in Boston, New York, Philadelphia, Buffalo, Pittsburgh, Chicago, Minneapolis, St. Paul, Winnipeg, Billings, Spokane, Calgary, Vancouver, Seattle, Portland, San Francisco, Salt Lake City, Los Angeles, Phoenix, El Paso, Houston, Galveston, Denver, Topeka, Wichita, Omaha, New Orleans, Birmingham, Jacksonville, Savannah, Atlanta, Washington, Baltimore, etc., etc., and hundreds of communities between.

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W. H. Allen

Myron C. Settle

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Employs evangelists.
Maintains ministers.
Supports state boards
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Revives rural churches.
Stimulates community service.
Gospels immigrants.
Organizes churches and Sunday-schools.
Trains Bible teachers.
Holds efficiency institutes.

J. C. Mason

J. H. Jones

The American Christian Missionary Society

The periphery of this page presents some of the State Superintendents of Missions whose great work it makes possible. Among its 330 Missionaries are numbered some of the Brotherhood's most successful pastors, a few of whose faces are herewith presented. Many evangelists also serve this Board as occasion requires. Under its directions, in both Sunday-school and Church departments, a notable corps of "Efficiency Experts" are everywhere raising the standards of service rendered. Our "Foreign Missions at Home" are making good, as witness the labors of Butchart in Ohio and Manley in West Pennsylvania, and others. Numerous decadent rural churches begin to revive under the treatment applied by its Commission on Country Church. The havoc wrought in war-worn Europe makes imperative the increase of our service through the Commission on Foreign Relations.

Basil S. Keuseff

E. C. Lunger

Assistance to Constitute State and City Boards

Intimate relations are in process of development with other home missionary agencies. Illustrative of this are the contract relations with the thirty-six state and city boards:

J. W. Baker

G. I. Hoover

"Foreign Missions at Home"

Some good beginnings have been made where our work prospers proportionately with equipment and agencies employed as follows:

Russians in New York, John Johnson, missionary.
Polyglot peoples in West Pennsylvania, Ray G. Manley, missionary.
Bohemians in Cleveland, F. E. Butchart, missionary.
Bulgarians in Chicago, Basil S. Keusseff, missionary.

M. B. Ryan

Alva W. Taylor

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THE CHRISTIAN CENTURY

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The Roman Catholic Scare
Editorial

Palestine and the War
By William E. Barton

Bringing Religion Outdoors
By Graham Taylor

What is Salvation?
By F. E. Boren

A Vision in a Place of Death
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The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday-schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impuse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

* * *

The Sunday-school literature (The Bethany System) published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and other communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

* * *

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' *movement*. It has no ambition at all to be regarded as an organ of the Disciples' *denomination*. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, The Christian Century, though published *by* the Disciples, is not published *for* the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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The Christian Century and the Disciples Publication Society belong to the Disciples of Christ, not to private individuals. With the steady enlargement of the volume of its business the Society will ultimately be on a self-supporting basis and its earnings will go to the cause of Christian education and missions. At present it depends for its existence upon gifts offered by friends who believe in the work it is doing and wish to see its ideals prevail among the Disciples and the larger Christian world.

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Reduction of Indebtedness

At the meeting of the Disciples Publication Society held in connection with the Atlanta Convention last October, a financial statement of the affairs of the Society was made. Over against the assets, this statement showed an indebtedness of $14,611.50 standing against the Society. Since that time, through the gifts of friends of the cause this indebtedness has been reduced as follows:

On Oct.	1	the	indebtedness	was $14,611.50
" Nov.	1	"	"	" 14,518.21
" Dec.	1	"	"	" 14,358.39
" Jan.	1	"	"	" 13,961.80
" Feb.	1	"	"	" 9,254.20
" Mar.	1	"	"	" 8,360.77
" Apr.	1	"	"	" 8,178.41

This indebtedness is in addition to a small issue of bonds floated two years ago. Since last October the holders of most of these bonds have generously agreed to donate them to the Society.

The gifts made to the Disciples Publication Society since October range from $5 to $1000 and over.

Increase in Patronage

In the quarter beginning Oct. 1, the volume of Sunday School business showed an increase over the corresponding quarter of the previous year of **33⅓%**

In the quarter beginning Jan. 1, the increase over the corresponding quarter of the previous year was **35%**

In the current quarter, beginning April I, the increase over the corresponding quarter of last year has already reached **38%**

The circulation of *The Christian Century* shows an increase during the past year of **20%**

The Conquest is but one year and three months old but it starts its second year with an increase in circulation of **45%**

These figures are not given to the public in any spirit of boasting. The Disciples Publication Society is a young institution and its business is admittedly modest in comparison with that of some other publishers. But the figures indicate substantial progress, and reflect the favor with which the publications of the Society are being received by the churches. It is evident that if those who believe in the ideals of *The Christian Century* and the Disciples Publication Society will sustain our work with their gifts it will not be long until the volume of patronage will make the Society self-supporting.

The officers and workers of the Disciples Publication Society gratefully acknowledge the gifts and patronage indicated by the above exhibit, and hope more than ever to make the Society serve the cause of Christ as an instrument of constructive progress and loyalty.

THE CHRISTIAN CENTURY
CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Roman Catholic Scare

SHOULD PROTESTANTS BE ALARMED AT ROMAN CATHOLICISM?

A certain amount of the "Roman Catholic scare," with which jaded Protestant nerves are from time to time electrified, was injected into the recent mayoralty election in Chicago.

There can be no doubt that this was one of the issues raised by the Republican candidate, Mr. Thompson, which carried him into the mayor's office. Many a citizen quietly cast a Protestant ballot while voting the Republican ticket.

As in all the great American cities, Roman Catholicism is very strong in Chicago. And it is alert to all of its interests—religious, educational and political.

Since the division of the Republican party, the success of the Democratic party in Chicago and in Illinois, with which Roman Catholicism is allied, has given the German-Irish-Catholic office-holders an obtrusive predominance in public affairs; no one can do business in any office in the City Hall without hearing the accent of the Emerald Isle, and that accent usually betokens a Catholic church member.

But it is nothing to the discredit of a Catholic and an Irishman if he is an office-holder; and nothing to the credit of a Protestant or an American if he is out of office.

This situation in Chicago merely raises the question as to the trend of Roman Catholicism in our social and political life.

✣ ✣

I once knew of a city of one hundred thousand inhabitants the municipal administration of which included a mayor, a treasurer, a superintendent of public schools and a chief of the fire department—all of whom were members of the single Church of the Disciples of that place. And yet there was no alarm raised over a Disciple menace.

Why this perennial alarm over "a Roman Catholic menace?" Is it merely the misfortune of being numerous and successful? Or is it a racial rather than a religious phenomenon that so many Catholics are in public office in our great cities?

Is it the Irishman who is politically ambitious, clever and successful, and a mere coincidence that it is a Catholic who happens to hold office at the same time?

Much capital is made out of the fears and prejudices of many Protestants by fanatical Protestant editors and lecturers.

The cruelties of medieval Catholic inquisitors are told in all of their realism just as if Protestants had not been guilty of the banishment and hanging of Puritans and Quakers and Anabaptists. All these cruelties are credited to the religion of Rome and none to the passions of human nature; and they are transferred to the program of Roman Catholicism in the twentieth century, as if there had been no change in human nature or in civilization since the thirteenth or the sixteenth century.

It is entirely forgotten or else deliberately overlooked by Protestant agitators that Protestantism has been as intolerant as Romanism. Perhaps not to the same extent; but in principle and in kind the persecutions meted out to heretics and dissenters by Protestants was the same as the persecutions by Catholics.

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All other things being equal, if the historic fact that Catholic powers persecuted in the thirteenth century proves that they would persecute today, then the historic fact that Protestant powers persecuted in the sixteenth century proves that they would persecute today.

It is to be admitted, however, that there is a difference in social tendency between Catholicism and Protestantism, which is likely to work out differently in relation to social and political affairs. And this social tendency lies in its religious and social separateness.

The ideal of the Catholic hierarchy is to enforce a complete non-communion between its members and the members of all other churches. Protestant ministers are never admitted into the pulpits of Catholic priests or into the assemblies of the Catholic clergy. Protestant ministers do admit Catholic priests into their pulpits and assemblies, but it is not often that one can be found who will enter. And if one ever does go into a Protestant pulpit it is a personal act, and never with the official approval of the church.

✣ ✣

There is as complete a non-communion between Protestantism and Catholicism as between Protestantism and Mohammedanism. They stand over against each other as religious antitheses.

This religious separateness of Catholicism is extended to a social separateness. Consent of the church is never secured for a Catholic to marry a Protestant, unless it be under the official ceremonial of the church and with a vow to bringing up the children of such union in the Catholic faith.

Catholicism provides its own schools for its own children to secure their training in the Catholic faith, and to prevent too great freedom of social relationship between them and other children.

If it were possible Catholicism would establish a complete segregation of her own people from all other classes.

Such a policy can not help but result in giving the Catholic population a certain compactness of form which is bound to express itself in social and political movements.

A Catholic learns to stand by a Catholic regardless of circumstances. And when it comes to an election a Catholic is likely to get the solid vote of Catholics. This is not always so, but it is the tendency.

Catholicism is not alone, however, in this loyalty to her own; it is to be found in a greater or lesser degree among many of the Protestant denominations.

✣ ✣

The hopeful feature of it all is that this segregation is contrary to all social instincts of human nature and to the trend of modern democracy.

The significant thing is not how far Catholicism has succeeded in achieving her aims, but how far she has failed. The children of Catholic and Protestant homes do play and learn together, and the plan to isolate the one class from the other has steadily failed.

It may be possible to control the relationships, the reading, and in a measure, the thinking of the Catholic priesthood; but it is not possible to do so with the Catholic people in America.

They are too few, except in rare instances of solid Catholic communities in the country or the city, to constitute a complete social environment for their people; and the disintegrating influences of free speech and a free press make it impossible to isolate the Catholic population and consolidate it into a balance of power in social or political affairs.

The surest way to consolidate the Catholic people and to create a solid Catholic vote, is the plan of the Protestant agitator who goes about the country telling fabulous tales of Catholic immorality or tyranny drawn from other times or other lands; or sends out these same groundless alarms in the blurred type of cheap incendiary newspapers.

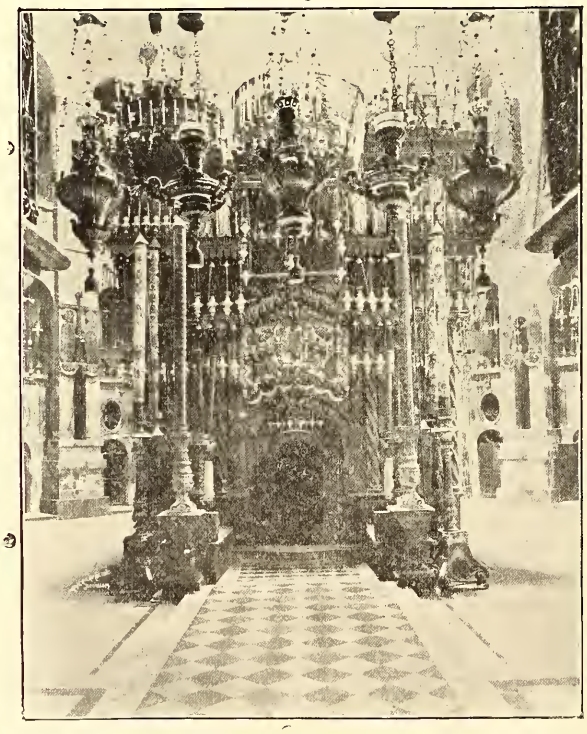
Persecution and misrepresentation have seldom failed to promote the cause persecuted. E. G.

"Pray for the Peace of Jerusalem"

Will the Holy Sepulcher Return Into the Possession of Christendom?

BY WILLIAM E. BARTON.

IT HAS come to be an axiom in political science that the evils anticipated as the result of changes in legislation are seldom those which actually take place, but that each new condition in legislation brings new and unexpected embarrassments. The same is true in still larger measure with respect to war. When the United States went to war with Spain we all knew that we might be tempted to annex Cuba, but no one anticipated what actually happened. Cuba is free, but we have the Philippines and the Panama Canal and a vast number of international complications of which we did not dream when the Maine went down in Havana harbor.



The "Holy Sepulcher" in Jerusalem

Rapid Transit in Palestine

The most superficial student of the war now waging in Europe was wise enough to predict that a new map of that continent would need to be made when the war should end. As a matter of fact, the changes in the map of Europe, particularly in its western portion, are not likely to be so great as in other parts of the world, which no one thought of when the war broke out. Africa is likely to see more changes of territorial control than Europe, and there are likely to be some highly important changes in Asia. Among the rest, there is no strip of territory on the globe of equal size whose fate holds and deserves more of human interest in the present hour than Palestine.

THE PRAYER OF CHRISTENDOM.

"Pray for the peace of Jerusalem!" exhorted the psalmist in the old days, and added, "They shall prosper that love thee." If scholars are right concerning the author of this psalm, he was probably a devout Jew in Babylon at the time when others of his nation were returning to rebuild Jerusalem. He himself could not go, but he said, "For my brethren and companions' sakes I will say, Peace be within thy walls, and prosperity within thy palaces." The whole of Christendom may well echo that prayer. Protestant and Catholic, Christian and Jew have a united interest in the welfare of the little country at the eastern end of the Mediterranean. Their interests are identical; they have the same thing to hope for, and it is something which is likely to occur. This war probably will not end with the Holy Land in possession of the Turks.

I well remember the first time I saw the hills of Palestine, and I recall it because I seemed to see an omen then of what is now coming to pass. It was half past four on a March morning when I came on deck. The machinery of the ship was still and I knew we had come to anchor. Our vessel lay in the harbor of Haifa, the famous Bay of Acre. The moon hung like a cycle over the summit of Mount Carmel; a bright morning star was close to the moon, and the two were the veritable symbol of Turkey, painted in the sky. It was the old moon, not the new. Long since it had ceased to wax and night by night it had been waning. I paced the deck as the dawn came in. The light which was just beginning to pale over the eastern hills grew rapidly to the dawn. In a little more than an hour the sun was up, and the moon, already dying of its own old age, mounted higher, but shone with an ever paling light and disappeared, to shine no more till it came new again in another part of the sky.

TURKEY IS LOSING POWER.

This is just what is happening in the Holy Land. The power of Turkey had already waned and was still waning, but this war is practically certain to bring a new day to the land of the prophets and of the Bible.

Yet who would imagine that the throwing of a bomb by a Serbian boy last June would result in freeing the Holy Sepulcher from the rule of the Turks? Precisely what the Crusades undertook and failed in, is likely to be accomplished by the present war. Whatever happens, Turkey stands to lose. She has lost Egypt; she is practically certain to lose her possessions in Europe, and it is alleged to be an open secret that the Allies will not consent to a termination of the war on terms that leave the Holy Land to be ground under the heel of the Turk. Germany and Austria would have nothing to gain by thwarting this proposal, and Turkey is not likely to be in any position to maintain her right of possession, either as a military or a moral necessity.

Thus far the war has gone cruelly hard with Palestine. Her young men have been drafted into the Turkish army; they are dying now at the front. The burden of taxation, always heavy, has become intolerable. The poverty of the people, always dire, has been felt as in no recent year. Added to all these calamities has been an almost complete cessation of the tourist business on which Palestine depends for its ready money and for the marketing of its merchandise. There has been no invasion of Palestine and at present there is no prospect of an invasion, but no land where there has been no actual fighting has suffered so much as Palestine. No city, except those actually exposed to gun-fire and bombs, has seen a sadder population than Jerusalem.

COULD PALESTINE BE SELF-SUPPORTING?

Heavy as the hand of the Turk has been on Palestine, the centuries have not gone by without some real improvement in conditions of life there. Portions of the land are very fertile. Galilee is a garden; its hillsides in this present spring are all

aglow with flowers; its narrow valleys are waving with small fields of grain. The plain of Esdraelon has rich soil in which a horse sinks half way to his knees in the spring under the weight of his rider. The plain of Sharon is fertile. The Jordan valley is a veritable hot-house, unhealthy to live in, but luxuriant in its vegetation. The land probably never has supported a dense population, but it can be improved and has been improved. The Zionist movement has carried back many thousands of Jews, some of whom are dependent on outside contributions, but not a few of them are self-supporting. Workers in olive wood find ready sale for their manufactures, and mother of pearl brought from the Arabian Gulf to Bethlehem is there wrought into attractive forms and sold to pilgrims. Sheep and poultry thrive in Palestine and there is ordinarily a quite sufficient market for them. Olive oil and soap are produced in the coast towns, while figs grow abundantly in the interior, and oranges and lemons and other semi-tropical fruits grow in the regions about Jaffa and in the land of the Philistines.

PILGRIMAGES IN EARLY DAYS.

There is no good reason why Palestine should not be as self-supporting and as self-respecting as Switzerland. It is a little mountain country of no great military or naval importance, but of rare scenic and sentimental value, and one in which all Christian nations, to say nothing of the Jews scattered among them, have a common interest.

In the year 1076 the Seljouk Turks took possession of Jerusalem. At first they had little idea that they would be able to hold it and they determined to make hay while the sun shone. Their oppression of the native population yielded them a considerable but insufficient revenue; as for the rest, they made their exactions on Christian pilgrims coming from Europe to pray at the Holy Sepulchre, to kneel in the cave at Bethlehem, and to bathe their heads in the sacred waters of the River Jordan.

Such pilgrimages had been in vogue from a very early day. St. Helena, the mother of Constantine, visited the Holy Land early in the fourth century. She it was who built the Church of the Nativity in Bethlehem; she it was who identified what she believed to be the veritable tomb of Christ and the place of His crucifixion, now crowned by the Church of the Holy Sepulchre. To visit these sacred scenes, to tread in the veritable footprints of the Savior of men, was regarded as a most praiseworthy and desirable act, and the monarchs of the Roman Empire, as well as the heads of the Church, encouraged these pilgrimages.

About the year 1064, during the reign of Constantine X, a caravan of 7,000 pilgrims passed through Constantinople and Asia Minor, and when in the neighborhood of Jerusalem were attacked by the Bedouin. They lost 3,000 of their number and were unable to visit either the Jordan or the Dead Sea. When a dozen years later the Seljouks came into actual possession of the Holy City itself a cry of horror rose throughout Christendom. Peter the Hermit went from country to country preaching that God willed the deliverance of the Holy Land from the cruel and licentious Turks.

There was little need to exaggerate the conditions which pilgrims encountered on their way to Jerusalem. They insulted the poor and plundered the rich; they made merchandise of the most sacred shrines on earth; they submitted the wives and daughters of Christians to defilement; they desecrated the altars of God and trod under foot the relics of the saints. It was not difficult to rouse Europe to what it believed was righteous zeal for the deliverance of the Holy Land from the infidels.

THE CRUSADES.

The first crusade began in 1096 and moved on with tremendous zeal. In June, 1099, they came in sight of the walls of the Holy City and in about a month captured it and took possession in a sack which spared neither age nor sex. For a little time Jerusalem was in the hands of the Christians. Thus far it is an inspiring story, but it has a pathetic sequel. The armies were dissolute and the conquerors displayed every possible kind of incompetence and unworthiness. The first crusade was followed by another, and this by another, and these by others and others. The high impulse under which they had begun deteriorated and was dragged through much of mire. The cross, which the Crusaders believed to be the veritable one on which their Lord had been crucified, was carried into battle. Under the brow of the Horns of Hattin, where Jesus preached the Sermon on the Mount, this sacred relic was lost and never recovered. Like the Ark of God, which the two sons of Eli took unto battle and lost to the Philistines, the Crusaders, wearing the sign of the cross, lost to their enemies the cross itself.

It is now nearly 840 years since the Turks captured the Holy City. The Crusades have continued to thrill the Christian imagination with pride and to humiliate it with shame. The Holy City still is in the hands of the Turks. A guard of Turkish infantry, armed with guns, which they sometimes use, encamps in the front corridor of the Church of the Holy Sepulchre. When I have visited it in time of a crowd I have hired the sergeant for a franc to elbow a way for me through the masses of Christian pilgrims and have walked from Calvary to the Holy Sepulchre under his ungodly escort. It is the same at the Church of the Nativity. Its door is built low, and one must stoop to enter in order that it may never be accessible to the invasion of cavalry. But a squad of infantry camps in the door and every Christian pilgrim passing in walks by the guns of Moslem soldiers keeping guard in the most sacred shrines of Christendom.

THE TURK HAS NO RIGHT IN PALESTINE.

It is enough to fire the indignation of Christians now as it was in the days of Peter the Hermit. Happily, there are not now the outrageous exactions and abuses of early centuries. The modern Turk has had more than one good reason for treating pilgrims with an approach to decency. But the Turk has no right there,

(Continued on page 22.)

A Vision in a Place of Death

BY WILLIAM REMFRY HUNT.

Chinese Evangelist Shi and I had been out in the cold and unevangelized regions of Chuchow for many days.

Cities and villages had been reached with the message of life.

Chats in the inns at night, or under the solemn stars at farmhouses, gave us the charm of personal touch with some Nicodemuses and other seekers after light.

Some hostile cities had turned us out and stoned us.

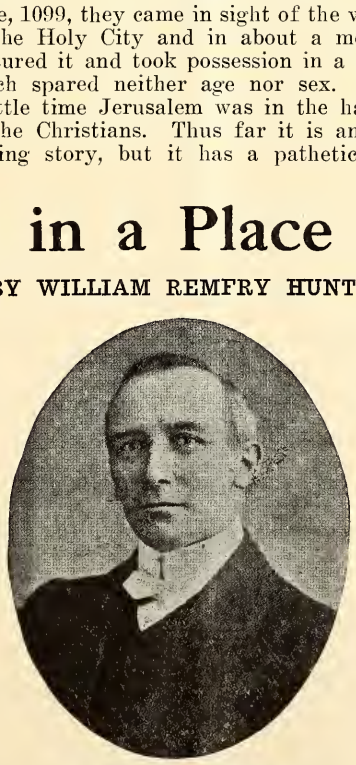
These were the moments when the heart turned in thought homeward to wife and children at the fireside and to the little bits of comfort and cheer; but we were on active service.

We reached the grim city of Fengiang-fu, and the gruesome scene of six bleeding heads strung up on the city walls at the gates told the common story of decapitated robbers.

There was, too, a great idol procession, and the whole city was in turmoil.

A city magistrate came at night to our inn, under armed guard, and urged us for safety to leave at daylight for the temples in the hills.

The angry and vicious populace had



Mr. W. Remfry Hunt

threatened to kill us.

At dawn we left for the hills, and looked down on their thousand flags and banners and heard the din and confusion of their clanging drums and weird incantations.

It was an inexpressible feeling.

We were isolated, among strangers, wearied, sick with the tainted food, eyes sore with dust and lacking sleep (for in the inn the Chinese soldiers had been sent to keep guard and beat drums all night).

The people had been told by the officials that the soldiers were to keep us from hurting the people by poisoning the wells, and (wonderful diplomacy!) we were told by the court that this wily guard was to protect us from the mob.

That mountain height became our place of vision! We heard the voice divine, "Lo, I am with you always."

There was never a more welcome message.

It was a fellowship with Christ.

Kneeling upon that heathen soil we prayed.

We faced the solemn thought that in all that great emporium not one single soul knew God, or anything of the redeeming message of His love!

It was THERE—wounded by stones from the angry mob—that we entered anew into the meaning of the fellowship of His sufferings, and kneeling—claimed by the faith that turns the unseen into the seen the opening of that city to the feet of those that bring good tidings.

"Bringing Religion Outdoors"

A Basis for Social Evangelism with Rural Applications.

BY GRAHAM TAYLOR.

THE church of any faith is primarily inspirer, interpreter and mediator. As such, it stands in between four pairs of things vital to every individual and every community.

1. First of all, standing between what ought to be and what is, between the ideal and the actual, the church interprets each to every one of us. It inspires us with discontent for what we are and have, and with aspiration to desire and attain the higher and better thing revealed.

This it does by giving us a vision of the worthiest things and by getting us to look up to them and reach out after them in worship. For worship is worthship. It is the aspiration of the human for the divine. But to inspire us with it, the church must interpret human life and conditions as they actually are. It must begin by having and giving an intelligent and sympathetic understanding of what now is. There is little use of telling any of us what we ought to be, without first giving us to understand that the church and the preacher know how it is with us now and here.

It is because people fail to feel that the church has to do with what now most concerns them, with where they now are, with how they are to do in this world, that religion seems irrelevant to them, seems to be something out of their reach or foreign to them, seems to be something they can get along without, at least in their present emergencies and daily tasks.

RELIGION IN THE STREETS.

A coal-cart teamster once drew his team up to the curbstone in order to hail me as I passed, with this question: "Are you the man who spoke about religion on the streets yesterday?" When I admitted that I had done so, he remarked, "Well, it is a good thing to bring religion outdoors." It surprised him to find it there. Out in the real world, where he lived, on the streets in which he earned his living, religion had not seemed to belong, but it seemed more real to him for being there. To make religion real then, the church must root it on the common earth, however heaven-high it holds aloft the divine ideal. In surveys of actual conditions, village improvement and town planning the church should take its own part. Only when we mortals get the idea that religion belongs out in the open, under the stars, on the green earth, will it be the real, living, tangible thing to us, like everything else that lives and grows, above, about, within us.

2. The Church also stands between life and livelihood. It has ever placed the sanctity of religion upon each individual life. It has hedged about every life, of man, woman and child with a sacredness which God Almighty protects and man disregards at his peril. Even the unborn babe has rights which the mother is bound to respect, since religion made infanticide a crime.

But too much and too long the Church has left livelihood alone, until many ways by which we earn our living make it difficult and sometimes impossible to live the religious life. Ways of livelihood must therefore be made at least compatible with and not destructive of the "Way of Life," if the Church is to get and keep people in it. Therefore commerce and trade, conditions of labor, safeguarding women's work and children's right to play and learn, and the relations between employers and employes must be invested with a religious ideal. People must be convicted of their economic sins, must be brought to industrial repentance, must be converted and become Christian in their business and workaday lives if religion is to be a real part of every one's life.

CHRISTIANITY AND MAKING A LIVING.

If Christianity does not or cannot interpret itself in the terms of economic values and in the terms of industrial relationships, then it is not and cannot be the religion for an industrial age. But it is so interpreting itself as never before. It has created the prevailing discontent with lower conditions. It has inspired the demand for higher standards of living. And it will not cease until our way of making a living is not only consistent with, but tributary to the Way of Life.

This means that it is the religious duty of the Church to take and impart an interest in making farming more profitable, the country school more effective, the roads better, the farmhouses healthier and more convenient, the family life on the farm and in the rural town happier and cheerier, the private and public recreation and amusements more attractive and wholesome. Thus only will the countryside hold its young people and retain its population. Thus only will farming and the business of the country town be kept prosperous. Thus only will the Church itself prosper.

3. Again the Church stands between the one and the many, to make the interest of each one the concern of all, and the common interests the concern of each. This needs to be done especially in the country. Farm life isolates. It is easier to detach one's self and live to one's self in the country than in the city. But the detached individual, the detached family, the detached community, the detached nationality, are always in danger. They are in danger not only of being selfish, but of losing interest in themselves and their own progress. As we mingle with one another we gain self-respect, ambition, public spirit, and become more normal. One person is no person. Life is made up of its relationships. Every one of us is for the most part what others have made us. The community makes the citizen, and just as surely shapes the child.

So also the citizen helps make the community what it is. One class helps another and yet is helped by it. Trade makes the town, yet the town makes the trade. Those who think only of building up their trade and let the community—its school and church, its health and recreation—run down, are taking care of their own interest with one hand, while they are pulling the ground out from under them with the other hand.

"NO MAN LIVETH UNTO HIMSELF."

The old Bible is right therefore in proclaiming, "No man liveth unto himself." It follows therefore that it is neither enterprising or public-spirited, either to our own interests nor to those of our town or neighborhood to say, "I am in business for myself." "I can do what I please with my own."

Religion strikes the balance between one's duty to himself and to others, each one's self-interest and interest in others. It identifies them. So the church, especially in the country, should inspire the community spirit, should interpret the ways in which each of its members, and all of them together, can promote the prosperity and pleasure, the peace and progress of the community. If the community is to be for the church, the church must be for the community.

This lays upon the churches the duty of thinking more of their communities than of themselves. The church should think less of building itself up out of the community than of building the community up out of itself.

This means that where there are too many churches in any one community, some of them should sacrifice themselves by joining with others to make fewer and stronger churches. This they should do not only for the sake of the community, but quite as much for the sake of the common cause which they profess to serve. Why should there not be community church buildings and community church memberships, constituting only so many church centers as can be strong and can serve the community best? If they cannot unite to worship together, or to confess one common creed, or form a single organization, why cannot all the churches of a community federate to do together the things which the people need, and which the churches working apart can neither furnish nor secure? Thus only in many a town and neighborhood can good schools be sustained, clean and attractive amusements be provided, a happy advancing social life be promoted—all of which are as tributary to religion as religion should be tributary to them.

4. Last of all, the Church stands between personal religion and local government, between piety and politics, to mediate between them; not so much to keep the peace, because there ought often to be war, but to make piety express itself in politics, to bring personal religion to the protection and promotion of the local government. The divorce between them is fatal to each. The Church can no more succeed if the local government fails than it can succeed if the Church fails. They stand and rise, or fall together.

TEAM WORK FOR COUNTRY CHURCHES.

Neither country churches nor country communities succeed unless they help each other to the success which only teamwork can bring. Politics is as sacred as religion, because it should be a part of religion itself. But we have been talking of "dirty politics," as though taking part in government was itself defiling. It is because we have only taken part in party politics, instead of government itself, that all our local governments have so long been inefficient, if not corrupt. It is because we have thus let dirty men rule and ruin our politics. It is because clean men do not fulfil their citizenship.

There needs to be a religious revival of civic patriotism. The churches can stir it up, or pray it down, without being partisan. They have a right to be thus patriotic. Their ministers have the right and duty to be statesmanlike.

Of course, it will cost a cross for the churches to be and do all this. There will be some temporary loss, but greater permanent gain. But if they take not up their cross, their cross of civic, social, in-

dustrial self-denial—they can neither follow nor be worthy of their Master. If they are not willing thus to lose their life, they cannot find it. Until they bear their cross they will not wear their crown.

Liberty H. Bailey, as quoted in The Survey magazine from Rural Manhood, thus sums it all up:

In some great day
The Country Church
Will find its voice
And it will say:
"I stand in the fields
Where the wide earth yields
Her bounties of fruit and grain;
Where the furrows turn
Till the plowshares burn
As they come round and round again;
Where the workers pray
With their tools all day
In sunshine and shadow and rain.

"And I bid them tell
Of the crops they sell
And speak of the work they have done;
I speed every man
In his hope and plan
And follow his day with the sun;
And grasses and trees,
The birds and the bees
I know and feel ev'ry one.

"And out of it all
As the seasons fall
I build my great temple alway;
I point to the skies
But my footstone lies
In the commonplace work of the day;
For I preach the worth
Of the native earth—
To love and to work is to pray."

What is Salvation?

BY FRANK E. BOREN.

SAVED from what? A very old-fashioned type of traditional theology divided the unseen universe into two great sections. One was "up" beyond the stars somewhere. The other was sometimes euphemistically called the "lower regions." One was a place of endless delight. The other was a place of everlasting torment. To be saved was to escape the latter, and to go to the former at death.

Said a woman to me concerning her twelve year old daughter who was considering church membership, "I am afraid she is too young. I have no fears for her safety. If she should die now I am sure she would go to heaven even if she has not been baptized." I quite agreed with her concerning the safety of her daughter, still I could think of many valid reasons, apart from this, for the young girl, with awakening religious life, to enter into the fellowship of the church.

It is far from my thought to belittle the spirtual realities associated in thought with the words "heaven" and "hell," but still I do not believe that salvation is a matter of locality. The editor of a religious paper, commenting upon the repudiation, by a certain preacher, of the traditional idea of hell, said, "If there is no hell, what is there to be saved from?" Well, we might be saved from our animalism, from our selfishness, from our materialism, from our sordidness and pessimism, from greed and dishonesty, from low ideals, from despair, from ignorance, from various kinds of meanness too numerous to mention. And he who is in the toils of these things may well cling to his doctrine of hell, though perchance not the old-fashioned kind.

SAVED TO WHAT?

But it is not so much the purpose of Jesus to save us from something, as to save us TO and FOR something. Salvation is a positive thing. Jesus did not say to the woman, "Thou art saved from thy disease," but, "Thy faith hath made thee whole."

It is important to save the fruit from destructive insects, from storm, drouth, and the many things which menace its life; but the fruit is truly saved only when it develops into what God intended it to be. It is only the perfect apple that is completely saved. If a field produces fourteen bushels of corn to the acre, when the potential yield is two hundred and fourteen bushels, two hundred bushels have been lost. Compare the man you are with the man you might have been, and you have the measure of your loss. Compare the man you are with the man you are capable of becoming and you will have some conception of what it means to be saved.

Salvation is self-realization. We are saved when we escape the lower possibilities of our natures and achieve the higher possibilities. We are potentially saved when we set our faces toward the goal and ally ourselves with the forces which make for betterment. We are saved in reality when we have achieved the kind of manhood or womanhood to which God has called us.

"I AM WHAT I AM."

The Greek word of the New Testament is very expressive. It means "to be made whole." To the woman whom he had healed Jesus said, "Thy faith hath made thee whole." To the woman rescued from shame to purity and love he said, "Thy faith hath saved thee." The Greek word is the same in both cases. How expressive that word "wholesome." To use it of any one is to say the finest thing you can say about him. To live a wholesome life is the highest achievement. Wholesome thoughts, wholesome feelings, wholesome ideals, wholesome living—these express our best conceptions. It is to this wholesomeness of life that Jesus desires to save us.

With this view of salvation we came face to face with reality. There is no dodging the issue when a man looks at himself as he really is and finds in what he sees the answer to his question, Am I saved? The imagination has pictured St. Peter, with his keys dangling at his side, standing guard at the gates of the heavenly city. As legalists we hope when we approach the gates to be admitted because we have complied with certain "terms." As mystics, we hope to find a welcome because of certain emotional experiences which we have taken as signs of God's acceptance. As dogmatists, we hope to gain an entrance because of our sound theology.

But how much better to turn from fancy to fact, from unreality to reality. We may be tricked by our emotions. We may be mistaken in our theology. We may err in our religious ceremonies, but the fact remains, I am what I am. You are what you are. This alone concerns us. Is your life a wholesome life, or is it dominated by wholesome ideals? Then you are on the way toward salvation. You are mean, selfish, narrow, stingy, impure, hard hearted. It is useless to talk to me about your correct beliefs, about the scripturalness of your baptism, about the wonders of your emotional experiences. I must take you for what you are. God must take you for what you are. And, most pertinent of all, you, who cannot escape your own company, must take yourself for what you are. You must become something different or delude yourself with an empty fiction. You are generous, unselfish, pure, kind, just, loving, morally alert. These are manifest facts. It is useless for any one to remind me that your theology is unsound, that you have not been baptized the right way, that you have experienced no emotional upheaval. I prefer to take you for what you are. God will take you for what you are. And you, who must be forever your own intimate companion, must take yourself for what you are.

Nothing else counts but character. Other things are important only as they contribute to character.

SAVED FOR SOMETHING.

A man is saved FOR something. He is a social being. He cannot expand to the fullest measure of his manhood except in social fellowship and service. Apart from his fellows his manhood shrinks. For the sake of our fellows, for the sake of the Kingdom of God, we should strive to achieve the highest grade of efficiency as parents, church members, citizens. In thus losing ourselves we find ourselves. Salvation involves all this, and in order to be saved we must have a vision as large as the kingdom of God and a faith in it which dominates the life. We must repent of our social as well as our private sins. Our baptism must be a dedication to humanity. Our reward—the progressive discovery of what it means to a man.

Earth and Infinity

There's part o' the sun in an apple;
  There's part o' the moon in a rose;
There's part of the flaming pleiades
  In every leaf that grows.
Out of the vast comes nearness;
  For the God whose love we sing
Lends a little of his heaven
  To every living thing.
—Augustus Wight Bomberger.

THE CHRISTIAN CENTURY

EDITORIAL

DR. AINSLIE'S VISIT.

ON TUESDAY evening of last week the Disciples' Club of the University of Chicago welcomed Rev. Peter Ainslie of Baltimore to its fellowship, and enjoyed the opportunity of hearing his message regarding Christian union and the commission on that subject, of which he is the head.

His genial personality and effective speech make him an engaging figure in any company of the Disciples. His admirable work in his own city, where his congregation has become the mother of churches, has conferred upon him the right of leadership in an important work.

When he told us of the progress made in the interest of Christian union among the churches, and of the prospect of an early convocation of the Conference on Faith and Order, it was easy to see that not a little of the credit for so timely an effort must be given to him and the small company of like-minded men in the different churches, whose hearts God has touched.

We are grateful for this visit, and the illuminating presentation of the theme. We are also grateful to Dr. Ainslie himself as a representative Disciple; for his fellowship with choice spirits of other names but of like faith; for the "Christian Union Quarterly," which he issues in the interest of the same great idea; and for the promise held out by every such effort that the day of closer fellowship among all the people of God is drawing nearer.

THE DISCIPLES' EDUCATIONAL PROGRAM.

IT IS gratifying to note the progress now being made among Disciples in unifying and systematizing their educational interests.

The recent meeting of the Disciples' Board of Education, at Indianapolis, was highly significant, both in the spirit of co-operation manifested by the several institutions, and in the matter and method of the discussions.

There is growing up among our best institutions of learning a disposition to modify their claims and professions in accordance with their actual educational status.

With reference to the granting of degrees, for example, there was manifest in this meeting the utmost concern to preserve high standards. A recommendation was adopted upholding the strictly graduate character of the Bachelor of Divinity degree, and urging that it be not conferred by any of our institutions except such as are really able to offer a well-rounded graduate curriculum of theological studies under such conditions as are recognized in real graduate institutions.

It was noted that even our best institutions for ministerial training have been accustomed to allow one year's undergraduate work toward the Bachelor of Divinity degree. This, however, was recognized as a concession to present exigencies, and not as a practice to be ideally upheld.

In view of the magnificent equipment found in the several great centers of religious learning in the United States the wisdom of any of our schools attempting to give a full theological curriculm is very doubtful.

At the best their degrees can never represent the values of graduate training in the atmosphere of such foundations as Union, Harvard, Yale and the University of Chicago.

If our schools would content themselves with giving a degree actually corresponding to the nature and scope of the training given, and urge the stronger students to go on to the greater seminaries, they would contribute more to the elevation of ministerial standards than under the present system.

It is evident that the tendency is in this direction. C.M.S

WHO BELIEVES IN CHRISTIAN UNION?

IT IS interesting to notice how much men's beliefs and doctrines are influenced by their general circumstances in life. This may be illustrated in reference to union.

Probably the vital spirit of union depends upon the total life experience more than upon a set of correct ideas or finished arguments. The Disciples have always had the phrases and the formulae of union but where is the spirit of union most genuine and powerful?

Probably it is strongest among the foreign missionaries. They are so close to the open sores of the world where Christianity needs all its energy and resources for healing ministry that they feel more keenly the weakening, blighting effects of division. Half their pleas for Christianity are hindered by the presence of these differing sects. Then the missionaries have the blessed opportunity to work together in a comradeship with men of various denominations which magnifies essentials and minimizes irrelevant things.

Education is another influence which broadens men's sympathies, broadens their understanding of human nature and instills tolerance. Colleges help to give men vision of the important realities. They do not lessen enthusiasm but they direct it to larger and more essential interests. Other things being equal, the better educated ministers among the Disciples are the most loyal to the early ideals of union and fellowship among all Christian people.

Another influence conducive to union is a cosmopolitan community life. This has been felt on the frontier and in the cities. Some of the most radical experiments in the interests of union have been made in New York and Cleveland and Chicago and Denver.

Rural communities afford the opportunity and experience the need for union but their populations are not usually cosmopolitan enough or possessed of the leadership sufficient to promote vigorous union sentiment. Where the need and the leadership have been present, however, rural churches have often developed fine examples of effective union.

A COMMONWEALTH IN MOURNING.

AN UNIQUE and singularly impressive gathering was the Community Memorial Meeting in honor of Professor Charles Richmond Henderson, held in the Chicago Auditorium Sunday afternoon, April 11.

Four or five thousand persons were present, and twenty-eight distinct groups of civic, religious, social, educational and industrial interests were represented in the committee on arrangements. Among these were the City, County and State governments; the United Charities of Chicago; the Chicago Federation of Churches; the Federation of Labor; the Jewish Churches of Chicago; the Catholic Churches of Chicago; and the American Prison Association.

Peter J. O'Callaghan, Superior of the Paulist Fathers, spoke upon the significance of the occasion, and upon behalf of Jew, Catholic and Protestant laid claim to the heritage of this great life. Many of his sentences were striking: "Professor Henderson sought out in the creeds of Christendom not definitions but things"; "How learned he was in the things most men cared not to know"; "He gave himself a ransom for the people"; "The things worth living and dying for are the things that alone can make us one." The eloquent priest closed by reading Jesus' great prayer for the unity of his Disciples.

Shailer Mathews, speaking upon "The Religious Motive in the Life of Dr. Henderson," said that he "combined the scientific spirit with a fundamentally religious motive, and out of his religious motive came the sacrificial quality of his life."

Miss Jane Addams emphasized Dr. Henderson's comprehensive knowledge of the problems he sought to solve, and his social courage which so often enabled him to take the side of the "under-dog" even at the price of being misunderstood.

Other speakers were President George E. Vincent of the University of Minnesota; Graham Taylor and Rabbi Emil G. Hirsch. Each of them from different angles paid the highest tributes to Professor Henderson's work and worth.

Governor Dunne presided.

That which chiefly interests The Christian Century in this notable occasion is the bearing of it upon the task which the Disciples of Christ have set for themselves.

Here is a man who has had no concern with theological or

ecclesiastical bases of religious unity. His whole life has been an earnest, sane and persistent effort to feed the hungry, clothe the naked and visit the sick and imprisoned.

Now come thronging together Jews, Catholics, Protestants, Ethical Culturists and Agnostics, forgetful of their differences, and uniting in the great affirmation that the life and character of Charles Richmond Henderson represented religion pure and undefiled.

Surely social service in the spirit of Christ is the great highway to the goal of unity. "Art thou he that cometh or look we for another?" "Go tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached unto them."

The Messiah's program had special reference to the "Dependent, Defective and Delinquent" classes. Professor Henderson's first notable book bore the above title, and his working social theory was that society must solve the problems of poverty, disease and crime before civilization can triumph, and the kingdom of God come. C. M. S.

CHICAGO'S ELECTION.

THE UNEXPECTED happened. There was a veritable landslide for Thompson and the entire Republican ticket. Mr. Thompson himself had a plurality of 141,000 votes over Sweitzer, his Democratic opponent.

Various explanations are given of this tremendous reversal of political advantage.

The larger percentage of the women's vote went to Thompson; just why, it is hard to say. Whether it was Mr. Thompson's personality, record, or platform that attracted them to his support no one can convincingly say.

Many think the result in no way attributable to Mr. Thompson's virtues, or issues, but rather to Mr. Sweitzer's misfortune in his family, business, and religious alignments. It was widely claimed and believed that if elected Sweitzer would be controlled by Roger Sullivan and the public utilities corporations. Mr. Sweitzer is related to Mr. Sullivan by marriage.

It was further claimed that Sweitzer's being a Catholic had made a special appeal for the support of that church on purely religious grounds. Many believe that the large vote against him was in the nature of a rebuke for the injection of the religious issue into his campaign.

Others think that the Harrison Democrats took the opportunity of evening up scores with the Sullivan faction, and systematically knifed the Democratic ticket.

Still others interpret the result as an indication of the returning power of the national Republican party. In this case it is practically certain that the wish is father to the thought.

The factors in the local situation are so pronounced as to render any appeal to the general political situation quite gratuitous. C. M. S.

A CLEAN CHICAGO.

A MOVEMENT is just forming in Chicago to secure an effective organization of the uplift forces of the city for cleaning up the city physically, politically and morally.

In particular, some of the objects are: to clean the air of smoke; clean the streets of dirt; clean pool-rooms and dance-halls of vice; clean the saloons of law-breaking and crime; clean the schools and police force of politics; clean the ordinances of jokers; clean the council of dishonesty and incompetency; clean the annual budgets of deficits; clean the public utilities of special privileges; clean the city and country administrations of slothfulness and favoritism.

The meetings which have been held have included representatives of the social settlements, men's clubs, women's clubs, churches, temperance societies, labor groups and schools.

Three methods of work are contemplated: to make investigations and report the facts, to create sentiment and intelligent interest in such matters among the good people of all classes, and to secure hundreds of thousands of members who endorse the foregoing plan.

The real task is to get the good forces of the city to co-operate on a common platform and prevent the dominance of single interests, however worthy.

In talking with individuals about the plan one is impressed with their absolute agreement that it should be done and with their equally uniform opinion that it is impractical. They say the politicians will ignore it as long as they can and then, if it continues, will absorb it. They say it is likely to be an ephemeral movement, begun under the excitement of the recent campaign for mayor and disappearing when that impulse has subsided. They say there is too much femininity and clericalism in it and too little practical sense and experience. But all say it OUGHT to succeed!

There is here a challenge to all good people and especially to all idealists who believe that what ought to be can be. Have the good people of Chicago capacity for the vision, the patience and the common sense which this fine dream of a clean city demands?

THE UNEMPLOYMENT PROBLEM.

THERE has just appeared an article in the American Journal of Sociology, written by Professor Charles R. Henderson after he was compelled to give up his work and seek rest in the south. The title of the article is, "How Chicago Met the Unemployment Problem in 1915."

The desperate situation confronted by Chicago last winter in which a very large number of men and women were without employment, led to the appointment by the mayor of a commission to conduct special studies and to report remedial measures. Dr. Henderson was made the head of that commission and did very much of the work undertaken by it.

One of the items in its labor was the preparation of a bill now pending before the state legislature, proposing a number of steps toward the relief of this unhappy situation and the prevention of its recurrence. This bill is appended to the article referred to.

Among its provisions is the improvement of the free state employment bureaus so that they may reach a modern standard of efficiency and become the starting point of the new system.

It is further provided that this work shall be under the merit system of appointment and promotion, to free it from partisan influences, to secure the best qualifications among its officers, and to protect the employes from spoilsmen.

The necessity of having sufficient means to carry out the plan was urged, and the placing of the management in the hands of such as were familiar with the interests both of capital and labor.

One impressive feature is the recognition by employers of labor, especially large corporations, of the duty of such adjustment of their contracts as shall obviate as far as possible the dangers of unemployment so keenly experienced during the past year. In the conferences held prior to the drafting of the bill this item was recognized as important and practicable.

It is the earnest hope of the friends of the bill that it may be passed not only upon its merits, but as a monument to Prof. Henderson's untiring service in behalf of a better social order.

THE GAME OF GOLF.

THE season for golf is opening. The carefully nurtured "greens" are brilliant in the common field of green. The eager players follow the flight of their little white balls with wonderful eagerness and devotion. Every morning they come back to the game with renewed hopes. At the end of the day they have calculated the causes of errors and are determined to lower the score tomorrow. It is like life itself. After all our foozles and misfortunes we keep coming back. Our friends are in much the same luck and we have company in our joys and sorrows all the way.

Let this be thy whole endeavor, this thy prayer, this thy desire —that thou mayest be stripped of all selfishness, and with entire simplicity follow Jesus only.—Thomas a Kempis.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Religious Revival in France.

The collapse of religion, so widely heralded by magazine writers, seems not to have happened in France. It is impossible to travel anywhere in France today, says a writer in the Atlantic Monthly, without being deeply impressed by the manifestations of religious fervor widespread among all classes of the people. The phenomenon is no less remarkable in Paris than in the provinces. Rene Bazin, of the Academic Francaise, writing on the subject in the Echo de Paris, states an indisputable fact when he says that the churches are daily attracting greater numbers of worshipers and communicants, that in many parts of the country the old custom of family prayers has been spontaneously revived, that public and private devotions are manifestly approved by public opinion, and that "the road to church has been resumed by many who may have ceased for a time to tread it, but had never forgotten the way." This religious movement is particularly marked in the army; "thousands upon thousands of soldiers, before starting for the front, have gone to confession and asked the blessing of the church."

World Conference Plans are Furthered.

The Protestant Episcopal church is promoting a plan for a World Conference on Faith and Order which shall include Protestants, Anglicans, Roman Catholics and Eastern Orthodox churches. No date has been set, but the consent of the various great organizations is being secured, and when this preliminary work is done a time will be arranged. Each denomination is encouraged to appoint its own commission to confer with the Protestant Episcopal commission. Organizations offering support to the movement recently are the Congregational Union of Australasia, the United Free Church of Scotland, the Churches of Christ in Great Britain, the Queensland Conference of the Methodist Church of Australasia, and the Church of England of the Province of South Africa. The Protestant Episcopal church is issuing a book of prayers for unity which is being distributed to those who may desire it.

Christian Science Before Legislature.

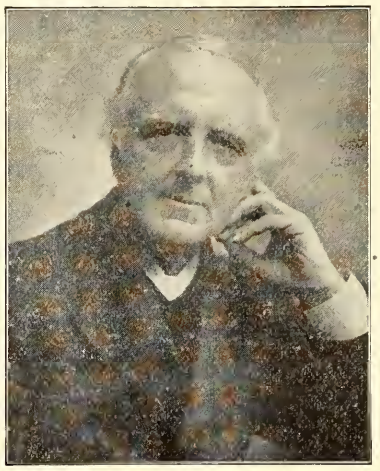
A bill was recently considered in the New York legislature allowing Christian Science practitioners the same standing before the law as the doctors of the established schools of practice. It was supported by a number who were not Christian Scientists on the ground of religious liberty. It was opposed by others on the ground that public health regulations are not to be left to individualistic action but are always a matter of social concern. The bill was decisively defeated recently and will not appear again in this legislature.

The Bible in the Public Schools.

A bill is pending in the legislature of Ohio which would make compulsory the reading of the Bible in every public school each day without comment other than grammatical, historical or geographical explanation. A written request from a parent might procure the right of a pupil to absent himself during such reading. The bill also provides for some courses of study in the Bible and for a system of credits for such study. The fate of the bill will be of great interest to all friends of religious education.

A Call to Dr. F. B. Meyer.

It has been noted in these columns that Rev. Len Broughton has left Christ church, London, and gone to Knoxville, Tenn. Now comes word that this church has called Dr. F. B. Meyer to the pastorate. Dr. Meyer is now far past the prime of life



Dr. F. B. Meyer, who at an advanced age has been called to one of London's leading churches

and the call was not quite unanimous. It is now twenty years since Dr. Meyer had a London pastorate and it will be a significant thing if he has the courage to undertake this difficult task in the seventies.

Books for the Minister.

The movements to reach the isolated minister with books to lift him out into the movements of the world's thought are growing more significant. The American Institute of Sacred Literature of the University of Chicago has made up some traveling libraries organized around the theme "Significant Tendencies in Recent Theological Thought," and these are sent out at a very low cost to those who are interested. The libraries were purchased by gifts from persons interested in this kind of work.

Preachers at University of Chicago.

The university preachers for the month of April at the University of Chicago are as follows: Dr. John Ellington White, of the Second Baptist church in Atlanta, Georgia; Rev. Harry E. Fosdick, of the First Baptist church in Montclair, New Jersey, and Bishop Charles P. Anderson, of Chicago.

More Chaplains for the Navy.

During the next three years the Secretary of the Navy will appoint twenty-eight or thirty new chaplains in the United States navy. Congress has provided for an increase from twenty-four to fifty-two naval chaplains, and Secretary Daniels is giving his personal attention to the selection of men for this important service. He hopes to appoint fifteen or more of the additional number before July, 1916. Ministers not exceeding thirty or thirty-two years of age of good character, education and health, with some experience in preaching and pastoral work, are invited to make application. To be chaplain of a battleship or cruiser and care for the spiritual needs of from 800 to 1,000 men is to have opportunity for a great service. Circulars giving information will be furnished. Denominational approval will be required as a prerequisite to appointment. Ministers of all denominations are eligible. The Associate Secretary of the Federal Council of the Churches of Christ in America, 1114 Woodward building, Washington, D. C., will be glad to receive and answer inquiries.

Deaconess Movement Significant.

One of the significant features of the work of the Methodist Episcopal church in America is the deaconess work. There are 1,067 of these consecrated women and six millions of dollars is invested in deaconess institutions, in the United States. The first woman to receive the Iron Cross of Germany for distinguished heroism is said to be a Methodist deaconess serving as a nurse on the battlefields of Poland.

Bible Pictures for Missionaries.

One of the activities of the World's Sunday-school Association is supplying addresses to which Bible picture cards may be sent on the foreign field. The waste material around many Sunday-schools is thus made available for the work in distant lands, and often a helpful relationship is established between a missionary and some local group of Christian workers in this country. The lists of missionary addresses are sent out from the offices of the association, at 216 Metropolitan Tower, New York.

Largest Presbyterian Seminary.

McCormick Theological Seminary, of Chicago, is now the largest Presbyterian seminary in America. The total number of students in this school last year, including fellows and post-graduates, was 191 and there are forty-six in this year's graduating class. The popularity of the school is in part due to its location in the heart of a great city where city problems are studied by the laboratory method, and in part to the mediating theological position of the school, the institution remaining in good standing with the denomination, and yet providing its students with modern conceptions of religion.

Memorial Service to Dr. Henderson.

In the memorial service to the late Charles R. Henderson, at the Auditorium Theater, Chicago, April 11, a Protestant, a Catholic and a Jew spoke from the same platform. Dr. Emil G. Hirsch, of Sinai Temple, declared that Dr. Henderson had the characteristic virtues ascribed to Moses in the Talmud. Rev. Peter J. O'Callaghan, a Roman Catholic, gave a tribute to the memory of Dr. Henderson. Dr. Shailer Mathews spoke more intimately of the religious life of the departed leader.

R. J. Campbell Writes Prayer-book.

Rev. R. J. Campbell, the celebrated "new theology" preacher of the City Temple, London, has undertaken to compile for the Congregational Union of England and Wales, a "Book of Prayers for Daily Readings," to be ready by Christmas. Mr. Campbell was much criticised for a time but is again "persona grata" with his denominational leaders.

Conferences on the Immigrant.

A series of conferences concerning work among immigrants on the Pacific Coast is being held in six cities of the Coast under the auspices of the Home Missions Council. The first conference was held at Los Angeles on February 18 and 19. Other cities in which conferences are to be held are: San Francisco, Fresno, Portland, Seattle and Spokane.

Will Hold World's Bible Congress.

The American Bible Society has acceded to the request of the Panama-Pacific Exposition to hold in San Francisco a World's Bible Congress. The date has been fixed for August 1-4. President Wilson has accepted the honorary presidency of the Congress. The actual president will be Mr. James Wood, president of the society. In extent of influence, and in diversity of testimony concerning the power, place and influence of the Bible from many great religious bodies of the world this Congress will be unlike any ever held. While the Turkish empire is at war, the Synod of the Eastern Orthodox Greek Church met at Constantinople. The Patriarch of Constantinople informed the Synod that he had been invited by the American Bible Society to take part in this Congress. The Synod cordially accepted and named to act with him the Bishop of Nicea, the leading member of the Synod; the Bishop of Sardes, who is the Director of the Greek National College and the Bishop of Seleuceia, the Director of the Theological Seminary at Halki. In hardly less warlike circumstances the Rev. Dr. Abraham Kuyper of Holland also accepts. He was once prime minister, and is now a senator and editor of a newspaper. He was also the founder and first president of the University of Amsterdam.

Bishop Hartzell Travels Through Africa.

The tour of Bishop Hartzell through Africa has been noted. Word has been received of his safety, and the favorable progress of his journey. Bishop Hartzell writes from Lourenco Marques, East Africa, under date of February 19: "Since reaching Cape Town, December 23, I have traveled a good deal over 4,000 miles by rail and along the coast by small steamers. The farthest point north was in Central Africa, in the Belgian Congo, where I organized a new mission. In spite of war conditions affecting railway and steamship travel as well as making complications in the administration of the work and also the worst rainy season South Africa has seen for twenty years, I have been preserved in health and strength and visited all the work south of the equator except Loanda, on the West Coast. We will sail from here next Wednesday by way of Cape Town, reaching Loanda March 8 and go into the interior 300 miles. Then to Madeira, London and America. Hope to reach New York in May."

Motto for Endeavor Convention.

The World's Christian Endeavor convention which will be held in Chicago July 7-12 will have as its motto, "Trusting in the Lord for Strength, I Will." This is an amplification of Chicago's motto, "I Will." The principal sessions of the convention will be held in the Coliseum, the capacity of which is fifteen thousand.

Dr. Jowett Will Visit Native Land.

Dr. J. H. Jowett, the celebrated Presbyterian preacher of New York, plans to visit England a few weeks each summer. It was feared in England that he might not make the trip this year but he is being booked for various engagements over there so it is apparent that he will go. Dr. Jowett will supply the pulpit for Rev. G. Campbell Morgan, and will also speak in the City Temple for Dr. R. J. Campbell.

Nonconformist Gets a Degree.

Cambridge university, in England, has always refused to give a degree to a theological student who was not a member of the Church of England. This rule has recently been abolished. The distinction of being the first nonconformist scholar to receive recognition by this university belongs to Rev. W. West Holdsworth, M. A., until recently of Sidney Sussex college. He has written abundantly in the field of New Testament criticism.

A Vacation Bible School.

What to do with the child in the long summer vacation is a problem of many households. One solution is the Vacation Bible School Movement. The program of the movement is: To promote the social welfare of children irrespective of race or creed by giving them competent leaders and teachers, suitable and happy occupations, systematic oversight in games, good songs, and, above all, to combine with this program training and practical Bible teaching, the supreme need of childhood. To promote the community use of the church buildings in cities and rural districts for child welfare based on broad, nonsectarian lines, especially where public schools are closed in summer. To employ in this field alert college men and women inspired by the spirit of social service and fitted to be efficient leaders of children in worship, work and play. The daily vacation Bible schools enrolled 64,535 children in 1914, as compared with 5,083 in 1907.

Administer American War Relief.

The money raised for the war victims in England by the Christian Herald is being administered by a committee in London of which Rev. A. C. Dixon, formerly of Chicago, is honorary secretary. Mr. Dixon is now pastor of Metropolitan Temple. One widow appeared for aid with two children and she was twenty-one years old. Her second child was born after its father's death. Such a case is given $2.40 a week. Many children are being put into the Wesleyan home, each child costing the fund a total of fifty dollars. Earl Gray, former Governor-General of Canada, is a member of the committee.

Sunday Newspapers in England.

England has never had a regular Sunday newspaper until the present war times. Fifteen years ago The Daily Mail and the Daily Telegraph started Sunday issues but a storm of protest broke out and the Sunday paper was discontinued. At the outbreak of the present war, the Times issued some Sunday papers, and there was no protest, but stockholders of the paper put pressure on the management and the Times discontinued this service. Now two London papers are using their machinery to put out the pictorial Sunday paper after the American fashion, but they have adroitly avoided using the name of the week-day paper on the Sunday issue. It is said that the Sunday issue is proving popular and eight million copies a week are being printed. Religious journals in Great Britain resist this innovation as tending to increase Sunday labor and to break down the religious sanctions of the Lord's Day.

The Welsh Church Act.

The postponement of the operation of an act to disestablish the Anglican church in Wales is being sharply criticised by the nonconformists of England. A letter of Mr. McKenna to the North Monmouthshire Liberal Association has failed to convince. Mr. McKenna says: "As a condition of the postponement we have a binding agreement that the ecclesiastical corporations shall be dissolved and national endowments transferred to the Welsh Commissioners. A mere repeal of the Act becomes valueless; nothing less than a new Act of establishment and endowment—an unthinkable proposal, in my judgment, in the present time—would be required before the religious liberty which Wales has at length conquered could be destroyed. The other side will have gained a temporary postponement, and we shall have gained a certainty, and it is no small advantage that these results should be obtained by agreement."

Veteran Ministers Organize.

The aged preachers of the Methodist Episcopal church now have a "G. A. R. of the ministry." They are organized into the Veterans of the Cross Fellowship. They have adopted a button which they wear, and there is a ritual for the burial of these men which is used when desired. The organization is simple in character and furnishes means for these old men to maintain their fellowship in declining years.

Did the Whale Swallow Jonah?

Perhaps all admit that the whale swallowed Jonah, but whether this story is legend, allegory, or history, is the disputed question. Bibliotheca Sacra for April contains a new explanation by Professor Macloskie and endorsed by the editor, showing that between the great mouth and the thorax of the whale is an air chamber large enough to hold a man and afford him the breath of life for a considerable time. It seems to be a new discovery, and it is suggested that the whale is accustomed to hide its young in this chamber, in time of stress and bad weather. At all events, it is claimed that "science" now sanctions the idea that Jonah had the physical experience which has been ascribed to him by conservative interpreters. Interest in the story of the great fish may have obscured the spiritual message of this great book of the Old Testament, but it has at least quickened the wit and sharpened the ingenuity of any number of apologists.

Lutherans Get Together.

The Lutherans of America are a mighty host, numbering 2,454,970. They are broken up, however, into twenty-one sects and separate organizations, partly on racial lines and partly on doctrinal, though all acknowledge the Augsburg Confession as a doctrinal standard. The Lutherans held a meeting at Toledo, O., April 14, at which most of these twenty-one sects were represented. At this assembly a definite effort was made in the direction of Lutheran unity, and this is said to have been, in many respects, the most important Lutheran gathering ever held in this country. A federation of the Lutherans would be an effective step in the direction of the unity of the church.

Dr. Jowett in Episcopal Pulpit.

Dr. J. H. Jowett preached in an Episcopal pulpit in New York on Good Friday. He came at the invitation of Bishop Courtney, and took part in the three hour service at St. James Episcopal church.

Here and There

Our Tendency to Revert to the Fathers.

With such a tendency no one will find fault, unless it is overworked, and their opinions made the test of truth for all time to come. If they teach us to be faithful to the demands of our generation as they were to theirs, they will have done a noble work. But if the fathers are anchors to our progress, if they are used to frighten us out of the paths in which the noblest souls of the age are walking, if they are exalted almost to the seat of the infallible and used as a background for the astute to minimize the virtues and to magnify the faults of their sons, then the example of the fathers is pernicious.

When we are constantly reminded of the evil on which we have fallen, and how faultless were the days of our fathers, it is in order to challenge the trend of such statements and to use interrogation points freely. We are willing to look upon all the ideals of those days as freely as those who would have us go back to them since they cannot be brought to us, but we are not unmindful of the faults and follies of those days. They were golden days, it is true, but days of bitterness, days of apostolic blows and knocks, days that are gone and, we hope, never to return.

They were the days when noble men berated each other over the question of the use of instruments of music in the worship, whether Sunday-school helps should be used or not, whether missionary organizations were Scriptural—days when men talked of offering strange fire on the altar, of tampering with the ark, of the sin of big "D" and the blessedness of little "d," and the days of divided churches, etc., etc.

Were they all smooth and velvety and shot through with sunlight, flowing joyously to their ending without a ripple? Were they the days when our fathers were gathered to their fathers with the pleasing delusion of the millennium dancing before their eyes?

Some one with a knowledge of the facts should write a book about those "golden days" that are numbered with the past and call it "Lest We Forget."

* * *

Disciples on the Doctrinal Side.

In the first place, we have a system of doctrine sufficiently clear to be comprehended by a child, yet not beyond the attention of the scholar. As in the case of most of the evangelical bodies, to us the Scriptures are a rule of faith and practice. We observe the ordinances as they were delivered to us. The government of the congregation is according to the democracy of the New Testament. Our reliance is upon the power of the gospel for salvation and sanctification. Liberty and loyalty are the controlling words in the life of our people. We are ready to follow all the light that breaks from God's Word. We believe in the fellowship of the Spirit, in the unity of all God's people; and we rejoice in the good work that is being done by all those who love our Lord Jesus in sincerity at home and abroad as an indication of the incoming of the kingdom. We count it a privilege to join hands with all Christian forces for the furtherance of every good work.

It is heartening that the plea for Christian union has developed in a century from a heresy into an axiom, that it is now the commonplace of almost every evangelical denomination, and that its final triumph awaits our best efforts to live it under our own roof. Above all else, we seek to exalt Christ Jesus as the King of Kings and the Lord of Lords, as the friend of the friendless, the consoler of the sorrowing, the succor of the tempted, the restrainer of the wayward, the bearer of the burdens of the overborne, the hope of the fearful, and the Savior of the lost.

In a word, we believe that Christ is mightier than the needs of the race, he can supply all that is lacking in us here, and give to every contrite soul the felicity with which heaven overflows.

* * *

A Need or Two to Think Over.

First, the problem of adjustment to the age in which we live. Second, the necessity of emphasizing our merits and allowing our faults and failures to slip into the background. Third, to live together in peace even where we know that agreements are not possible. Fourth, to allow Father Time, the arbiter of all disputes, to decide between truth and error, seeing that we can do no more than to set one by the side of the other. Fifth, to give methods a chance to establish their worth, or to give all the opportunity to see that they have no worth to be established. Sixth, to allow every man to be true to the light that is in him, knowing that no power today is equal to the task of compelling every man to walk in the steps of every other man. Seventh, to write where all may read: "One is your Master, even Christ, and all ye are brethren." With that text before us like a conquering symbol, there is no reason on earth why the Disciples should not go forward to their divine mission of helping to answer the Redeemer's prayer for unity.

If it be replied that such a course is impossible, we say that other peoples are following just such a plan, and following it gloriously. That while we have waited to compel agreements, they with disagreements have gone toward the goal of unity as if not a barrier lay between. What others have done we can do.

* * *

A Suggestion for the National Convention.

Why would it not be a good thing to devote one morning to a conference on Christian union with some of the prominent preachers and laymen on the Pacific Coast? A commission of ministers, few in number, deliberate for us on this matter. Why not arrange such a conference in which we may hear what several of our brethren in the different communions have to say on the subject?

Would it not be a good thing to see ourselves as others see us now and then, and would it not be just as good for others to see themselves as we see them at short range? But such a conference must be something more than an exchange of courtesies, more than a fraternal gathering in which blue ribbon platitudes are exchanged. It must deal with stubborn and unpleasant facts if any good is accomplished.

This is what will have to be done before union is possible. Why not this year?

The Things That Should Be Talked About.

With all our faults, and we have many of them, how much better it is to talk of the things in which all can share as a common triumph. When one takes up the Year Book, for instance, he can recall the days when it was a feeble volume. He can go back to other days when a Year Book would have been impossible, the days when it would have been the subject of many a jest to the wise, and a sign of defection to all. "The sin of numbering the people" would have fallen upon it with the weight of doom, and another heresy would have been killed. Now its records pass unchallenged on that score, and its growing bulk each year attests the fidelity which the rank and file are bringing to their work. The report of the Foreign Society is a theme for a sermon, what our conventions were before the days of our organized work, what was being done and what was not, the beginning of the missionary era among us, the growth of that work from humble origins, and the spiritual life it has imparted to our people; the facts of work accomplished, of fields entered, of difficulties overcome, of souls saved and bodies healed, and minds enlightened, of increasing liberality, of devotion to the work at home and abroad, are all inspiring items in the composition of that volume.

What is true here is equally true of the Christian Woman's Board of Missions, of our orphanages and homes for the widows, of our Ministerial Relief, of our evangelism, of our Bible schools, and of the new buildings which have been erected in many parts of the country in recent years.

So if one wishes to cast in his lot with a people who are actually doing a mighty work he can find no better opportunity than in the ranks of the Disciples.

* * *

Higher Criticism.

Colonel Arch Hughes loves to tell this story. According to his view it conveys more of the inwardness of life than the philosophy of Plato or the sensuous love of Rabindranath Tagore. Moreover, it is true. If you don't believe it's true he'll take you to Virginia and show you the new church. When the old one was torn down they found in the corner stone an ancient Bible. On the fly leaf, in a clear and legible hand, was writ the following:

Solomon and David led merry, merry lives;
They had many, many concubines, and many, many wives.
But as old age crept upon them they had many, many qualms,
So Solomon wrote the Proverbs and David wrote the Psalms.

* * *

Where Economy Should be Practiced Sparingly.

Economizing words becomes second nature to those continually engaged in telephoning and making long lists. The London Christian Life tells of a warrant officer of the ordnance department who was of a devout temperament and assisted at church service. On one occasion, announcing the hymn, he read out in a loud voice of command, "Hymn number two double O seven—'Art thou weary; ditto languid; ditto sore distressed?' "

* * *

Relative and Absolute.

The knowledge of a few sectarian theologians whose writings I read occasionally, and the demands of all our poor relations are absolute. All else is relative.

E. B. Barnes.

Educational Opportunities in Chicago

BY PROFESSOR NATHANIEL BUTLER.

CHICAGO is pre-eminently a city of educational opportunities. It ranks fourth or fifth among the world's metropolitan centers, but from the point of view of the student it is in many respects at the very head of the list. While it has been rightly called the most "American" of cities, Chicago is at the same time representative of every nationality in the world, and it is an object of peculiarly interesting and profitable study just because it epitomizes

Harper Memorial Library from the Quadrangles

America in the making. Experimentation is here in process in every department of human life, but it is experimentation conducted with the conservative caution of trained experts.

ART AND MUSIC.

Because of the high and remarkably varied character of its representative institutions, Chicago has become the resort of many thousands of students. The Art Institute ranks among the first of the world's centers for the study and practice of the various forms of graphic and plastic fine arts; the musical colleges have an estimated attendance of more than five thousand students; the Chicago Symphony Orchestra founded by Theodore Thomas and the Chicago Grand Opera Company are attractions of the highest cultural value; and whatever is best in the world of dramatic art is presented in the leading Chicago theaters. Moreover, every kind of experiment in musical, dramatic, and other fine arts is being carried out by different organizations in Chicago.

The great libraries of the city are conveniently located and are always accessible. There is the Public Library, with its thirty branches embracing in all a half-million volumes; the Newberry Library, with almost four hundred thousand volumes especially rich in American and musical literature; the John Crerar Library, with about three hundred thousand volumes; the Field Museum of Natural History, at present housed in the building erected for the Chicago World's Fair and standing near the University of Chicago in Jackson Park; and finally the great library of the university itself.

Chicago is particularly attractive to summer students. Its unsurpassed situation on Lake Michigan and its magnificent system of great parks and boulevards attract thousands who would no doubt be drawn to other academic sections for summer study if it were not for these natural advantages. The city of Chicago is relatively cool in summer, the average temperature being lower than that of most cities of its class, owing to the influence of Lake Michigan. In addition to the great parks and boulevards, there are scattered all over the city small parks and municipal playgrounds which are of especial interest to the student of social conditions.

To the summer student all the advantages thus far described are easily accessible. Of course the great student center for the summer is the University of Chicago. The situation of the university is far more fortunate in this respect than even the most sagacious of its founders could have foreseen. It offers in the midst of a great city the unusual advantages of broad parks and meadows, charming drives, and expanse of lake. The student is as free from interruption as in a secluded rural community. A half-hundred tennis courts are at his disposal. There are the best opportunities for swimming and rowing and motor-boating. At the same time, he is in immediate touch with all the facilities and advantages of a great and highly developed city community. He may organize his life on almost any scale of expense or economy he chooses, and the student of limited means may obtain satisfactory meals at the inexpensive cafeteria of the university and in the neighborhood.

One of the most popular and valuable of the attractions of the summer session at the University of Chicago is the elaborate system of "Open Lectures" and "Concerts," most of them accessible without extra fee and others with a very slight fee, and all of them held in the classrooms, halls, and auditoriums of the university. The summer faculty of the university is made up of a large proportion of the regular faculty and also of many eminent professors from other American and European universities. These men are heard not only in their own classrooms at the university, but in many of the open lectures. Some of the best musical talent released from the regular winter engagements is enjoyed in connection with the summer concerts. In this way some hundred and twenty-five special lectures and entertainments are afforded to members of the university community.

The holding of a summer session of the university work identical in duration, character, and credit value with that of other quarters of the university was included in the plan of the University of Chicago as first conceived in the mind of President William R. Harper, and the work was organized in the very first summer of the university's history. The summer session is divided into two short terms of about six weeks each and it is possible to complete minor courses in each of these periods. The coming summer quarter begins on June 21 and ends September 3.

Y. M. C. A. AND SOCIAL SETTLEMENTS.

Other great educational agencies operating within the limits of Chicago are the Young Men's Christian Association with its seven regular branches and six railroad departments where class work is organized in business, engineering, special vocational, and college-preparatory work. An enormous work is done by this agency as well as by the public schools of Chicago in the organization of evening classes for giving instruction in English to foreigners. The educational work of fifteen highly organized social settlements should be mentioned as well as the undergraduate and professional work of Northwestern university, the Chicago School of Civics and Philanthropy, Loyola university, and the Armour Institute of Technology.

From even this brief and partial survey of the educational side of Chicago's activities it will be seen what unusual possibilities of culture and intellectual training are open to the serious and ambitious student not only during the regular academic year but during the summer months as well.

The Field Museum of Natural History, Chicago

The Sunday School

FRIENDSHIP OF DAVID AND JONATHAN.

INTERNATIONAL UNIFORM LESSON FOR MAY 5.

1 Sam. 20. Memory Verse 42.

Golden Text: A friend loveth at all times. Proverbs 17:17.

American Standard Bible.

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(32) And Jonathan answered Saul his father, and said unto him, Wherefore should he be put to death? what hath he done? (33) And Saul cast his spear at him to smite him: whereby Jonathan knew that it was determined of his father to put David to death. (34) So Jonathan arose from the table in fierce anger, and did eat no food the second day of the month; for he was grieved for David, because his father had done him shame.

(35) And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. (36) And he said unto his lad, Run, find now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. (37) And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad and said, Is not the arrow beyond thee? (38) And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. (39) But the lad knew not anything: only Jonathan and David knew the matter. (40) And Jonathan gave his weapons unto his lad, and said unto him, Go, carry them to the city. (41) And as soon as the lad was gone, David arose out of a place toward the South, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. (42) And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of Jehovah, saying, Jehovah shall be between me and thee, and between my seed and thy seed, forever. And he arose and departed: and Jonathan went into the city.

Verse by Verse.

BY ASA MCDANIEL.

32. **Jonathan answered Saul.** Jonathan seeks to reason with his father.—**What hath he done?** What reason can you give for taking David's life? The question arouses Saul's anger, rather than accomplishing Jonathan's purpose to allay the rage of Saul. This is an exception to the proverb, see Prov. 15:1.

33. **Saul cast his spear at him.** The Hebrew word translated "cast" may mean, lifted threateningly.—**Whereby Jonathan knew.** The fact that Saul would not spare his son's life convinced Jonathan that David's life was in jeopardy. He sees his father's determination to kill David.

34. **Fierce anger.** Caused by the insulting remarks, (v. 30) and his conduct (v. 32). It was an anger not of mere passion, but of wounded love.—**Had done him shame.** Saul had wronged David by accusing him of treasonable designs.

35. **In the morning.** In the morning after the second day of the feast.—**At the time.** Or, to the place, RVm. This is the better reading in this connection.—**Appointed.** The appointment was made in verses 18-23.—**A little lad.** Young enough not to suspect Jonathan's plan, verse 39.

36. **Beyond him.** Making it pass over him, RVm. Jonathan shot one or more arrows, see v. 20, and sent the boy to get them; while the lad was gathering the arrows, he shot another arrow over the lad's head, and it fell beyond him, see verse 22. The shooting of the last arrow or arrows gave Jonathan a chance to call to the boy so that David could hear the words.

37. **Is not the arrow beyond thee?** These words were the ones agreed upon by Jonathan and David in verse 22. These words were spoken to the lad, but intended also for David.

38. **Make speed, haste, stay not.** These words like the former were intended to reach David's ears though spoken to the boy. Jonathan wished also to send the boy away so he could talk with David.

39. **The lad knew not anything.** He knew nothing of the agreement between Jonathan and David.

41. **A place toward the South.** Hebrew, from beside the south, RVm. David's hiding place was south of the stone Ezel, verse 19.—**Fell on his face to the ground.** David showed his respect for Jonathan as his superior in Oriental fashion, falling on his knees and touching his head to the ground three times.—**Kissed one another.** Men in the East are more emotional than the men in the West.—**David exceeded.** David was more deeply moved than Jonathan.

42. **Go in peace.** The customary phrase for farewell.—**As we have sworn.** The oath is recorded in 12-17, 23.—**Jehovah shall be between me and thee.** To strengthen the friendship, and to keep it deepening until death: The Bedawin say: There is none between us but Allah.—**Between my seed and thy seed.** The solemn oath is to be binding on their posterity, and we may well believe that in after years when David drew to his court the posterity of Jonathan he related the story of these last days with his faithful friend, Jonathan. **He arose and departed.** We hear of the meeting of these two friends once more, 23:16-19. The whole account of this remarkable friendship should be carefully studied. It is the brightest spot in the book of Samuel. Our day and generation is in great need of such friendships.

Friendship Between Men

The Lesson in Today's Life.

BY JOHN R. EWERS.

"O Jonathan, on thy high places thou wast slain!
I am distressed for thee, my Jonathan, my brother.
Pleasant hast thou been to me, exceedingly!
Wonderful was thy love to me, passing the love of women." —David.

A man is rich not by the number of acres, of dollars or of stocks, but by the number of his friends. And yet how few real friends we have! How many men can you go to with your most intimate troubles? How many men have sympathy with your highest dreams? There's the rub. You cannot reveal your worst self nor your best self to your best friend. He cannot enter with you into the heights of your character. You have to leave him in some comfortable garden while you go a little farther—alone. Happy is he who has one real friend, with whom he may sit by the winter's fire or with whom he may stroll in the vernal woods and to whom he may breathe out his inmost soul. How tired we become of dealing in commonplaces! We long to get deeper than the weather, current politics and casual happenings.

HOW FRIENDS ARE MADE.

There are thousands of people living all about us with whom we might become friendly. Close association for a considerable period either makes you like or dislike those with whom you are thrown into contact. The first hour on ship board I met a total stranger, but before we reached Europe we were fast friends. Why, it is like going out and picking up diamonds in the street! One thousand people at this moment are eager to be your good friends. A minister finds this true. Last night here in my study one of the young men I had led into the church said, "I'd go to the ends of the earth for you." How that warmed my heart! That big, husky, rugged, honest chap—he gripped me. I would do a lot for him. Every minister has a hundred, two hundred, three hundred, a thousand good friends in every community if he stays long enough and loves folks more than telegraphic reports.

President King of Oberlin is the modern genius in friendship. He has reduced the laws of making friends to a science: (1) To make a friend you must reveal yourself to him. (2) You must meet his revelations with an answering trust, i. e., you must not betray his confidences. (3) You must each surrender to the other. (4) You must like the same things, i. e., you must have similar tastes. (5) You must give time to your friendship. Must write letters and pay visits. (6) You must always be worthy of sincere respect. Christ becomes our friend by the same rational process.

THE STIMULUS OF FRIENDSHIP.

Because of your firm faith, I kept the track,
Whose sharp set stones my strength had almost spent—
I could not meet your eyes, if I turned back,
So on I went.

Because of your strong love, I held my path,
When battered, worn and bleeding in the fight—
How could I meet your true eyes, blazing wrath?
So I kept right.

The motive of true friendship is the most powerful deterrent in the world. Nothing restrains like love. It is said that when at Harvard a young man would laugh at threatening and despise correction, President Eliot used to take him alone into his office and show him his wrong in terms of the suffering love of his mother, his father, or, perhaps, his sweetheart. If this would not change him, nothing would. To be able to look level into the eyes of your mother, your wife or your child has kept you from a thousand sins!

THE FRIENDSHIP OF MEN.

I wonder if men do not form nobler friendships than either men and women or women and women! This is a dangerous doctrine and yet may it not be that there is a stronger, higher, more disinterested knitting of soul between two men than is possible in any other combination? "Passing the love of women" was David's estimate of his allegiance to Jonathan and there was nothing weak in the ties that bound him to women as we know full well. The classical friendships of the world are between two strong men. The fellowships of lodges, of Bible classes, of Greek letter fraternities seem to indicate a particular fitness of men for friendships with men. What is purer, nobler, or more truly inspiring than your friendship for some big, healthy, broad-minded, wide-hearted man?

TEARS.

Jonathan wept. Jesus wept. David wept. Are we ashamed of our tears? They must be real. We do not want any of the kind the minister spilled when he came to the note in his sermon marked, "Cry here"! We are not attracted by the "weepy" variety of the genus homo. But there are moments for tears. Our hearts are not stones. The lakes of our eyes are not filled with the dust of commerce. We are proud of our mighty emotions.

Disciples Table Talk

F. W. Allen Delivers Commencement Addresses.

Frank Waller Allen, pastor First church, Springfield, Ill., will deliver the commencement addresses for three schools in Lexington, Kentucky, June 9 and 10. Transylvania University, College of the Bible and Hamilton college have united this year in asking the well-known Springfield minister to be their convention orator. Mr. Allen is an alumnus of Transylvania.

Drive Autos to State Convention.

Missouri is not only the state where they "have to be shown"; they also show others. The state convention committee has sent out a suggestion that all the Disciples of the state drive their autos to the convention which is to be held at Springfield, June 15-17. If this were done, there would be some congestion on the roads leading to Springfield, for Disciples in Missouri are thicker than autumn leaves and most of them are rich and drive cars.

Dedication at El Reno, Okla.

This time the church is at El Reno, Okla., and the tireless church dedicator, Geo. L. Snively, will be on the job again. The pastor of the Oklahoma congregation is Frank H. Lash. The day set for the dedication is May 9.

New Pastor for Convention City.

C. R. Piety began his ministry at Greenville, Ill., the first Lord's day in March. There have to date been three confessions and one added by statement. This church will entertain the Seventh District Convention May 18-19. Plans are being made to entertain a large convention. D. D. Burt, district evangelist, was at Greenville recently and made an interesting address in the interest of district work.

Canton, Mo., Gets Pastor.

H. G. Burgess, of New Haven, Conn., has been called to the pastorate of the church at Canton, Mo. Mr. Burgess is a graduate of Eureka college, and takes his Bachelor of Divinity degree at Yale this year. He will enter upon his duties at Canton, June 1. A part of Mr. Burgess' work will be to help in shepherding the students of Christian university.

A Good Investment.

In 1885 the Missouri Christian Missionary Society came into possession of $500, left by Mrs. Newell, of Paris, Mo., in her will, for state missions. The state mission board discussed the matter for some time as to which was better, to loan out the money and use the interest only, or use the whole amount in building up a congregation. The latter course was finally decided upon and Bowling Green, Mo., was named as the mission. It is now twenty-five years since this mission was fostered by the state mission board. The results of this home mission work are as follows: A good $4,000 house of worship, pastoral work for all these years, several hundred added to the church, a strong, active congregation in the community, and last, and possibly best, from $100 to $200 per annum contributed to our missionary work. A second and better and much larger home of worship has been built since.

Men Are Wanted.

The Temperance Board of Churches of Christ can make use of twenty or thirty men of good character, education and ability, as temperance speakers and solicitors for funds. They want representatives in most of the states of the union, and in the larger states, and those in which the Disciples of Christ are strong. They need more than one in each state. Wm. J. Wright, Franklin, Ind., is the secretary.

Disciple Congress Postponed.

A letter from Dr. Lumley, of the College of Missions, and secretary of the Disciples' Congress this year, states that the Disciples' Congress will be postponed until next year. The reasons for this decision are not stated but may be safely conjectured. The change of date of the national convention brings it very close to the state conventions and to the Congress. In these days of financial stress, "economic determinism" affects the traveling of some of our ministers. The program that was prepared had many attractive features.

News From the North.

J. R. Blunt, pastor at Winnipeg, Man., writes interestingly of the Disciples of the northwest. He says: "The national C. W. B. M. has been mothering the mission church at St. James for some time, and kept D. R. Hill there as pastor until recently, but he has gone to Toronto. . . . The First church in Winnipeg is still a mission of 75 members, in a mission building, but is born of a missionary spirit. With their money and workers they have and are still backing the St. James church (West End) and the Norwood mission Bible-school (East End). The former school is nearly as large as this, and must soon have more room provided, and the latter is having a healthy growth. Besides this the members gave for all missions in all departments last year, $10 per member, and for all causes raised over $30 per member. Every woman, with but one exception, is a member of the Circle or C. W. B. M. . . . The pastor with the help of some of the strong workers is trying to keep the fire burning at St. James by one afternoon service a week, until some better arrangements can be made. . . . There have recently been 2 accessions at St. James and 4 at First church, 4 by baptism. . . . If some strong man could cast his lot with the church at Portage la Prairie he would not only be coming to a good church but would be occupying a very important field for our cause. And if any of our strong pastors or evangelists, east or south of us, want to do a little missionary work as they go to the general convention, they could plan to start a little early, come this way and attend our provincial convention at Portage la Prairie, July 25, and as the two provincial conventions west of us will follow, they could make them, see the country and have a week to get to the national convention. If any reader of the Christian Century can answer our Macedonian call, drop me a line at 31 Evanson St., Winnipeg, and tell me when he will come and what he can give us for our program. . . . Any of our people coming this way, or knowing of our members coming to the city, should let us know the name and address and we will try to get in touch with them."

Dr. Crossfield Again Heads Education Board

The Board of Education met in Indianapolis, April 7 and 8. The attendance from our educational institutions was thoroughly representative. Two lines of discussion claimed the attention of the board, viz: The progress of the co-operative work directed by the board, and better methods of administration and instruction in our several institutions.

In our co-operative work, the reports emphasized the value of the Men and Millions Movement in promoting a greater educational conscience among the Disciples of Christ. The promotion of Education day resulted in the deepening of that conscience, and larger foundation for subsequent support of our several institutions, as well as the more adequate support of our co-operative agency, the Board of Education. Reports of offerings from churches to education have not as yet been tabulated, since the time for such complete tabulation will come at the end of the fiscal year. The board further voted to become agent for the colleges in some immediate co-operative advertising, and now have the matter in the mill.

Ministerial and missionary training, the enlistment of life, the granting of degrees, tuition and free scholarships, standards and methods of faculty appointments, all came in for a share of careful attention. The net result of the meeting was an expressed desire to continue, and to enlarge the co-operative work, and a clearer conception of the task before each executive head.

The following officers were elected to serve from July 1, 1915, to June 30, 1916: President and Acting General Secretary, R. H. Crossfield; vice-president, T. E. Cramblett; Recording Secretary, G. D. Edwards; Treasurer and Education Day Secretary, Charles E. Underwood; Executive Committee, R. H. Crossfield, G. D. Edwards, Miner Lee Bates, Hill M. Bell, T. C. Howe. The board looks forward to the creation within the next two or three years of the office of General Secretary to be filled by an educational prophet.

C. E. U.

Does this poster hang on your church wall? If not, your preacher has mislaid it or consigned it to the waste basket.

May Day for American Missions Lord's Day May 2, 1915

An Offering for Home Missions Helps to

Remember May Day

1. Christianize our foreign population.

2. Employs evangelists to plant and develop churches.

3. Nourish to self-support small and needed churches.

4. Maintain our great Bible-school work.

5. Bring life and efficiency to rural churches.

6. Assist 42 state and mission boards.

7. Stimulate churches to community service.

8. Provide efficient organization to serve the minister.

9. Promote Christian unity.

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY
Carew Bldg., Cincinnati, Ohio

Pastor Quits for a Year.
Charles H. Bloom, Cadiz, O., has been suffering from ill health for some time and he has been ordered by his physician to quit the ministry for a year. His pastorate at Cadiz has been crowned with success.

British Have Church Extension Society.
British Disciples have their own church extension society, since the American society is limited by charter to operation in the United States and Canada. The British organization is called the Building Loan Society. This society has recently granted a loan of 180 pounds to the Church of Christ, Wimbledon Park, London. The loan will complete payment on this church's present free-hold. The money is to be returned in a period of six years.

Hiram Girls Give Entertainment.
The Ladies' Glee Club from Hiram college will visit Second church, Warren, O., and give an entertainment this week. This musical organization has proved itself a very effective one during the present season, having given a number of entertainments of a high order. The entertainment at Warren is being held under the auspices of a Sunday-school class.

Select Student Secretary.
James Teeters has been selected as student secretary at Drake university for the coming year, beginning his service June 15. His duty will be to enlist young men for the ministry and also to find means of self help by which they can remain in the university. Mr. Teeters has been very loyal to his alma mater during his student days and is much interested in the task which he is about to take up.

British Disciples See Missionaries.
One of the privileges of the British churches is to see most of the missionaries while they are en route to and from the fields. William Remfry Hunt is a Britisher and he has spent the winter in England. Mr. and Mrs. Hensey, of the Congo country are expected in England soon on their way back to America where they are to spend their furlough.

Congo Missionary Writes.
Herbert Smith, Lotumbe, Congo Belge, writes of the success of the mission there. There were 75 baptisms at the Christmas time. Mr. Smith expresses the hope that Belgium may continue to rule the Congo in spite of the present world war. He reports that the war has made but little difference in the administration of this famous region. There are fifty teachers and evangelists in the field from Lotumbe mission.

Denver, Central, Uses Movies.
Central church, Denver, G. B. Van Arsdall, pastor, has installed a moving picture machine, using it for the first time Easter week. The pictures illustrating the dramatization of "John Barleycorn" were shown at the opening exhibition. Ten men of the church have advanced the purchase price of the outfit, three hundred dollars, and the machine will be their property until it is paid for from the funds that are gathered for this purpose by the church. A pamphlet sets forth an explanation of the value of moving pictures for religious purposes. A paragraph from this pamphlet is noteworthy: "This is a picture age. Newspapers, magazines, books and advertising agencies all are using the picture method to gain attention and enforce the written word. Eighty-five per cent of all our knowledge comes by way of the eye. Eight million people attend the moving picture theaters of America daily. Why should not the Church avail itself of this great modern invention to impress religious truth and practical morals? The flexible film that makes moving pictures possible was invented by a minister of the gospel. Many churches erecting new buildings are providing motion picture machines as permanent equipment." This church received 21 new members on Easter Sunday.

Sunday-school Boys Take a Hike.
The boy who attends the Sunday-school of Norwood church, Cincinnati, O., finds a good many things to interest him. One of the classes in this school is called Kappa Sigma Pi and six of the boys of this class recently went with their teacher to visit a chapter at Montgomery, O. A part of the journey was across country on foot. The boys made talks at Montgomery on the subject "Can the Sunday-school Boy Have a Good Time?"

A Calendar Society.
One of the most helpful agencies at work in the Everett, Mass, church is the "Calendar Society." This organization is unique. The president is termed the "Year." She has twelve assistants called "months," each one being a church member, and they have as many "weeks" as is possible to obtain amongst the members and outsiders. The semi-monthly meetings at the members' homes are always largely attended and enjoyable times are held. Nearly every woman member of the church is a member, which fact in itself is rather unusual.

Reads to Pittsburgh Ministers.
C. M. Smail, pastor at Beaver Falls, Pa., read before the Pittsburgh ministers recently, reviewing "The Christian Reconstruction of Modern Life," by Dickinson. He has given two special Sunday evening addresses recently on "Ruth—the Charming Moabitess," and "Browning's Interpretation of Saul." The audiences at Beaver Falls church are a third larger than last year.

ROYAL
Baking Powder
is indispensable to the preparation of the finest cake, hot-breads, rolls and muffins.

HAS NO SUBSTITUTE
No other baking powder equals it in strength, purity and wholesomeness.

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Wilmington, N. C., John H. Le Grand, evangelist; 65 accessions; closed.

DeWitt, Ark., John H. LeGrand, evangelist; continuing.

Bath, Ill., J. N. Cloe, pastor and evangelist; 50 accessions; continuing.

Centerville, Ia., J. A. McKenzie, pastor; H. E. Wilhite, evangelist; 476 accessions; continuing.

Kinston, N. C., Barnerd P. Smith, pastor; Percy G. Cross, evangelist; 5 accessions; continuing.

Sumner, Ill., F. B. Thomas, evangelist; 196 accessions; closed.

Coffeyville, Kans., Arthur Long, pastor and evangelist; Wallace Tuttle, singer; 65 accessions; continuing.

Buffalo, Central; B. S. Ferrall, pastor; J. W. Seniff, evangelist; 91 accessions; closed.

Buffalo, N. Y., Glenwood ave., Harvey Bream, pastor; J. W. Seniff, evangelist; continuing.

CALLS.

L. H. Hooe, from Augusta to Bowen, Ill.

C. H. Wade, to Dearing, Kans.

Chas. N. McMullen, to Belpre, Kans.

H. James Crockett, to Third, Topeka, Kans

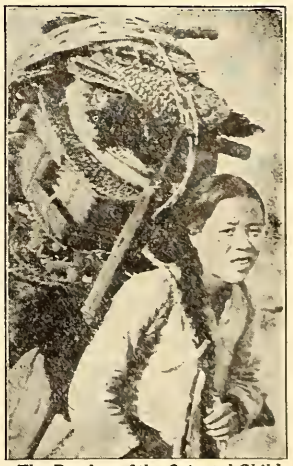
H. L. Veach, from Augusta, Ga., to Lakeland, Fla.

Leslie G. Parker, from Rupert, Ida., to Santa Monica, Cal.

Jerome E. Emanuel, from Fremont, Neb., to Iowa Falls, Ia.

Z. Mitchell, to Fairview, Okla.

Remember
CHILDREN'S DAY
FOR FOREIGN MISSIONS
First Sunday in June


The Burden of the Oriental Child

Supplies Sent Free Order Them Now

(Be sure and address as directed below.)

The Foreign Christian Missionary Society will furnish *Children's Day Supplies* for the first Sunday in June *Free* to those Bible Schools observing the day in the interests of *Foreign Missions.*

FREE SUPPLIES

1st. Coin Pocket Missionary Collectors. These are an improvement over the missionary boxes. Attractive, convenient, suitable for old and young.

2d. "In Cherry Blossom Land." The new Children's Day Exercise, by Lucy King DeMoss, filled with beautiful songs, drills, recitations. A real demonstration of missionary work in Japan. Portrait of Chas. E. Garst, pioneer missionary to Japan, given free with the Exercise for use on Children's Day, and to be framed afterwards. Exercise adapted to large or small school.

Order supplies at once. Give local name of Sunday-school and average attendance.

Give your Sunday-school the privilege of this great day and have a share in world missions.

STEPHEN J. COREY, Secretary
Box 884 CINCINNATI, OHIO

The Church and the Politicians.

Senator Oliver of Pennsylvania is a member of East End church, Pittsburgh, where John Ray Ewers ministers. His recent stand on temperance legislation is warmly commended in the church bulletin. The churches in the section of East End church met recently at the Presbyterian church and listened to the Congressman of that district define his attitude to temperance legislation. A large delegation attended from East End church.

New Church Dedicated.

Sayre, Pa., congregation dedicated a new edifice on April 11. A total of six thousand dollars was raised. F. B. Thomas continues with the church after dedication to conduct evangelistic services. Charles W. Clark is the pastor. There have been twenty-five accessions in the first five days of the evangelistic meetings.

Doubles the Membership in Three Weeks.

Everett, Mass., church is located in a suburb of Boston, and meets all of the difficulties inherent in work in New England. The minister, Rupert Foster, who has studied at Transylvania and Yale, is now a student at Harvard. Decision day was observed in the Sunday-school recently and a number of new members were brought into the church. A church with fifty members received 44 new members in three weeks! There is now talk of enlarging the church building and the goal is set for 200 in the Sunday-school by June 1.

Pastor Writes a Play.

J. R. Perkins, Sioux City, Ia., has written a play called "A Woman of the Sadducees." It is a four act drama of the crucifixion. It was given at the Grand Theater by local talent on April 20. A brief statement of the plot follows: "Pilate, deeply in debt, seeks to borrow a hundred talents gold from Jerusalem bankers. The greatest money panic in the history of the ancient world is sweeping over the Roman Empire. The wealthy Sadducees promise to make the loan on condition that Pilate crush the Zealots, a revolutionary party that has paralyzed business. The Zealots, hearing of the bargain, plot to murder Mary Magdalene, the rich Jewess, and burn the city of Jerusalem."

Church Will Have Good Music.

Alvin E. Gillett, of New York, has been engaged as soloist at Central church, 142 West 81st street, New York, and will begin his work on May 2. A chorus choir is being organized under his leadership, to sing during the month of May. Mr. Gillett has had remarkable musical experiences and is sure to meet with an enthusiastic reception at Central church. His first public work was as baritone soloist in the First Presbyterian church, Seattle, Washington. This is the largest Protestant church in the world. While there he sang leading baritone roles in the northwest, appearing in oratorios in a number of cities. In New York, Mr. Gillett has been soloist in the Madison Avenue Baptist church, under Bruno Huhn, and the old First Presbyterian church under Dr. William C. Carl. His voice is a pure baritone of beautiful quality and great volume, with a range sufficient to sing high baritone roles but taking the low notes of a basso. His tones have a rich sympathetic feeling which many musicians lack.

Hawaiian Preacher Becomes Disciple.

Daniel C. Peters, pastor at Honolulu, reports that he has received into his church Robert L. Johnston, Ph. D., of the Methodist ministry. His wife accompanied him. They are both preachers of pleasing personality and culture and have had years of experience. They are at present teaching in the public schools of Lihue, Island of Kauai. It is the desire of Dr. Johnston to return to the States and enter ministerial work again.

Two New Departments in School.

First church, Eugene, Ore., Sunday-school has appointed a Superintendent of Absentees and a Superintendent of Prospectives. The names suggest the functions. The church has had 151 accessions since last September. Louis S. Cupp is minister.

A New Model Typewriter!

The— No 9

OLIVER

The Standard Visible Writer

BUY IT NOW!

Yes, the crowning typewriter triumph *is here!*

It is just out—and comes years before experts expected it.

For makers have striven a life-time to attain this ideal machine. And Oliver has won again, as we scored when we gave the world its first visible writing.

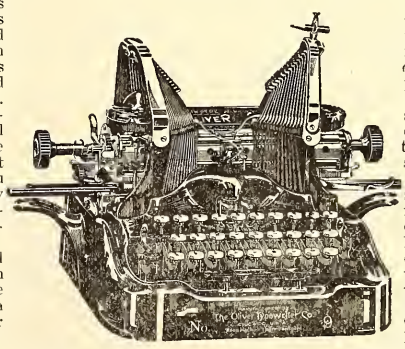
There is truly no other typewriter on earth like this new Oliver "9." Think of touch so light that the tread of a kitten will run the keys!

CAUTION!

The new-day advances that come alone on this machine are all controlled by Oliver. Even our own previous models—famous in their day—never had the Optional Duplex Shift.

It puts the whole control of 84 letters and characters in the little fingers of the right and left hands. And it lets you write them all with only 28 keys, the least to operate of any standard typewriter made.

Thus writers of all other machines can immediately run the Oliver Number "9" with more speed and greater ease.



WARNING!

This brilliant new Oliver comes at the old-time price. It costs no more than lesser makes—now out-of-date when compared with this discovery.

For while the Oliver's splendid new features are costly—we have equalized the added expense to us by simplifying construction.

Resolved right now to see this great achievement before you spend a dollar for any typewriter. If you are using some other make you will want to see how much more this one does.

If you are using an Oliver, it naturally follows that you want the finest model.

17 CENTS A DAY! Remember this brand-new Oliver "9" is the greatest value ever given in a typewriter. It has all our previous special inventions—visible writing, automatic spacer, 6½-ounce touch—plus the Optional Duplex Shift, Selective Color Attachment and all these other new-day features.

Yet we have decided to sell it to everyone everywhere on our famous payment plan—17 cents a day! Now every user can easily afford to have the world's crack visible writer, with the famous PRINTYPE, that writes like print, included FREE if desired.

TODAY—Write For Full Details and be among the first to know about this marvel of writing machines. See why typists, employers, and individuals everywhere are flocking to the Oliver. Just mail a postal at once. No obligation. It's a pleasure for us to tell you about it.

THE OLIVER TYPEWRITER CO., Oliver Typewriter Bldg., Chicago

You can rent the Oliver Typewriter 3 months for $4.00

In and Around Chicago

Peter Ainslie spent several days in Chicago last week, in connection with the Disciples' Divinity House, of which he is a trustee, and also held an executive meeting of the Commission on Christian Union. His address to the students and instructors of the Disciples' Divinity House was full of interesting incident with reference to the trip to England, at which time Mr. Ainslie had an interview with the Archbishop of Canterbury.

G. B. Baird gave an address at the ministers' meeting on April 9, on his experiences in China. He showed how Christian ideals run afoul of many ancient customs and his account of the handling of the problems of polygamy, "squeeze," slavery, opium, and other matters, was full of human interest. Mr. Baird showed how the Chinese were taking the Christian religion in their hands and predicted that in the end there would be an adaptation of Christian teaching and practice to the needs of the Chinese.

April 18 was a money-raising day at Irving Park church, and the pastor, W. G. Winn, asked for and received $2,500 to pay for the improvements on the building. A canvass will be made of the parish this week to increase the current expense pledges by fifteen hundred dollars.

Every member of the Sheffield avenue Endeavor Society has enrolled as a delegate to the World's Christian Endeavor convention to be held in Chicago the second week in July. There are fifteen enrolments already in the Evanston society.

C. G. Brelos reported that the Woman's Christian Temperance Union used the building of First church, Waukegan, last Sunday evening for a silver medal contest and that a large audience gathered at the church for this event.

"Poems and Songs"

By Thomas Curtis Clark

Blue or green cloth, with gold stamp. 60 cts. postpaid.

Disciples Publication Society

700 East 40th St., Chicago, Ill.

Minister Gets an Auto.

Frankfort, Ind., church has just closed a three weeks' meeting with home forces. The minister, Edgar D. Salkeld, preached every night to large audiences. There were one hundred and fourteen additions during the three weeks. There have been about one hundred and sixty additions since the first of January. On a recent evening the church presented Mr. and Mrs. Salkeld with a Ford machine in token of their esteem and confidence. The Frankfort church is a Living Link in both the foreign and home societies, and expects to reach a similar goal this year in the Christian Woman's Board of Missions.

Three Denominations at One Baptistry.

Three churches of Redwood Falls, Mont., used the same baptistry at a union service recently. The ministers of the Presbyterian, Methodist and Disciple churches baptized converts. It is stated that nineteen out of fifty-nine Presbyterian converts preferred immersion.

Iowa Holds Conventions.

The schedule for the state and district conventions in Iowa has been published and is as follows: The state convention will be held at Colfax, June 14-21; Polk county district, University Place church, Des Moines, April 12: Southeast district, Washington, April 12-16; Northeast district, Iowa Falls, May 5-7; Southwest district. Lenox, May 17-20; Northeast district, Laurens, June 8-10.

Minister Goes to Hospital.

J. S. Beem, who is pastor at McCook, Neb., and who also serves the country about his church in a remarkable way, recently fell ill. He was taken to the hospital and was subjected to an operation for tumor. The reports are favorable for a speedy recovery to health and strength.

Well-Known English Disciple Dies.

News has come reporting the death of Mrs. Joe Coop, of Southport, England, on March 16. Mrs. Coop was a member of the Nimmo family in Edinburgh, and was identified in her youth with the "English Brethren," conservative Disciples in Great Britain. After her marriage she threw herself heartily into the work conducted in England by the "American Brethren." She was several times president of the Christian Woman's Board of Missions of Great Britain. Mrs. Coop left behind her, besides her husband, four daughters and two sons, to mourn her loss. She was fifty-five years of age at the time of her death.

Ohio Church Has Annual Meeting.

Hebron, O., church recently held its annual meeting. This church raised for local work, $1,239.12 and for missions and benevolence, $74.50. H. H. Carter became pastor in September and since that time there have been 57 added, 30 by confession of faith. The Sunday-school raised $236.45 the past year. Many improvements are being made on the church building.

College Gets Help From Churches.

Phillips university, located at Enid, Okla., announces that forty-eight churches in that territory have agreed to give a hundred dollars a year to the school.

Veteran Teacher in Improved Health.

D. R. Dungan, whose service in Christian university and Drake university, as a teacher of the Bible, is well remembered, has been spending considerable time at Hot Springs, Ark., and has returned to his home in southern California much improved in health.

Bible School Gets More Equipment.

The Sunday-school at Lawrence, Kans., is in an effort this year to secure an attendance of a thousand. This mark was reached recently and the increased numbers demand new equipment. A thousand dollars is being spent in remodeling the church.

Cotton and the Churches.

That cotton has anything to do with churches may not be apparent to the northerner, but to the man of South Carolina, where a larger per cent of the acreage goes into cotton production than in any other state in the union, the connection is plainly seen. The war has interrupted the movement of cotton and this has brought financial depression to the whole state. As a result, many churches in South Carolina are making damaging retrenchments.

Institute Dean Resigns.

Martin L. Pierce, Dean of the Phillips Bible Institute, has resigned, to take effect on April 30. He has accepted a position with the Y. M. C. A. of Canton, O., as educational secretary. His successor in the Bible Institute has not been announced.

Longest Pastorate in Kansas.

W. Y. Allen, of Fort Scott, Kans., has the distinction of having had the longest pastorate in that state. A $3,000 improvement on the building in which he preaches, has just been completed. There were 200 accessions through his ministry last year.

New Edifice for Mt. Vernon, O.

A thirty thousand dollar building is in prospect for Mt. Vernon, O., and construction will begin in a few days. J. A. Long is pastor and his evangelistic efforts have brought ninety-eight new members into the church since January 1.

Does not Accept Call.

W. F. Reagor, Carlisle, Ky., was called to Terre Haute, Ind., recently to one of the rapidly growing churches of this western Indiana city. After looking over the field, he has decided to abide with his Kentucky church.

Disciples on Convention Program.

The great International Christian Endeavor convention to be held in Chicago, July 7-12, will have a due proportion of Disciples on the program. Among them will be George H. Combs and Royal J. Dye.

Minister as Juryman.

Randolph Cook of Trinidad, Colo., did not claim his exemption as a minister but served for ten days on a district court jury recently. He addressed the Masonic lodge recently on "The Wages of a Mason." He has also spoken before the Parent-Teacher's Association and the Woman's Christian Temperance Union recently. There have been twelve accessions to the church recently. The church will soon join in a union evangelistic effort under the leadership of Dr. C. A. Ridley, of Atlanta, Ga.

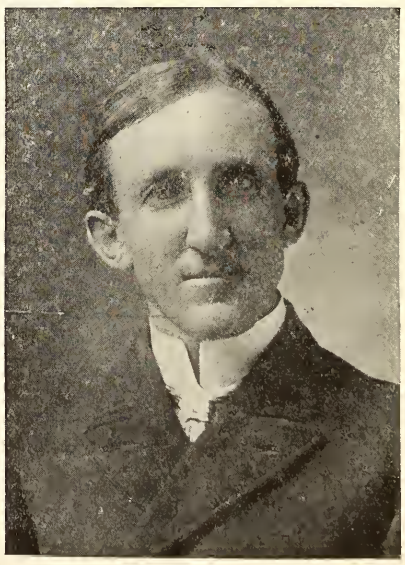
Editor Shelburne Moves.

Cephas Shelburne has moved out of the city of Dallas and will live in a small town forty minutes out from the larger city, making his home in Lancaster. He will be pastor of the church there, while continuing to edit the Christian Courier. Five wagons with loyal Disciples aboard came to town and moved the minister out to his new home.

A Soliloquy of an Immigrant

Looking Toward the Home Missionary Offering in May.

Along with the large urban development has come an increasing number of foreigners in America. Thus, while New York is a city in America, it is hardly an American city. In it are more Germans than in any city of Germany except Berlin, twice as many Irish as in Dublin. More Italians than



Secretary Grant K. Lewis, who is asking for a liberal offering in May for Home Missions

in Naples, and as many Jews as in Warsaw. In thirty-three of the largest cities the foreign population is larger than the native. God is bringing the very ends of the earth to America as pupil to a schoolmaster. A million immigrants come annually to America. This is the same as laying out, building and inhabiting with a foreign population ten cities of 100,000 each. A million immigrants! A million opportunities! A million obligations! The following soliloquy is what the immigrant may well repeat to the American nation:

"I am the immigrant. Since the dawn of creation my restless feet have beaten new paths across the earth. My uneasy bark has tossed on all seas. My wanderlust was born of the craving for more liberty and a better wage for the sweat of my face. I looked toward the United States with eyes kindled by the fire of ambition and heart quickened with new-born hope. I approached its gates with great expectation. I entered in with fine hope. I shouldered my burden as the American man-of-all-work. I contribute eighty-five per cent of all the labor in the slaughtering and meat-packing industries. I do seven-tenths of the bituminous coal mining. I contribute nine-tenths of all the labor in the cotton mills. I do seventy-eight per cent of all the work in the woolen mills. I make nineteen-twentieths of all the clothing. I manufacture more than half the shoes. I build four-fifths of all the furniture. I make half of the collars, cuffs and shirts. I turn out four-fifths of all the leather. I make half the gloves. I refine nearly nineteen-twentieths of the sugar. I make half of the tobacco and cigars. And yet, I am the great American problem. When I pour out my blood on your altar of labor, and lay down my life as a sacrifice to your god of toil, men make no more comment than at the fall of a sparrow. But my brawn is woven into the warp and woof of the fabric of your national being. My children shall be your children and your land shall be my land, because my sweat and my blood will cement the foundations of the America of tomorrow. If I can be fused into the body politic, the melting pot will have stood the supreme test."

These immigrants are like sponges, ready to absorb anything they get next to. If it is good, it is good and if evil, evil. If you want to appreciate the truth of this statement, start an English school in any colony of foreigners and see how ready they are to learn the American language, customs, history and life. The multitudes of immigrants must be reached by the Gospel of Jesus Christ. That they need it goes without saying and that they will respond to it is proved by the few feeble efforts put forth by the American Church to reach them. The same loving, helpful and practical service that commends the gospel of the foreign peoples in their native lands will captivate them for Jesus Christ all the more in a country new and strange. The greatest mistake evangelical Christianity makes is in selling out its houses of worship and forsaking the settlements now being colonized by immigrants. The American Board has five points of contact in large cities with the people from the foreign lands.

Pennsylvania Church Has Dedication.

Roger H. Fife has been holding evangelistic services at Lemoyne church, Harrisburg, Pa., which have brought successful results. He has also dedicated the new building in that city. He is now en route to Orangeburg, S. C., where he is undertaking to save a church that is in financial trouble.

Board of Education Meets at Indianapolis.

The Board of Education met at Indianapolis recently and the old officers were re-elected. Dr. R. H. Crossfield was continued as president and Prof. C. E. Underwood as secretary. It was announced that Marshall T. Reeves, a well-known business man of large means, living at Columbus, Ind., had resigned from the board of the Bible chair conducted at the state university at Bloomington, Ind.

Uses Brimstone Argument.

J. Q. Clarke, Crawfordsville, Ind., believes that the motive power of the gospel is fear. He says, "Never was a time when people will respect the gospel more than now, when you give them to understand that God means business, and they will surely smell brimstone if they don't repent." He reports 158 accessions since March 1 as evidence of the effectiveness of this type of appeal.

C. M. Fillmore Wants a Hospital.

Hillside church, Indianapolis, had a "Week of Decision" in January, and another closing with Easter. During the latter, Miss Fred Fillmore, of Cincinnati, assisted as singer and personal worker in a most valuable way. As a result there have been just one hundred accessions from Christmas to Easter. Another "Week of Decision" will be held in the fall. As a result of the success of the Free Clinics conducted at Hillside church for more than a year, C. M. Fillmore hopes to see a hospital in Indianapolis supported by the Disciple churches of the state. To that end he is giving an address in various churches on "Doctors, Drugs or Divine Healing."

Symposium on Pastors' Classes.

J. M. Artman, a boys' secretary of the Y. M. C. A. in Chicago, is interested in the question of training boys and girls for church membership. He is asking Disciple pastors for some information and puts his request as follows: "I am preparing a study on the subject 'The Preparation of Children (11-16) for Church Membership.' In order to get the exact mind of the church of today on this most important question, I am asking 500 ministers now in active service to write me a brief statement on: (a) What is essential in the preparation of children for church membership? (b) The way to do it—i. e., method. I know from experience that pastors are busy men and are much bothered by requests such as I am now making. I feel, however, that the subject is of such great importance that you will gladly aid me in making the study." Write Mr. Artman at 6020 Ingleside avenue, Chicago.

Romance in State Missions.

I. J. Cahill, state secretary of Ohio, is not blind to the interesting things that happen in state missions. He writes: "Some unheralded things have come to my attention in recent weeks that have stirred me. For the sake of the good they may do I pass them on. A few years ago an Ohio preacher spent his vacation holding a tent meeting in a small town where the call for restoration had never before been sounded. Of course the meeting was held a curiosity, its workers freaks. Apostolic conditions were reproduced at least in so far that certain lewd fellows of the baser sort were soon in evidence. A farmer living near came into town one night for the express purpose of helping these men tear down the tent and break up the meeting. In a spirit of fair play he demanded of the gang that they first hear what the preacher had to say for himself. Accordingly he attended that night to listen. The attack was never made. That farmer became obedient to the faith, gave up drink which had almost ruined him, and is now an elder in the church, prosperous in business and a leading factor in making his German township dry."

Pen Points of Home Missions

Independent Boulevard church at Kansas City supports as its Living Link, the church at Winnipeg, Manitoba. This mission is making a good beginning and may some day rival the parent church.

The Disciples are yet, by seven-tenths, a rural people. They ought to be students of the rural church problem.

The work of Ray G. Manley among the coke towns of Pennsylvania is as fine as any missionary service on the globe. He is a

Rev. F. D. Butchart, who ministers to 240 000 Bohemians in Cleveland

graduate of Bethany college, has been twice to Europe for study, and speaks Italian and Bohemian as well as English.

Don't fail to read the article on Ray G. Manley, American missionary, by Cloyd Goodnight in the American Home Missionary for April.

F. D. Butchart ministers to 240,000 Bohemians in the city of Cleveland, O.

Basil S. Keusseff speaks English, Bohemian and Russian and ministers to 30,000 Slavs in Chicago.

Every preacher in America is a Home Missionary and every state secretary an agent of the Home Board.

There are 40,000 negro churches in the United States with 4,300,000 members. Seven hundred of these churches belong to the Disciples of Christ.

"A glimpse of western Canada," by Chas. S. Medbury, is an interesting and illuminating narrative in the April American Home Missionary.

Every Christian in America carries a commission direct from his Lord to help make this home land Christian.

The missionary destiny of the world hangs upon American Christianity in this hour of the world crisis.

The world is now a neighborhood; it yet remains to be made a brotherhood.

W. C. Pearce is to deliver the Bible school address in the opening session of the Los Angeles convention.

The Religious Education Commission is making a fundamental study of our teacher training situation, and will have a report to give upon the subject soon.

P. H. Moss, Negro Field Bible School Secretary, is holding institutes in Mississippi during the month of April.

Texas is planning a series of interdenominational schools of methods for the early fall. S. W. Hutton is asked to represent our people in the tour.

Earl Wilfley, of Washington City, is to be the Sunday preacher at the Keuka Park, New York, School of Methods, July 1 to 9.

Miss Katherine E. Staub, eastern field worker, is to help E. W. Allen at Auburn, N. Y., during September, October and November, the Auburn church assuming full support during the three months.,

A. A. Learn, Sunday-school secretary for Ontario, plans a fine Sunday-school session for the Provinical convention in June at Cecil St. church, Toronto. One item will be a debate regarding the unified morning service.

Prof. G. P. Coler, president of Virginia Christian college, who has recently passed from us, did his last work in the field in two of our schools of methods at Washington City and Norfolk, Va.

The Bible school team, Miss Lewis, Miss Maus, and Mr. Clarke, have just completed a very successful tour in the southeast which has done much to awaken new interest along all Bible school lines. Their services are constantly in demand. Robert M. Hopkins,
Bible School Secretary, A. C. M. S.

Notes from the Foreign Society

Miss Mary Thompson of Harda, India, sailed for Australia on February 10. Miss Thompson has been working for a number of years for the Society and is supported by the Australian churches. Her work is done for the most part in the homes of the people.

H. A. Baker of Batang, West China, writes: "We are well and the Lord has been very good to us. I am doing the best I can with the evangelistic work and studying Chinese every day. I will begin studying Tibetan soon and also continue the study of Chinese."

W. R. Holder, of Africa, has some valuable and interesting curios that he brought with him from Africa. He is now preparing to return to the field and has these curios for sale. One is an ivory war trumpet which can be heard at a great distance. One is an ivory tusk that has been worn by an African chief. Mr. Holder may be addressed at Roanoke, Alabama.

Edgar A. Johnston needs a Balopticon, an instrument that will show pictures of any kind. With this machine he could teach geography, history, hygiene, drawing and manual training.

R. D. McCoy of Tokyo, Japan, writes that the work is moving along as usual. There will be twenty-eight in the graduating class of the middle school. There will be twelve from the girls' school and four from the Bible college.

Dr. E. I. Osgood, of Chuchow, China, writes: "This has been a very hard winter for the people. In one day nearly 8,000 people came to obtain doles of rice."

Charles P. Hedges of Longa, Africa, reports that he has just completed a bamboo and thatch building that will serve for school and church purposes. When the permanent building is erected it will give the cause a prestige which any number of temporary structures cannot.

It has been suggested that the report of the Commission to the Far East, which was published in the March "Intelligencer," be read in every church some Sunday morning. The suggestion seems to be a good one. The people will listen to such a report beeause it has been prepared with great care and is full of the most interesting information.

A speeial edition of "Epoeh Makers of Modern Missions" has been prepared for mission study classes. This book has been selling for $1.00 a volume. A special edition, bound in cloth, sells for fifty cents; in paper, for thirty-five cents. A series of questions on each ehapter has been prepared.

Mr. Rains has been in Cuba looking over the work in that field. He writes in the most cheerful strain about the work and about the missionaries, Mr. and Mrs. W. L. Burner. He is now in Texas and will be there for several weeks. He will attend the state convention in Dallas in May.

S. J. Corey, Seeretary.

PRAY FOR PEACE OF JERUSALEM.

(Concluded from page 7.)

moral or legal, and he is not likely to stay there. Whatever end the war brings, the Turk will move out of the Church of the Holy Sepulchre.

But who will move in?

That is the question which is likely to awaken discussion and division. That the Turk ought to go no one denies; but that any one nation ought to take his place is not yet agreed upon.

It has been suggested that the United States ought to take possession of Palestine and hold it in trust for the world. It has been said that America is the only great nation of which no European power would feel jealous or suspect of political ambition in the matter. As a matter of fact, the United States has more influence in Palestine than most people know. The American flag is the most conspicuous sight as one enters the Jaffa gate. The United States consulate, which faces the gate, is a haven of refuge for many people who never have seen America. The American consul is judge in all cases affecting American citizens of whom there are many hundreds in Palestine. He is arbiter also by agreement in other cases where people distrust the local courts.

THE UNITED STATES AND PALESTINE.

It opens a rather pleasant field for the imagination, this idea of raising the cross of Christ and the stars and stripes together over Jerusalem, but it is not likely that the United States would be willing to assume this responsibility. Stranger things have happened in the history of nations, but it is far more likely that some one European nation will be charged with this duty of oversight on conditions that secure Palestine from oppression and make it accessible to the world. Austria and Great Britain now maintain in Palestine their own system of post-offices, and as Great Britain is likely to retain control of Egypt it is entirely possible that she may extend her sway to the peninsula of Sinai and the Holy Land.

Indeed, there are rumors that already the allies have an understanding that Palestine shall be given a government which will favor the return of Jews and the free access of Christians. It is planned, so we are told, that there shall be better sanitation, improved methods of agriculture, and the building of trolley lines, which shall make all the holy places easily accessible to tourists while preserving them from vandalism.

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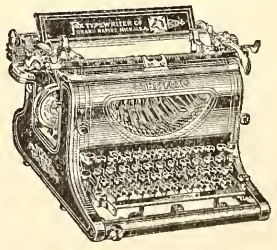

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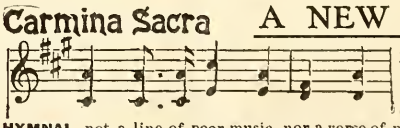

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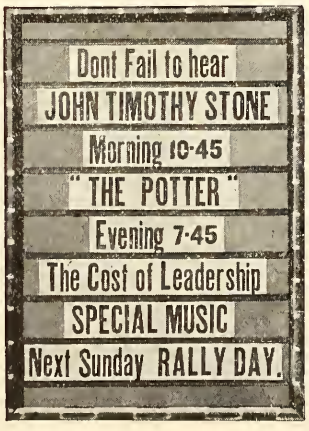

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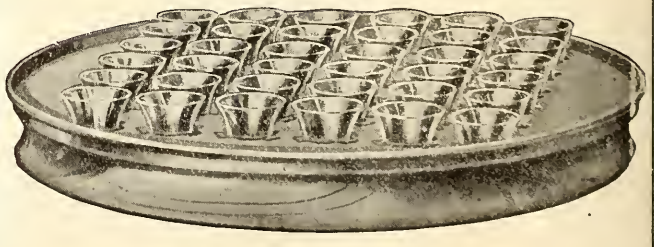

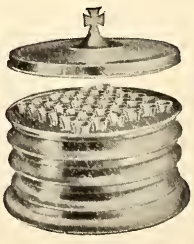

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Vol. XXXII April 29, 1915 Number 17

The Disciple Mind
Editorial

America First!
A Message for the Times from the President

Roosevelt and the Peace Party
By Lucia Ames Mead

Our Duty to the Immigrant
By S. B. Dunn

Famous Men and Cigarettes

CHICAGO

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The Christian Century exists—has existed for the past seven years—in virtue of an unremitting financial struggle. The sacrifices that have gone into this journal seem, to those who have shared in them, to sanctify the very ink and paper that carry its messages week after week. These sacrifices are beginning to be shared by an increasing circle of friends, men and women who believe that the unique service now being rendered by this paper makes it a deserving object of their philanthropic support.

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DISCIPLES PUBLICATION SOCIETY, PROPRIETORS, : 700 EAST 40th ST., CHICAGO

Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday-schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impuse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

* * *

The Sunday-school literature (The Bethany System) published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and other communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

* * *

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' *movement*. It has no ambition at all to be regarded as an organ of the Disciples' *denomination*. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper. The Christian Century, though published *by* the Disciples, is not published *for* the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Our Success Depends Upon You!

The Christian Century and the Disciples Publication Society belong to the Disciples of Christ, not to private individuals. With the steady enlargement of the volume of its business the Society will ultimately be on a self-supporting basis and its earnings will go to the cause of Christian education and missions. At present it depends for its existence upon gifts offered by friends who believe in the work it is doing and wish to see its ideals prevail among the Disciples and the larger Christian world.

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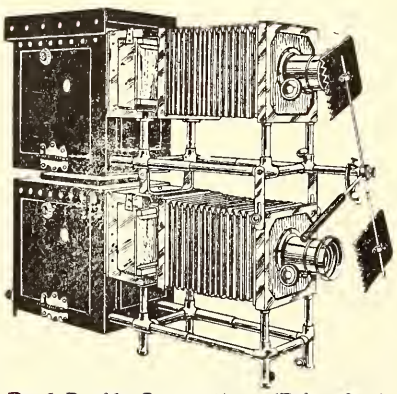

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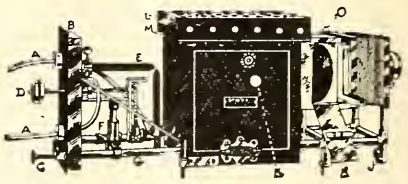

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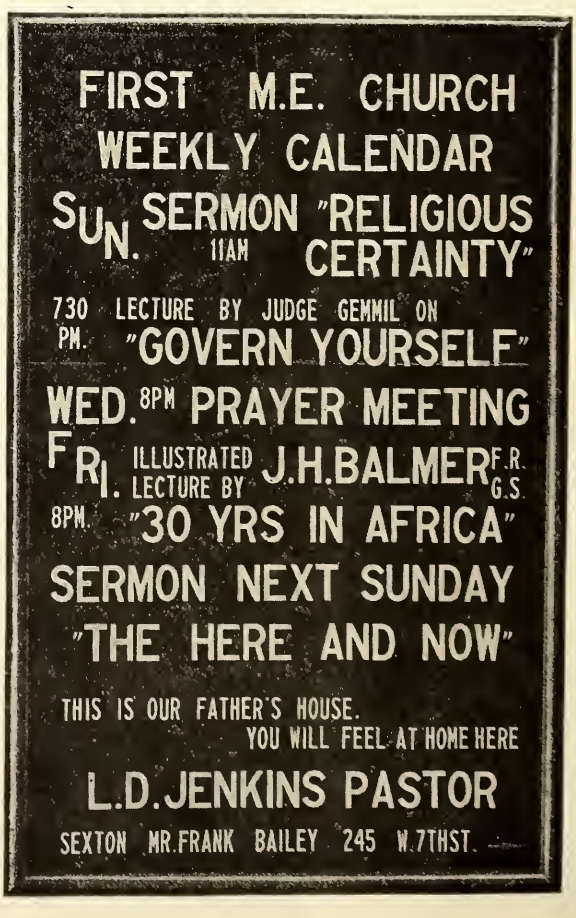
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The Disciple Mind

HOW WOULD YOU KNOW A CHURCH OF DISCIPLES?

It is a familiar fact nowadays that people of all the Christian denominations are becoming more alike in respect to the sermons they hear, in the order of worship which they employ, and in the modes of their parish activities.

It is only occasionally that we would know by the sermon that we were in a church of Disciples.

We might recognize the identity of the church by its weekly communion.

If the ordinance of baptism were observed there would still be room for doubt whether the church were Disciple or Baptist. And yet we think we would soon know that we were in a church of Disciples.

The "atmosphere" or social mind would reveal it.

We have come to know that there is a social mind as well as an individual mind. Indeed, it may well be argued that it is the social mind which determines the character of the individual mind and not vice versa.

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This social mind quickly becomes apparent whenever people are thrown together.

Even the crowd on the street feels it.

Stop and look upward intently on any busy street in Chicago, and in an incredibly short time you will be surrounded with a crowd. Shout fire or murder, or suggest the presence of an airship obscured in the clouds, and this central interest begins to beget a crowd consciousness.

The crowd is ready to rescue a kidnapped maiden, or put out a fire, or lynch a malefactor, at the suggestion of the leader, who is sure to emerge.

This kind of social mind is of course evanescent. The social mind that develops in a nation is a more solid and enduring thing.

We can talk of the "French mind" with assurance that we are not dealing with an abstraction, but with something just as real as any individual Frenchman can ever be. If we are to know the French mind, we must study the social origins of France, we must know her experiences of struggle and by what processes of survival certain ideas and habits have come to be fixed.

The understanding of the French mind comes not only by a study of her literature, but also by a study of her social and economic history, and a study of all that goes to make up her environment.

The German mind is a different thing from the French mind, and it is perhaps this rather than questions of territory and of commercial gain which lies behind the great war of today. Europe will have no peace until the typical Frenchman no longer feels that the typical German is a foreigner, but a real fellow citizen.

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No one will deny that Disciples have a certain spirit or temper of their own. With a shorter history than any of the great communions, they have not failed to gather certain peculiar mental characteristics.

How has the Disciple mind evolved and what is it like today?

To understand Disciples, we must know their ancestors. The "fathers" of the movement were nearly all Scotch-Irish and, of course, Presbyterians. The period of connection with the Baptists was brief and is unimportant in respect to its influence as compared with the inheritance from the Presbyterians.

These Scotch-Irish settlers were intensely democratic in their tastes and ideals. Their religion was the Calvinism of Scotland warmed up a bit by the contribution of the more emotional Irish temperament.

It was at once "hard-headed" and enthusiastic.

These Scotch-Irish Presbyterians had witnessed the division of their household of faith, without feeling strongly the forces that had caused these divisions. Many of the splits had occurred over questions that were remote from their world of interests.

It was this fact that made Irish Presbyterians more susceptible to the preaching and the ideals of the Haldanian movement on the subject of Christian union.

Scarcely any age since the Reformation has lacked a prophet of unity. It is the peculiar situation in which some communions have found themselves that has made them good ground on which to sow this seed.

These Irish Presbyterians, divided and subdivided by things which did not interest them, turned eagerly toward the vision of an age in which these divisions should cease to be.

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It is chiefly in the American environment, however, that the Disciples have been moulded. They began as a "frontier" movement. When Thomas Campbell began preaching in western Pennsylvania, he had "gone out west."

The preaching of the fathers took them almost always westward, and seldom eastward. Their churches were in rural districts and isolated from each other first by long distances.

They took on the characteristics of the American pioneer.

What marked the American pioneer?

In the first place there was a certain quality of enterprise which has come to be known the world over as the sure mark of the American mind. Only the adventurous and enterprising spirit would leave the surer if more tedious ways of a European home for the uncertainties of the wilderness.

In time the more adventurous spirits left New England, and went west, leaving New England conservative, but making Kansas and Colorado radical to a degree.

This spirit of enterprise has entered more deeply into the Disciples' character than into communions imported into this country ready made. Their evangelistic success may be in part due to their rational, if not rationalistic, exposition of religion, but it may be considered as far more due to the enterprise of the pioneer in prosecuting his enterprise.

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How were these scattered pioneer churches to be given any sense of unity? The opposition from the outside worked this miracle. The early days of the movement were spent in a time of religious bigotry and unfairness, incomprehensible to us in these happier modern days.

These new churches were charged with all the heresies known to church history.

They were denied any evangelical fellowship in many communities. Against this opposition and calumny, the early leaders took the stump in rough and ready debate.

Their Scotch-Irish wit, their rationalistic inheritance, with its appeal to the hard facts of scriptural record, gave them easy victory over their opponents.

A quarter of a century of such warfare left the Disciples with a definite consciousness of their unity of doctrine and practice, but without organization. The experience had compelled a certain amount of doctrinal formulation.

The gentle, pietistic Thomas Campbell, with his plea for the unity of the Church, had been well-nigh forgotten in the absorbing polemic waged by his militant son, Alexander.

(Contined on page 11.)

"America First!" Says the President

An Address Delivered Before the Associated Press Meeting in New York.

Strict neutrality, "America first" and extreme caution in publication of unconfirmed news were the keynotes of a speech by President Wilson that aroused great enthusiasm among newspaper editors and publishers from all parts of the country last week at the luncheon of the Associated Press in the Waldorf Hotel, New York. In introducing President Wilson, Mr. Frank B. Noyes, of the Washington Star, President of the Associated Press, made brief reference to the scope of this organization saying he believed that in scope and importance it was "the greatest co-operative, nonprofit-making organization in the world. "Its function," he said, "is to furnish its members a service of world news untainted and without bias of any sort." He praised President Wilson's mastership in maintaining true neutrality, in introducing him, and said the President had borne his great responsibility nobly. All arose and drank a toast to the President, arose later when the orchestra struck up "The Star-Spangled Banner," and again when the President stood up to speak. The complete address is here printed.

I AM DEEPLY gratified by the generous reception you have accorded me. It makes me look back with a touch of regret to former occasions when I have stood in this place and enjoyed a greater liberty than is granted me today. There have been times when I stood in this spot and said what I really thought, and I pray God that those days of indulgence may be accorded me again. But I have come here now, of course, somewhat restrained by a sense of responsibility that I cannot escape. For I take the Associated Press very seriously. I know the enormous part that you play in the affairs not only of this country but of the world.

You deal in the raw material of opinion, and if my convictions have any validity, opinion ultimately governs the world.

It is, therefore, of very serious things that I think as I face this body of men. I do not think of you, however, as members of the Associated Press. I do not think of you as men of different parties or of different racial derivations or of different religious denominations. I want to talk to you as to my fellow citizens of the United States. For there are serious things which as fellow citizens we ought to consider.

TEST FOR AMERICA COMING.

The times behind us, gentlemen, have been difficult enough; the times before us are likely to be more difficult, because whatever may be said about the present condition of the world's affairs, it is clear that they are drawing rapidly to a climax, and at the climax the test will come not only of the nations engaged in the present colossal struggle—it will come for them, of course—but the test will come to us particularly.

Do you realize that, roughly speaking, we are the only great nation at present disengaged? I am not speaking, of course, with disparagement of those great nations in Europe which are not parties to the present war, but I am thinking of their close neighborhood to it. I am thinking, however, that their lives much more than ours touch the very heart and stuff of the business, whereas we have rolling between us and those bitter days across the water 3,000 miles of cool and silent ocean.

WORLD MEDIATOR IN FINANCE.

Our atmosphere is not yet charged with those disturbing elements which must be felt and must permeate every nation of Europe. Therefore, is it not likely that the nations at war will some day turn to us for the cooler assessment of the elements engaged? I am not now thinking so preposterous a thought as that we should sit in judgment upon them; no nation is fit to sit in judgment upon any other nation, but that we shall some day have to assist in reconstructing the processes of peace.

President Wilson holds that we must think of America before we think of Europe that America may be fit to be Europe's friend when the day of tested friendship comes

Our resources are untouched; we are more and more becoming by the force of circumstances the mediating nation of the world in respect of its finance.

We must make up our minds what are the best things to do and what are the best ways to do them.

We must put our money, our energy, our enthusiasm, our sympathy into these things; and we must have our judgments prepared and our spirits chastened against the coming of that day.

THE MOTTO "AMERICA FIRST."

So that I am not speaking in a selfish spirit when I say that our whole duty for the present, at any rate, is summed up in this motto, "America first."

Let us think of America before we think of Europe, in order that America may be fit to be Europe's friend when the day of tested friendship comes. The test of friendship is not now sympathy with the one side or the other, but getting ready to help both sides when the struggle is over.

The basis of neutrality, gentlemen, is not indifference; it is not self-interest. The basis of neutrality is sympathy for mankind. It is fairness, it is good will at bottom. It is impartiality of spirit and of judgment. I wish that all of our fellow citizens could realize that.

There is in some quarters a disposition to create distempers in this body politic. Men are even uttering slanders against the United States, as if to excite her.

FAITH IN SILENT AMERICANS.

Men are saying that if we should go to war with either side there will be a divided America—an abominable libel of igorance; America is not all of it vocal just now. It is vocal in spots. But I for one have a complete and abiding faith in that great silent body of Americans who are not standing up and shouting and expressing their opinions just now, but are waiting to find out and support the duty of America. I am just as sure of their solidity and of their loyalty and of their unanimity, if we act justly, as I am that the history of this country has at every crisis and turning point illustrated this great lesson.

We are the mediating nation of the world. I do not mean that we undertake not to mind our own business and to mediate where other people are quarreling. I mean the word in a broader sense.

We are componded of the nations of the world. We mediate their blood, we mediate their traditions, we mediate their sentiments, their tastes, their passions; we are ourselves compounded of those things.

We are therefore able to understand all nations; we are able to understand them in the compound, not separately, as partisans, but unitedly as knowing and comprehending and embodying them all.

It is in that sense that I mean that America is a mediating nation. The opinion of America, the action of America is ready to turn and free to turn in any direction.

Did you ever reflect upon how almost all other nations, almost every other nation has through long centuries been headed in one direction? That is not true of the United States. The United States has no racial momentum. It has no history back of it which makes it run all its energies and all its ambitions in one particular direction; and America is particularly free in this, that she has no hampering ambitions as a world power.

DEFENDS U. S. SOIL EXPANSION.

If we have been obliged by circumstances, or have considered ourselves to be obliged by circumstances, in the past, to take territory which we otherwise would not have thought of taking, I believe I am right in saying that we have considered it our duty to administer that territory, not for ourselves, but for the people living in it, and to put this burden upon our consciences, not to think that this is ours for our use, but to regard ourselves as trustees of the great business for those to whom it does really belong; trustees ready to hand over the cosmique trust at any time, when the business seems to make that possible and feasible.

That is what I mean by saying we have no hampering ambitions.

We do not want anything that does not belong to us.

Isn't a nation in that position free to serve other nations, and isn't a nation like that ready to form some part of the assessing opinion of the world?

BETTER THAN FIGHTING.

My interest in the neutrality of the United States is not the petty desire to keep out of trouble. I have never looked for it, but I have always found it. I

do not want to walk around trouble.

If a man wants a scrap—that is, an interesting scrap, and worth while—I am his man. I warn him that he is not going to draw me into the scrap for his advertisement, but if he is looking for trouble—that is, the trouble of men in general, and I can help a little—why, then, I am in for it.

But I am interested in neutrality because there is something so much greater to do than fight, because there is something, there is a distinction waiting for this nation that no nation has ever yet got. That is the distinction of absolute self-control and self-mastery.

Whom do you admire most among your friends? The irritable man? The man out of whom you can get a "rise" without trying? The man who will fight at the drop of the hat, whether he knows what the hat is dropped for or not?

Don't you admire and don't you fear if you have to contest with him, the self-mastered man who watches you with calm eye and comes in only when you have carried the thing so far that you must be disposed of? That is the man you respect. That is the man you know has at bottom a much more fundamental and terrible courage than the irritable fighting man.

TELLS OF "NEWS AND NEWS."

Now, I covet for America this splendid courage of reserve moral force, and I wanted to point out to you gentlemen simply this: There is news and news. There is what is called news from Turtle Bay, that turns out to be falsehood, at any rate in what it is said to signify, and which, if you could get the nation to believe it true, might disturb our equilibrium and our self-possession.

We ought not to deal in stuff of that kind. We ought not to permit things of that sort to use up the electrical energy of the wires, because its energy is malign, its energy is not of the truth, its energy is of mischief. It is possible to sift truth.

I have known some things to go out on the wires as true when there was only one man or one group of men who could have told the originators of the report whether it was true or not, and they were not asked whether it was true or not, for fear it might not be true. That sort of report ought not to go out over the wires.

WANTS WORLD TO KNOW TRUTH.

There is generally, if not always, somebody who knows whether that thing is so or not, and in these days above all other days we ought to take particular pains to resort to the one small group of men or to the one man, if there be but one, who knows whether those things are true or not.

The world ought to know the truth, but the world ought not at this period of unstable equilibrium to be disturbed by rumor, ought not to be disturbed by imaginative combinations of circumstances, or, rather, by circumstances stated in combination which do not belong in combination. For we are holding, not I but you and gentlemen engaged like you, the balances in our hands. This unstable equilibrium rests upon scales that are in your hands. For the food of opinion, as I began by saying, is the news of the day.

I have known many a man go off at a tangent on information that was not reliable. Indeed, that describes the majority of men. The world is held stable by the man who waits for the next day to find out whether the report was true or not.

We cannot afford, therefore, to let the rumors of irresponsible persons and origins get into the atmosphere of the United States.

We are trustees of what I venture to say is the greatest heritage that any nation ever had—the love of justice and righteousness and human liberty. For, fundamentally, those are the beings to which America is addicted and to which she is devoted. There are groups of selfish men in the United States, there are coteries, where sinister things are purposed, but the great heart of the American people is just as sound and true as it ever was. And it is a single heart; it is the heart of America. It is not a heart made up of sections selected out of other countries.

HOLDS "PEOPLES' HEART SOUND."

So that what I try to remind myself of every day when I am almost overcome by perplexities; what I try to remember, is what the people at home are thinking about. I try out myself in the place of the man who does not know all the things that I know, and ask myself what he would like the policy of this country to be. Not the talkative man, not the partisan man, not the man that remembers first that he is a Republican or Democrat, or that his parents were Germans or English, but who remembers first that the whole destiny of modern affairs centers largely upon his being an American first of all.

If I permitted myself to be a partisan in this present struggle I would be unworthy to represent you. If I permitted myself to forget the people who are not partisans I would be unworthy to represent you.

I am not saying that I am worthy to represent you, but I do claim this degree of worthiness, that before everything else I love America.

Woman's Peace Party Answers Roosevelt

The Ardent Progressive Leader Gets a "Come-back" to His Recent Criticism of the Feminine Peace Promoters.

BY LUCIA AMES MEAD.

COLONEL Roosevelt has recently said of the Woman's Peace Party that "speaking with scientific accuracy it is base and silly" that those who hold such views are "championing peace without regard to righteousness," and that the principles of the party are exactly the same as those of Copperheads of the civil war.

Without characterizing this language and much more to the same effect about pacifists in general, let me boldly assert that every one of the pacifist leaders in Europe and America, nearly all of whom I have met or heard, are a unit in basing their demand for the abolition of war upon the ground of the unrighteousness of the war system. We abhor war because we believe it to be unrighteous to settle questions of boundaries or honor by explosives.

We do recognize, as Colonel Roosevelt doubts, the difference between putting down rebellion and waging a foreign war and between past and future wars and we believe a great many other things which it was not possible to put into a brief program. Civil war may occur after foreign wars are ended, but it, too, must eventually be abolished.

* * *

Rival armies and navies never take a culprit to court as police do and they never aim to secure a judicial decision. Dueling, whether on the gigantic scale by nations or on the scale of two contestants, involves two opposing claims, only one of which in the nature of the case can be wholly righteous. Generally both are partly right and partly wrong, but the degree of righteousness in the whole affair can never be more than 50 per cent and the righteous side is quite as likely to lose as the other.

Success in war turns on material considerations and not on justice. Whatever degree of justice any war achieves is always accidental or incidental and brings a long train of injustices upon the innocent. The doctrine that "conquer we must when our cause is just" is a relic of medieval superstition which is illustrated by the summons in "Lohengrin" for a champion to prove Elsa's innocence by the wielding of his sword. Belgium and many small states demonstrate the fallacy that the just cause is bound to win.

Ex-President Roosevelt, who took exception to the disarmament resolution of the Women's Peace Party

* * *

Battle may bring no more misery than earthquake or volcanic eruption, but it arouses totally different emotions, for it is man-made and is no more inevitable than intemperance. The Woman's Peace Party demands the abolition of war precisely because the war system produces crime and unrighteousness on a colossal scale. The greatest unrighteousness of all is compelling innocent soldiers to kill other innocent soldiers with whom they have no quarrel.

The Woman's Peace Party demands that war be abolished for the same reasons that men whose arguments were doubtless called "base and silly" a hundred years ago abolished the duel, a much more honorable form of killing; also because, just as soon as the great powers choose, they can use the following as a combined substitute for war—a concert of powers with a supreme court, an international police replacing rival armies and navies,

and organized nonintercourse as the most effective sanction against a nation's faithlessness.

Examine the planks of the Woman's Peace Party—"democratic control of foreign policies; concert of nations to supersede balance of power; action toward the gradual organization of the world to substitute law for war; an international police substituted for rival armies and navies; removal of the economic causes of war, etc.

Let any fair-minded person try to draw a parallel between these propositions and those proclaimed by "Copperheads" who objected to putting down a slaveholders' rebellion within our nation and let him also ask whether those who hold those views show that they "fear death or pain or discomfort beyond anything else."

The Woman's Peace Party believes in as much force as is necessary to secure a judicial decision. The world will not be civilized until it abolishes every other form of force. We make no demand for disarmament until after general reduction of armaments. We simply ask now for no increased armament until the war is over.

* * *

Let our courageous women teach the throng of timid men who are seeing visions of invasion and who dream day nightmares that every possible foe is daily becoming impoverished and less able to pick a futile quarrel with its best customer than it ever was before. Let us women teach our hysterical critics the enormous difference between our very real foes of needless accident and preventable disease which annually kill 600,000 citizens, and our theoretical enemies without. Since we became a republic foreign nations have killed less than 15,000 of our men and killed these in wars which we began.

Our goal is the "peaceable fruits of righteousness." The path to peace is solely through justice. It is for the promotion of righteousness and justice between nations that the Woman's Peace Party exists.

Colonel Roosevelt's amusing reference to the party of which Miss Jane Addams is the chief sponsor and national chairman as being "both foolish and noxious, accompanied by a peculiarly ignoble abandonment of national duty," is of special interest to those who are considering presidential timber for next year.

Feeding the Immigrant Spiritually

With Some Facts and Figures Relative to the Distribution of Bibles to the Incoming Peoples by the New York Bible Society.

BY S. B. DUNN.

OVER eighty per cent of the immigrants entering the United States come in through the port of New York. Often more than a million arrive at Ellis Island in a single year. New York City increases in population every year by the size of another city like Albany. Over a million seamen come in and go out of New York Harbor in the course of every twelve months.

Consider the polyglot character of the population of New York City. In two city households sixteen nationalities have been found to be represented, which by no means is a rare or exceptional occurence. In the city directory there are more Cohens than Smiths, making New York more of a New Jerusalem than a New Eden. To visit foreign countries one has only to walk the streets of New York. Father Knickerbocker now hardly knows himself when he looks into the mirror, or meets himself in his own city.

To cater to the spiritual needs of these newcomers among us is no more than repaying the debt we owe to the immigrant. It is said that the American immigrant is doing eighty-five per cent. of all the labor in the meat-packing industries among us; seven-tenths of our coal-mining; seventy-eight per cent. of all the work in the woolen mills; nine-tenths of all the work in the cotton mills; he makes nineteen-twentieths of all our clothing; half our shoes; four-fifths of our furniture; half our collars, cuffs, and shirts; four-fifths of our leather, half our gloves; and nineteen-twentieths of even our sugar. In short, the American immigrant is our man-of-all work, warming, feeding, clothing, and sweetening us.

SOME OTHER "IMMIGRANTS."

Speaking of immigrants, it is curious to recall the fact that there are other "immigrants" among us besides those abovementioned. Celery came to us from Germany; the onion and the pea from Egypt; the citron from Greece; the quince from Crete; parsley, from Sardinia; the pear and the apple from Europe; the horse-radish from Southern Europe; oats from Africa; rye from Liberia; spinach from Arabia; the sunflower from Peru; the mulberry, the walnut, and the peach from Persia; the poppy from the East; the cucumber from the East Indies; the horse-chestnut from Thibet; and the radish from China and Japan.

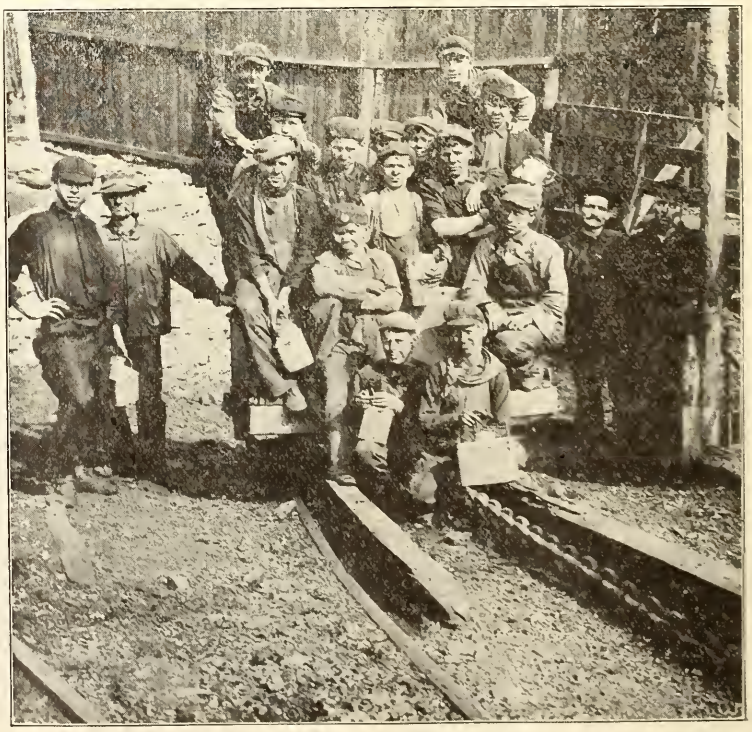
Thus, in more ways than one it is right that this country should confess its debt to the immigrant!

To a thoughtful observer New York City is a forest of philanthropies. In this respect our commercial metropolis is, perhaps, without a rival. As Carlyle would say: "On a bosom of adamant grow flowers." Many hands are helping plant here a new Eden in this New World. Like the first Eden, four rivers water it—the North, the East, the Harlem, and the Bronx. In the midst of this garden God has caused to grow "every tree that is pleasant to the sight and good for food," with more than one tree of life, and, as well, more than one tree of knowledge of good and evil. Here, too, is the land of Havilah "where there is gold, and the gold of that land is good." Of course, the New Eden, like the old, has its serpent, both "prone on the ground" and "crested aloft . . . with burnished neck of verdant gold," as Milton describes him. But it has, no less, the serpent lifted up as God's antidote to the fatal bite of sin.

THE NEW YORK BIBLE SOCIETY.

Now, one of these New York City philanthropies, and not the least, either, is the noble New York Bible Society, at the well-known Bible House, Astor Place, in charge of Dr. George William Carter—the only society whose sole work is Bible distribution in the City and Harbor of New York. For more than a round century it has maintained this work without interruption. During that period it has distributed in fifty-three languages nearly six and a half million volumes.

Last year, its bumper and banner year, the Scriptures were distributed in forty-seven languages to the fine total of three hundred and twenty-six thousand copies. As a single item it is deserving of mention, that last Christmas, the season of good cheer and kindly charity, when nine distinct organizations interested in the poor sent ten thousand well-laden Christmas baskets of provisions to as many families, the New York Bible Society inclosed in each basket either a New Testament or a gospel portion as a morsel of the Liv-



The American Immigrant does seven-tenths of America's coal-mining

ing Bread. And more recently Dr. Carter himself superintended the free distribution of the Scriptures along the famous breadline at one of our large and generous hostelries, believing his novel act to be a means not only of relieving the soul-hunger of the needy, but also, to some extent, of helping abolish the breadline itself.

THREE DISTINCT LINES OF WORK.

It is worthy of note that the New York Bible Society is directed by sixty managers, all members of leading churches of the various denominations in the city. The work is strictly unsectarian.

How large a work is now being done is seen in the fact that some one hundred and thirty persons are engaged in it. One of these, a worker on Ellis Island among the immigrants, has been employed there continuously for more than thirty-five years. Another, working among the sailors, has just completed forty years of unbroken service, having visited during last year alone nearly four thousand vessels. Still a third worker speaks eleven different languages, which makes him a whole Pentecost of tongues to a Babel of people. By such agents the New York Bible Society has three distinct fields of operation: The immigrants at Ellis Island, the sailors of all kinds entering and leaving the Harbor, and the city generally, its prisons, hospitals, hotels, and homes. Last year nearly a hundred thousand volumes were distributed among the more than eight hundred thousand immigrants. Sixteen thousand volumes went to the sailors. Ten thousand copies of the Scriptures were placed in three hundred and seventy-two hotels. A large number of volumes were distributed among one hundred and eighty city institutions.

Some Famous Men on Cigarettes

Reprinted from "The Conquest."*

Henry Ford.

Manufacturer of Automobiles.

"If you will study the history of almost any criminal you will find that he is an inveterate cigarette smoker. Boys, through cigarettes, train with bad company. They go with other smokers to the pool rooms and saloons. The cigarette drags them down. Hence if we educate them to the dangers of smoking we will perform a service."

* * *

Dr. Harvey W. Wiley.

Chemistry Expert.

"The use of cigarettes is making inroads on the strength of the nerves of all who smoke them, especially boys of tender years or women who smoke them because they think that the practice is smart. The effect may not be so bad on people of more mature years, but not in any case, no matter how old a man or woman, is smoking helpful. Besides constituting a nuisance, the financial strain connected with use of tobacco stands between millions of people and home comforts."

* * *

Hudson Maxim.

Famous Inventor of High Explosives.

"The wreath of cigarette smoke which curls about the head of the growing lad holds his brain in an iron grip which prevents it from growing and his mind from developing just as surely as the iron shoe does the foot of the Chinese girl.

"In the terrible struggle for survival against the deadly cigarette smoke development and growth are sacrificed by nature, which in the fight for very life itself must yield up every vital luxury such as healthy body growth and growth of brain and mind.

"If all boys could be made to know that with every breath of cigarette smoke they inhale imbecility and exhale manhood; that they are tapping their arteries as surely and letting their life's blood out as truly as though their veins and arteries were severed, and that the cigarette is a maker of invalids, criminals and fools—not men—it ought to deter them some. The yellow finger stain is an emblem of deeper degradation and enslavement than the ball and chain."

* * *

Judge Ben B. Lindsey.

Of the Supreme Court, Denver.

"One of the very worst habits of boyhood is the cigarette habit. This has long been recognized by all the judges of the courts who deal with young criminals, and especially by judges of police courts, before whom pass thousands of men every year who are addicted to intemperate habits. These judges know that in nearly every case the drunken sots who appear before them, a disgrace to their parents, themselves and the state, began as boys smoking cigarettes. One bad habit led to another. The nicotine and poison in the cigarette created an appetite for alcoholic drink. The cigarette habit not only had a grip upon them in boyhood, but it invited all the other demons of habit to come in and add to the degradation that the cigarette began."

* * *

"Connie Mack."

Manager of the Philadelphia Athletics.

"It is my candid opinion, and I have watched very closely the last twelve years or more, that boys at the age of ten to fifteen who have continued smoking cigarettes do not as a rule amount to anything. They are unfitted in every way for any kind of work where brains are needed. No boy or man can expect to succeed in this world to a high position and continue to use cigarettes."

* * *

Luther Burbank.

Plant Wizard.

"Several of my young acquaintances are in their graves who gave promise of making happy and useful citizens," declares Luther Burbank, the wizard of the plant and vegetable kingdom, whose experiments have caused the civilized world to wonder, "and there is no question whatever that cigarettes alone were the cause of their destruction. No boy living would commence the use of cigarettes if he knew what a useless, soulless, worthless thing they would make of him."

* * *

Dr. A. D. Bush.

In Efficiency Magazine.

"As a result of a series of experiments by Dr. A. D. Bush, it has been ascertained that tobacco smoking causes a decrease of 10.5 per cent in mental efficiency. There was a series of 120 tests on each of 15 men in several different psychic fields. The men who volunteered for the tests were all medical students ranging in age from 21 to 32 years, of varying previous experience, from the farm laborer to the lifelong student. The mental capacity of the students varied from the failure to the honor student. The subjects were attendants at the University of Vermont, where Dr. Bush is an instructor in physiology."

* * *

Grantland Rice.

Famous Sport Writer.

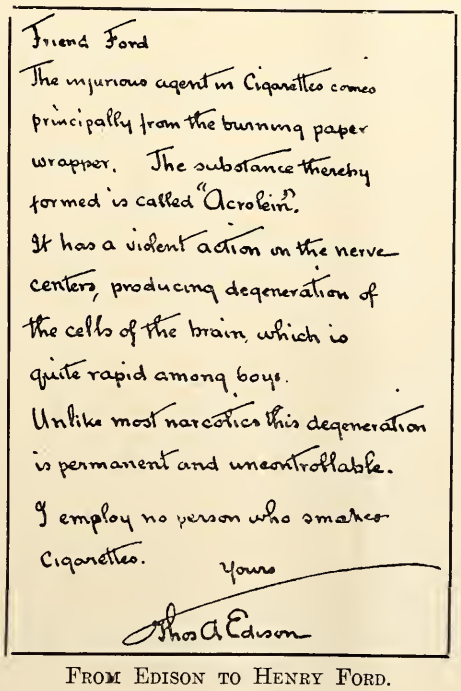
"For the last eighteen years I have been either playing or covering for newspapers all different forms of sports and competition. In this way my observation has been from close range—close enough to develop facts and not mere theories.

"Smoking by the young brings a double burden to carry—a burden in both a physical and a mental way. I have noticed that those who do not smoke, who keep in clean if not exactly strict training, have far more energy, much greater stamina, much better control of their nerves, and they also appear to develop a much keener knack at picking up a game.

"In addition to this I have found that they think quicker and better. Under 25 years of age they are developing both physically and mentally, and if this development is hampered by smoking the loss can hardly be made up later on.

"The young in sport make up for their lack of experience by nervous energy and vitality. Smoking cuts in heavily upon both, wearing away the reserve force which youth needs. A cigarette smoker would have but little chance in any red-blooded competition against one who stuck to training. He would have neither the speed for the short sprint nor the stamina for the long race. If I am wrong in this the statistics of eighteen years are wrong, and records and results mean nothing."

*The complete article as printed in The Conquest may be obtained by addressing that paper.


Friend Ford
The injurious agent in Cigarettes comes principally from the burning paper wrapper. The substance thereby formed is called "Acrolein." It has a violent action on the nerve centers, producing degeneration of the cells of the brain, which is quite rapid among boys. Unlike most narcotics this degeneration is permanent and uncontrollable.
I employ no person who smokes Cigarettes.
Yours
Thos A Edison

FROM EDISON TO HENRY FORD.

THE CHRISTIAN CENTURY

EDITORIAL

REDEMPTIVE TRUST.

THE GREATEST moral power in the universe is that of trust. It is a unifying constructive force. It takes the broken fragments of a character and joins them again in health and strength. Human nature rises up to meet the expectation of him who confides as certainly as water seeks its level.

In no other way is a man so made to feel his dignity and worth as by the sense of being trusted by some one utterly. No one can feel himself useless or superfluous so long as he has a friend.

Only the abnormal perverted soul will betray confidence. Nothing can so call out the reserve force of a man's moral personality as to be trusted in spite of all the circumstances that seem to make trust impossible. Chords long silent are made to vibrate once more.

It follows that the world's great saviors are those with a genius for trusting. Christ died for the strengthless, and his strength came to them. The power to trust and trust again is the measure of one's moral and spiritual stature. The hearts are little that know not how to forgive. A robust moral constitution throws off the microbes of suspicion. The oxygen of faith consumes the bacilli of cynicism.

At any rate, 'tis better to "die the victim of credulous honesty than to live preserved by the cold policy that still suspects."

Jesus went to the cross through his confidence in man. He believed humanity would yet respond to moral and spiritual forces.

Heine said, "I too could have died for humanity, had I not been haunted by the suspicion that humanity is not worth dying for."

Jesus had no such suspicion. Therefore, he refused to grasp the weapons of physical violence, and appealed to the omnipotence of truth and love. "I, if I be lifted up, will draw all men unto me."

Humanity is rising up to meet his confidence. The world is increasingly turning to him and trusting him to solve its problems. More and more are men saying to him, "Lord to whom shall we go? Thou hast the words of Eternal Life."

HAS CHRISTIANITY FAILED?

ONE of the last chapel talks by Professor Charles R. Henderson, before his final retreat from his work, was upon the subject, "Has Christianity Failed?" To the assertion that the great war among Christian kings and peoples had proved the failure of Christianity, he replied, "It does not prove that Christianity has failed, but only that it has not been tried."

Dr. Henderson maintained that the great war proves the failure of militarism and of diplomacy, the only things that had been tried previous to the outbreak of the war.

The address was made two days after the primary election for the nomination of mayoralty candidates, in which the man who had been the choice of the reform elements of Chicago had been defeated.

Professor Henderson made the incident serve his purpose and remarked: "You might as well say that democracy has failed because the recent primary election has left the voter no choice between two evils.

"We have not yet had the courage or the skill to give either Christianity or democracy a fair trial."

The same theme was chosen by Lyman Abbott for an address in Chicago recently. He chose the historical approach to his subject, "Is Christianity gaining or losing ground?"

It was the great war which inspired Dr. Abbott's theme. Although this war seems at first thought to be going against Christianity, Dr. Abbott held that, taking the long view of Christian progress and comparing the twentieth century with its unChristian man, with the first century with its inhumanity in public and private life, even present untoward conditions register a progress of the Christian spirit and principle.

Dr. Abbott defined the purpose of Christ as the re-establishment of human society on the principle that the strong should serve the weak, the wise should serve the ignorant, and the rich should serve the poor; thus reversing the existing order in which the poor serve the rich, the weak the strong, and the ignorant the wise. Jesus found society resting on its apex.

The first effect of Christianity in the world was to turn it upside down; and its business is to keep on turning it upside down, until it is turned right side up; and it will not be right side up until it is organized on the principle that the strong should serve the weak.

Jesus foresaw that the task was difficult and full of conflict. Dr. Abbott saw evidences of the success of the Christian principle in America's treatment of Cuba and Porto Rico, and the Philippine Islands. It was the parable of the Good Samaritan enacted in international relations: the strong nation went to the rescue of the weak nation.

Dr. Abbott made no reference to Belgium, but his audience could not fail to discern a parallel to America's acts of intervention in the action of England going to the defense of Belgium.

Even the great war is demonstrating the triumph of Christianity on a large scale, the strong putting their strength at the service of the weak.

THE BUDGET PLAN.

IT IS TO BE expected that the initiation of so far-reaching and comprehensive a plan as that provided by the Budget Committee of the General Convention will be attended by temporary inconveniences and even apparent injustices.

It is so with great systematic changes in all fields.

The revision of the tariff is a case in point. Some interests find their revenues diminished, others are financially benefited.

The question, however, is broader than the welfare of any particular concern. It is a question involving principles of political and economic equity, and it concerns the welfare of the whole people.

Likewise the budget plan must be judged in the first instance with reference to the training of the churches to a sense of their responsibility for our whole enterprise. It is a great, concrete exhibition to the whole people of the principle of unity for which we stand. It is the abandonment of competition in favor of co-operation.

It is as certain as anything human can be that the inculcation of the budget idea will in a few years result in a more general prosperity of all our interests, and that, because of the spiritual uplift, sure to come through this triumph of the Christian principle of co-operation over the pagan one of competition, no worthy enterprise among us will lack support.

The danger is, that a childish prejudging of the system by certain temporary and incidental features will prevent it from having an adequate opportunity to demonstrate its value.

The situation is one calling for large-minded, unselfish, far-seeing statesmanship upon the part of those in positions of leadership. If all stand together none need fall.

THE CONSECRATION OF CHILDREN.

IT IS the deep conviction of Disciples and Baptists, along with many others who are members of pedo-baptist churches, that the baptism of children is an error and ought to be discontinued. By most Christian people it has ceased to have significance as a means of salvation. It is now recognized that the chief value of infant baptism is the recognition of the child as entitled to the earnest and prayerful consideration of the church into whose circle he is born.

On the other hand, Baptists and Disciples are beginning to understand that the long protest made by them against infant baptism has had at least one unhappy result. It has caused a reaction against any recognition of the little child as actually

born into Christian relations, and under the supervision of the church, where the latter assumes its rightful function of guidance and protection.

Furthermore, there are many excellent people trained in pedo-baptist churches who no longer hold infant baptism to be a valid institution, but who feel very deeply that the church ought to give some kind of recognition to the child, and ought to make clear to its parents and to the community in general its concern.

For this reason in a number of Congregational and other pedo-baptist churches a rite of infant consecration or dedication is being substituted for infant baptism, as a means of correcting what is regarded as an error in former practice, but at the same time of preserving whatever values lie in the public recognition of the child as entitled to the prayerful and sincere regard of the church.

More recently still in churches of the Disciples and the Baptists the same practice has grown in favor. There are a number of our own churches which make a regular practice of dedicating children, either in the Sunday-school service, or in the regular church worship. It is a custom that ought to grow into general favor.

WOMAN IN THE PULPIT.

IT IS AN interesting fact that while women are pressing into many new activities they are not entering the ministry in unusual numbers. They are pressing into social service, journalism, politics, business and into the professions of medicine and law.

Why are they not eagerly turning to the ministry? The church is more than half feminine in its make-up. Women are more devoted to it. They are the Sunday-school teachers, the pastor's assistants, and the welding social influence. They can talk. Sermonizing should be easy for them.

Perhaps the hindrances are traditional prejudices. The Apostle Paul bade them keep silent in the church. But that does not keep them from participating by prayer and exhortation in the prayer-meeting and Endeavor society.

Maybe it is because the pastor of a church is an administrative officer, and therefore the church, like department stores and public schools, has a working force of women presided over and managed by men.

Or can it be that the young women feel in addition to these difficulties that the ministry is discounted in the esteem of our social order? Perhaps the fact that half of the churches of the Disciples do not support regular pastors, and rather poorly compensate those they have, discourages spirited women.

But there are reasons for believing that women will enter the ministry in greater numbers in the future. More are taking training for religious work and entering secondary pastoral positions in the larger congregations. Many have proved themselves efficient in missionary work and in the Young Women's Christian Association.

The great promise of an increase of women in the ministry, however, is in the fact that the church is cultivating a more humanitarian function. It is a neighborhood institution. It must mother the children, guide the youth, and radiate sympathy through all classes, and women excel in these things.

"ONLY THROUGH ME!"

"ONLY through Me!" . . . The clear, high call comes pealing
Above the thunders of the battle-plain;—
Only through Me can Life's red wounds find healing;
Only through Me shall Earth have peace again.
Only through Me! . . . Love's Might, all might transcending,
Alone can draw the poison-fangs of Hate.
Yours the beginning!—Mine a nobler ending—
Peace upon Earth, and Man regenerate!
Only through Me can come the great awaking!
Wrong cannot right the wrongs that Wrong hath done;
Only through Me, all other gods forsaking,
Can ye attain the heights that must be won.
Only through Me shall Victory be sounded;
Only through Me can Right wield righteous sword;
Only through Me shall Peace be surely founded;
Only through Me! . . . Then bid Me to the Board!"

* * * * * *

CAN WE NOT RISE TO SUCH GREAT HEIGHT OF GLORY?
SHALL THIS VAST SORROW SPEND ITSELF IN VAIN?
SHALL FUTURE AGES TELL THE WOEFUL STORY,—
"CHRIST BY HIS OWN WAS CRUCIFIED AGAIN?"

JOHN OXENHAM.

The Disciple Mind

(Continued from page 5.)

The catholic and sweet-spirited plea for a reunion of Christendom was about to be obscured by a sectarian consciousness and a doctrinal system, all the more heady and stubborn, because it regarded itself as coming right out of the Bible.

The Disciples might have been a body like the Plymouth Brethren.

How they escaped will be an interesting narrative for the future historian.

What new elements entered into the Disciple mind to restore in some measure its catholicity and its sweetness?

The first was the modern missionary movement. Later than most communions, the Disciples came into touch with the world movement of missionary endeavor.

At first missions made but small headway against the provincial character to be found in isolated rural congregations that had no outlook except from the back-door. Gradually, however, the lingering traces of catholicity from the earlier tradition asserted themselves.

The Disciples in a few years have become missionary in a big way.

Furthermore, Disciples graduating from their own colleges began to go for post-graduate work to the great universities. After seventy-five years of intellectual inbreeding, the Disciple mind was cross-fertilized from Yale and Harvard and other universities.

The "fathers" had been university men. Alexander Campbell had used a great library in the wilderness. This taste for the intellectual life again asserted itself, until now there are often nearly as many Disciple divinity graduates as Congregational at Yale, and nearly as many Disciples as Baptists at the University of Chicago.

It is not to be wondered at that the forces of obscurantism among Disciples have fought both missions and higher education. Their instinct is a true one.

The old "covenant theology," with its "typology of the tabernacle," the old formularies that came near sectarianizing the Disciples, cannot live either in the atmosphere of missions or of education. Obscurantism, with its sectarian motive, does well to fight these great enemies of the provincial spirit.

In another generation the story will be told. It is given to a few great leaders to point the way to the light of the new day.

Are Disciples to be obscurantists or catholics? Are they to be leaders of the reunion of the Church, or sectarians?

Every one of us by our life and labors must vote which it shall be!

O. F. J.

The Larger Christian World

A Department of Interdenominational Acquaintance.

A Deputation to the Orient.

The foreign mission work of the Presbyterian denomination in the Orient is to be inspected by a deputation from America composed of Secretary Robert W. Speer, Dr. and Mrs. Bovaird and two laymen of the denomination. It is expected that the visit of this department will result in more intelligent administration from the home base and also strengthen the ties between the missionaries and the home churches.

Brotherhoods Federate.

Ionia, Michigan, has been made to feel the power resulting from a union of the Christian men of the community. The brotherhoods of five religious bodies, Baptist, Disciple, Episcopal, Methodist and Presbyterian churches, have federated. The object of the federation is to work for civic and social righteousness, to supervise the charitable and benevolent work of the city, and to concern itself with sanitation and other matters of community welfare.

Mission Study at Winona.

Winona Lake, Ind., is the mecca for mission students every summer. This year the new home mission book, "Missions in Action," by Mrs. John Allen will be studied, with Mrs. D. B. Wells leading. Another book to be used will be "The King's Highway,' by Mrs. Helen Barrett Montgomery.

Dr. Lyman Abbott Reviews His Life.

Dr. Lyman Abbott of New York during his address recently before the Congregational Club in the Hotel La Salle, Chicago, told how he retained his strength and efficiency. Although seventy-nine years old, he showed no sign of fatigue after his address of more than one hour. I have never cared much for reputation, but I care much for friendships," he said. "With my friends I have been moving along with the age. I have not been a stationary engine at the top of a hill, but I have been moving upward. He reviewed the progress of religious thought during the last fifty years and traced the gradual changes in his own conceptions of God. I am an evolutionist," he said. "Evolution is God's way of doing things. All life is a growth. In my experience as a preacher to students I tried to show them that they could be evolutionsts and be Christians."

Presbyterians Secure Exile as Missionary.

City mission workers who speak the language are hard to secure but the Presbyterians of Pittsburgh have recently made a fortunate find. They have engaged the services of Frank Hornalek, a writer and publisher, who has been banished from Austria on account of his political theories, to serve as a special missionary and lecturer among the Bohemians of Pittsburgh. Mr. Hornalek has spent considerable time in France.

Missions for University Students.

The Protestant Episcopal church maintains a chapel for the students of the University of Illinois. In addition to the usual Lenten services, there were given a course of instruction in mission work in the Orient this year. Miss Fanny Greene, who spent many years in Japan, gave a course of instruction on "Life in Japan." Seventeen Japanese students were given a breakfast recently and they were addressed in Japanese by Rev. Alan W. Cooke, of Tokyo.

Religion for Sailors.

There are 600,000 sailors going and coming from the port of New York each year. The Episcopalians have provided the "Seaman's Church Institute," an organization to look after the social needs of the sailors ashore. Last year the institute housed 163,064, or an average of 543 guests a night. This Seaman's Institute has an employment bureau, a savings department, a postoffice, wash-room, barber shop, store for seamen, game room, and many other instruments of social service. A nautical college is operated in connection with the institute. The Episcopalian leaders are now at the task of raising money to free it from debt.

Orthodoxy for Presbyterians.

That the Presbyterians are in a sense drifting away from the faith will be a surprise to many Christian people, but a group of minsters of that denomnation have issued an appeal called "Back to Fundamentals." This appeal is signed by Doctors Maitland Alexander, M. A. Matthews, John F. Carson, James A. Frame, J. Wilbur Chapman, Charles R. Erdman, John R. Davies, D. S. Kennedy, John H. Boyd, Robert Hugh Morris, John B. Rendall, David R. Breed, John Balcolm Shaw and George L. Robinson, besides some laymen. The document wishes new stress to be placed on "the integrity and authority of the Bible as the word of God, the deity of our Lord Jesus Christ, his vicarious atonement on the cross—the only way of salvation—and his resurrection." In order to prevent the invasion of heresy the committee recommends, "when a church is seeking a pastor, that it shall not call any man save one who unreservededly and heartily accepts the great fundamentals herein enumerated." "Sessions are especially urged to take the suggestions made and to examine the ministers thoroughly. This is a critical age."

To the Aid of War Victims.

Pastor Charles Wagner, author of the book, "The Simple Life," has been asked to form a committee to disburse the funds collected by the Christian Herald in this country for the aid of the victims of the great war. On December 31, ten thousand dollars was placed in his hands and a committee composed mostly of laymen has been put in charge of the work of relief. These leaders are selecting the territory recently evacuated by the enemy as the place in which to disburse most of their funds. Women out of employment are being employed in making garments to be given to little children and many other useful forms of relief are being undertaken.

Cleveland Gospel Mission Reports.

The Utah Gospel Mission of Cleveland has issued its annual report of activities for the past twelve months. Under this organization eleven thousand calls were made and a million pages of literature were distributed. The plan of the work is to visit the Mormon settlements by wagon and distribute literature, holding public meetings and discussions wherever possible.

Chicago's Oldest Methodist Church.

There was a Methodist church in Chicago before the city had a charter. This church was organized in 1831 with ten members and met at the Log School House near Canal street and Wolf's Point. This church today owns a very valuable corner in the loop and upon this land a magnificent building will be built in the near future. This church has aided other Methodist churches in Chicago from the income of its property and in forty years 138 churches have received help to the extent of $632,583.93. Some of the eminent men of the denomination have served this church as pastor, and their present minister is Rev. William McAfee.

Churches Help the Unemployed.

The churches of New York have the Interchurch Unemployment Committee organized by the New York Federation of Churches. Dr. Nehemiah Boynton is chairman and Charles Stelzle is executive secretary. This committee is undertaking to cope with the unusual need that prevails during the present months. The committee offers many suggestions as to what each church may do. Among the more interesting suggestions are these: "Encourage families of the church to become personally responsible for others who may be in need of work, a doctor, or simply friendship. Vitalize the prayer-meeting by devoting a period to the 'good and welfare of our neighbor' by asking if any of our neighbors are in distress and what can be done about it. The church can do much to bring the manless job and the jobless man together. Encourage the people to turn over at this period of need leftover jobs about the house or in the office, repair jobs about the home or the church, which could be put off, but will be of immediate help to some needy person if done now when his situation is critical. Intelligent and persuasive church members can canvass their neighborhoods and friends for jobs for the needy much more effectively than the needy themselves. This should be looked upon as essentially religious work, a practical problem in applied religion. Urge employers to give part time work to all their workers and so give all a reasonable livelihood rather than full time to a few while the others suffer. Co-operate with the public school teachers who are in close touch with the situation in the homes of their pupils. Loan agencies can be established to help those temporarily embarrassed or who shrink from 'charity.'" The churches are advised to refrain from conducting soup-kitchens, bread-lines, etc., unless trained relief authorities approve. Family aid is, as a rule, much better. Overlapping and overlooking can be avoided by co-operation through the Federation of Churches. Unless a very unusual situation arises, the churches should not be used for temporary lodging houses, as has sometimes been urged, on account of the serious problem of sanitation. The public charities can provide shelter usually for the homeless men through the municipal lodging house, and in special emergency the churches can arrange with lodging house keepers for temporary care of homeless men.

Warring Nations Seek America's Favor.

The same mail brings to the editorial rooms of The Christian Century the Protestant Weekly Letter, mailed by Prof. Dr. Adolf Deismann, Berlin University, and also a printed document called "German Atrocities in France," being a translation of an official report. Prof. Deismann appeals to his former students in Germany for sympathy and arraigns the Americans for not refusing the allies supplies of ammunition. He says: "I cannot do otherwise than confess to you frankly in an open, brotherly way: I see in the growing antagonism between democracy and plutocracy in your country, not only the awful effects upon the nations in prolonging the war (there is no doubt but that with America's aid it would have ended shortly after Christmas), but also symptoms of disintegration in the forces of Christianity, where we expected united and unbroken strength. I repeat, I am not subject to Pharisaic moods; I belong to a class of many, who are more inclined to turn their eyes upon the faults of their own people, than to see the weaknesses of the stranger. However, I believe that in the question of furnishing war material to a belligerent nation, Germany has a good conscience." The French document has many pages of stories of murder, rape, pillage, and other atrocities of too horrible a character to repeat. If the stories are false, it is horrible to live in a time when men's imaginations work with such fiendish zeal on the morbid and wolfish in man. If these stories are in any measure true, war stands forever branded as the torch that brings the flames of hell into the lives of men.

Dr. Meyer Not Coming to Chicago.

Rev. F. B. Meyer, of London, has written the Moody Bible Institute of Chicago to cancel all his engagements this summer at the various Bible conferences and conventions in this country, partly on account of his return to his former pastorate of Christ Church, made vacant by the resignation of Dr. Len G. Broughton, but chiefly because of the war. Dr. Meyer was one of those who thought the war would be brought to an end in June of this year, but he now believes that the prospect is darker and that there is little hope of any cessation of the conflict before autumn, and perhaps not until 1916. He thinks that if the war grows more severe the necessity for ministering to the bereaved and suffering will demand the best service of all in the front rank of the church, while, if peace comes, they should all stand together for terms of settlement that shall be Christian as well as strong.

Anniversary of John Huss's Martyrdom.

The Federal Council of the Churches of Christ in America has invited its constituent bodies to celebrate the 500th anniversary of the martyrdom of John Huss, on July 6th, 1915. The Board of Religious Education of the Moravian Church (Rev. F. W. Stengel, Chairman, Canal Dover, Ohio) has prepared a pamphlet of suggestions and helps for this observance. Prof. W. N. Schwarze, of the Moravian Theological Seminary, Bethlehem, Pa., has prepared a volume entitled, "John Huss," published by Revell, 75 cents net. The Presbyterian Board of Publication (Witherspoon building, Philadelphia, Pa.) has also prepared a complete, attractive, and illustrated order of service for a Sunday-school and church service. Price 5 cents per copy, $3.00 per hundred. Rev. David S. Schaff, D. D., Professor of Church History in the Western Theological seminary, Pittsburgh, Pa., has prepared a volume entitled, "John Huss, His Life and Teachings, after Five Hundred Years," published by Scribners. Denominations and churches which do not prepare special literature may avail themselves of these publications.

Patten Resignation Considered.

The resignation of John A. Patten, chairman of the book committee of the Methodist Book Concern, is a subject that probably will occupy much attention on the part of the twenty-five delegates now assembled at San Francisco in annual convention. Patten's resignation was discussed early in the sessions, but was turned over to a special committee for a report. Mr. Patten, who is proprietor of a patent medicine that has been attacked by the medical journals of the country, has been an important member of the committee.

Dr. Hamill's Successor.

That enthusiastic veteran Sunday-school worker, Mr. E. K. Warren of Three Oaks, Michigan, has been chosen to succeed the late H. M. Hamill, D. D., as president of the International Sunday-school Association. Mr. Warren has been vice-president of the association and chairman of the board of trustees. Mr. G. W. Watts of Durham, N. C., was chosen to succeed Mr. Warren. The election was made by the executive committee, which met in Chicago recently.

Bishop Anderson on President Wilson.

President Woodrow Wilson was likened to Lincoln by Bishop William F. Anderson of Cincinnati during his address before the Methodist preachers of Chicago last week. "Every person in this country who believes in prayer should pray for President Wilson and those associated with him during this world crisis," said the bishop. "No president has borne such heavy responsibility since Lincoln. We need to pray that he may be guided to keep this nation true to its basic principles as expressed in the Declaration of Independence and the Constitution and not permit scheming politicians to gain control." The bishop described his tour through Africa and Europe and declared that "the supreme need among the non-Christian nations of Africa was the same as the need in Europe and in this country—Christ."

Lyman Abbott Defends War.

"Supposing the Good Samaritan had come up an hour earlier, would he have any duty to help the traveler or should he have gone on his way in peace?" With this question, Dr. Lyman Abbott, editor of the Outlook, sought to refute the argument that war is necessarily an evidence of a decadence of Christianity, in an address at the University of Chicago, which established a record in drawing a bigger crowd than the Chicago-Wisconsin ball game at Stagg field. "The progress of the world has come because men have thought justice worth fighting for," said Dr. Abbott. He cited fighting under Cromwell and William of Orange, and in the Civil War, as examples of war for Christianity. Dr. Abbott believes the world is growing better.

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AN ANNUAL REPORT.

A southern clergyman tells of a certain congregation whose annual report to its denominational authorities regularly reads like this:

"Number added last year by baptism, none.

"Number added by letter, none.

"Number dismissed by letter, five.

"Number of members who have died, three.

"Amount raised for State Missions, nothing.

"Amount raised for Home Missions, nothing.

"Amount raised for Foreign Missions, nothing."

Each year the letter closes with this request:

"Pray for us, brethren, that we may continue faithful to the end."

President Wilson Talks on China

President Wilson in an address in Washington, D. C., recently at a meeting of the Potomac presbytery of the Presbyterian church pictured China, awakened by the voice of Christ, and furnishing a great momentum in future to the moral forces of the world. He declared that as soon as the unity of China was realized its power would come in the world. "Shall we not see that the parts are fructified by the teachings of Christ?" he asked.

The President's address was devoted partly to incidents of his boyhood, when he assisted his father, a Presbyterian clergyman. "He had the risky habit of saying exactly what he thought," said the President, "a habit which I in part inherited and of which I have tried diligently to cure myself."

Before Mr. Wilson spoke, Warren H. Stuart, a missionary in China, had told of the great importance of the work for Christianity being done there. The President dwelt upon this in his address.

"When I think of the great bodies of opinion which sustain the affairs of the world, it seems to me that the heart and nucleus of them is the principle of Christianity," he continued, "and that, therefore, the conservation of that great fountain of all that is just and righteous is one of the most important things conceivable, infinitely more important than the things which those of us do who attempt to take some part in administering the external affairs of the world.

"When I hear men like Mr. Stuart pleading for the means to introduce this great influence into a part of the world now for the first time feeling its connection with the rest of mankind, now first awakening to the possibilities of the power that lies latent in it, I wonder if it is possible that the imaginations of Christian people will fail to take fire.

"Why, this is the most amazing and inspiring vision that can be offered you, this vision of that great sleeping nation suddenly cried awake by the voice of Christ. Could there be anything more tremendous than that? And could there be any greater contribution to the future momentum of the moral forces of the world than could be made by quickening this force which is being set afoot in China?

"China is at present inchoate, as a nation it is a congeries of parts in each of which there is energy, but which are unbound in any essential and active unit, and just as soon as its unity comes its power will come in the world. Should we not see that the parts are fructified by the teachings of Christ?"

Here and There

How Opinions Die.

"When an opinion that is opposed to the age is incapable of modification and is an obstacle to progress, it will at last be openly repudiated; and if it is identified with any existing interests, or associated with some eternal truth, its rejection will be accompanied by paroxysms of painful agitation. But much more frequently civilization makes opinions that are opposed to it simply obsolete. They perish by indifference, not by controversy. They are relegated to the dim twilight land that surrounds every living faith; the land, not of death, but of the shadow of death; the land of the unrealized and the inoperative. Sometimes, too, we find the phraseology, the ceremonies, the formularies, the external aspect of some phase of belief that has long since perished, connected with a system that has been created by the wants and is thrilling with the life of modern civilization. They resemble those images of departed ancestors, which, it is said, the ancient Ethiopians were accustomed to paint upon their bodies, as if to preserve the pleasing illusion that those could not be really dead whose lineaments were still visible among them, and were still associated with life." Lecky, History of Rationalism in Europe, vol. 1, p. 18.

* * *

Seeking the Old Paths.

Naturally, we love the old because we know it; we are fearful of the new because it is unknown. The old paths are trodden into the hardness of granite by millions of feet. It is easy to walk in them. But while we remember the setting of the prophet's exhortation and must do our best to follow it, there is also a time when the old paths no longer invite, when it is more difficult to walk in them than in some untried path. The very smoothness of the old becomes a hindrance to many feet, while the thorns and brambles of the wilderness may seem to others to be a shining road that fades over the hilltop into the radiance of the descending sun. Every reformer left the old paths at the behest of a voice that could not be resisted. The old paths may become the place whereon the unclean are found, and many a ravenous beast. Thomas and Alexander Campbell left one old path, at least, and but for their heroic lives the world would have been deprived of a worthy contribution to its religious life.

Every path whereon the individual finds clearer conceptions of God, of truth, and of duty is ever the old path to him.

* * *

The Logic of the Bellumists.

The present pro-armament agitation, let it not be forgotten, is in the interest of peace. Those who affirm otherwise will be set down as incorrigibly ignorant, if not insulting. Your fine military man is not a fighter; he is an apostle of peace. He may wear a gun upon his hip, but that is only to enforce his amiable doctrine. He means to have peace if he lay a dissenter dead at his feet. Recently organized army and navy leagues are peace societies, so we are told. According to Mr. Roosevelt, "the peace prattlers are in no way blessed. On the contrary, only mischief has sprung from the activities of the professional peace prattlers, the ultra-pacifists, who with the shrill clamor of eunuchs, preach the gospel of the milk and water of virtue, and scream that belief in the efficacy of diluted moral mush is essential to salvation." The only sensible peace advocate, according to the ex-president, is one who must arm to the teeth in the interest of peace. But if the present clamor is in the interest of peace, we should like to know how its advocates would proceed to make war.

* * *

Military Men Should Get Together and Revise Their Teachings.

General Homer Lea in his militarist work, "The Valor of Ignorance," says: "The deterioration of the military force and the consequent destruction of the militant spirit have been concurrent with national decay."

Says Theodore Roosevelt: "The Roman civilization went down primarily because the Roman citizen would not fight, because Rome had lost the fighting edge."

Other bellumists tell us that "all we know of the law of evolution forbids the conclusion that man will ever lose his warlike pugnacity, or that the nations will survive other than by the struggle of physical force."

Keep these quotations in mind, and remember that the pro-armament agitation is in the interest of peace, even Mr. Roosevelt's agitation. We are told that the best way to keep the peace is to be prepared for war. Now if nations fall into physical degeneracy by losing their fighting edge as did ancient Rome, why organize huge armaments to preserve the peace? If peace is poltroonry, if arbitration is moral insanity, if Mr. Carnegie has excited the pity of the civilized world because of his benevolent dream, why try to insure the peace of the world by arming? If peace will destroy any nation it should go to war. But the bellumist insists that he means to keep the peace. Verily, he is a strange fellow. In one breath he tells us that the warlike nations will inherit the earth; in the next he advocates big guns in the interest of peace, so that the MEEK will inherit the earth. Rome lost her supremacy because she would not fight; the bellumist means that we shall lose ours if we do—we must keep the peace with guns.

The bellumist position reminds us of some theological arguments we have heard: "You can and you can't, you will and you won't, you'll be damned if you do, you'll be damned if you don't."

The pro-armament arguments should be taken with heavy draughts of the mighty deep.

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The Revival of a Medieval Practice.

Much has been made of late of those who believe that the Almighty has committed the destiny of the church to their superior wisdom, of the passage which forbids the receiving of an erring brother into our houses. Such a revival of intolerance is without excuse in a civilized age, and among our people. We seem to forget that in the early days of the Restoration movement many houses were closed against the pioneers. They were the hereties of the hereties, the dividers of churches, the sowers of discords in communities and homes. Now that we have won a large measure of success, the fathers are lauded as heroes and martyrs, and the advocates of closed doors are regarded as schismatics and bigots, men who would have burned at the stake if they had dared. Let us learn wisdom from the past, and above all the hopeless folly of attempting to compel the acceptance of any doctrine by force.

What are we to do with false teachers? Do what the most enlightened people of the age do with false teachers in church and state alike. Teach them, be patient with them, recognize that they seek the truth as earnestly as we, that their lives are Christ-like, despite their errors. Let us regard them living as we shall regard them dead—brave and true souls who, though mistaken, were true to the light that was in them, and probably sacrificed more for what they believed to be the truth than ever we did for what we believed to be the truth.

If it be said that the New Testament justifies harsh measures, we must remember that both sides to a controversy have access to the same teaching on that point. Those who burn today may be burned tomorrow. The heresies of the hour may be the commonplaces of next year. "But after the way that they call 'heresy' so worship I the God of my fathers." A few years later the friends of Paul were burning the heretics!

It is always better to run the risk of danger from a devout heretic through the exercise of patience than to slay a prophet in disguise through our impatience.

The sins of tolerance can be corrected; the sins of intolerance never can be.

* * *

What A Famous Actress Has to Say of War "Heroes."

The following from the "Christian Work" is of unusual interest just now when the effort is being made to prevent the awful tragedy of Europe from ever being re-enacted in human history.

"Military decorations and medals of honor for so-called bravery in committing wholesale murder," were denounced emphatically a few days ago by Mme. Alla Nazimova, the emotional Russian actress. "Medals of dishonor," she called them. The actress, whose role in "War Brides," now playing in a New York theater, has attracted widespread comment, asserted that women should show their opposition and disgust for warfare by snubbing military geniuses, who, she said, do their work of slaughter so well that life-destroying governments hang upon them these "bloody decorations" of military genius. "I refuse to shake hands. I refuse to show hypocritical courtesy to a man wearing the Iron Cross, gold braid stripes of promotion and other badges of military genius," said Mme. Nazimova. "We shrink from a man who has committed murder—the man who wears—what do you call them—ah, yes, prison stripes. Then how can a conscientious woman, one who frowns on murder, shake hands with and smile upon a man who has directed the murder of thousands, and been lauded and placed on the honor roll of governments whom he has so served. They are not heroes of brave deeds. They are cowards of the worst type. Instead of us women making army officers feel that they are brave men and heroes," continued Nazimova, "we should make them feel the weight of our contempt for this terrible crime of bloodshed and most horrible suffering. And we women should also say to those men marching off to kill, 'Go and fight if you will, but do not come back to us, your hands stained with blood.' Women do not realize their power," Nazimova went on. "If they did they would rise up—a most powerful army—and put a stop to this wholesale murder.

E. B. Barnes.

The Sunday School

DAVID SPARES PAUL.

INTERNATIONAL UNIFORM LESSON FOR MAY 16.

Golden Text: Love your enemies, do good to them that hate you. Luke 6:27.

1. Samuel 26 Memory Verses, 11, 12.

American Standard Bible.

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(5) And David arose, and came to the place where Saul had encamped; and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay within the place of the wagons, and the people were encamped round about him.

(6) Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee. (7) So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the place of the wagons, with his spear stuck in the ground at his head; and Abner and the people lay round about him. (8) Then said Abishai to David, God hath delivered up thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear to the earth at one stroke, and I wil not smite the second time. (9) And David said to Abishai, Destroy him not; for who can put forth his hand against Jehovah's anointed, and be guiltless? (10) And David said, As Jehovah liveth, Jehovah will smite him; or his day shall come to die; or he shall go down into battle, and perish. (11) Jehovah forbid that I should put forth my hand against Jehovah's anointed: but now take, I pray thee, the spear that is at his head, and the cruse of water, and let us go. (12) So David took the spear and the cruse of water from Saul's head; and they gat them away; and no man saw it or knew it, neither did any awake; for they were all asleep, because a deep sleep from Jehovah was fallen upon them.

(13) Then David went over to the other side, and stood on the top of the mountain afar off; a great space being between them; (14) and David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king? (15) And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept watch over thy lord the king? for there came one of the people in to destroy the king thy lord. (16) This thing is not good that thou hast done. As Jehovah liveth, ye are worthy to die, because ye have not kept watch over your lord, Jehovah's anointed. And now see where the king's spear is, and the cruse of water that was at his head.

Verse by Verse.

BY ASA MCDANIEL.

5. **And David arose.** When he had ascertained for a certainty that Saul was in the neighborhood, he determined to locate him in person.—**Abner.** Abner was the uncle of Saul and the captain of his army, see 14:50.—**Place of the wagons.** The wagons and the people were arranged in a circle around the king when he slept. The thought is that Saul was in the best fortified place in the camp.

6. **Ahimelech.** He is mentioned nowhere else in the Scriptures.—**The Hittite.** The Assyrian and Egyptian inscriptions inform us about the Hittite who lived in the neighborhood of Carchemish on the Euphrates, and Kadesh on the Orontes rivers in the sixth and eighth centuries B. C. There were some Hittites in Canaan near Hebron. They were a powerful people at this time in their history.—**The son of Zeruiah.** Zeruiah was David's sister, hence Abishai and Joab were his nephews. These boys figured in the wars of the future. 2 Sam. 21:17; 2 Sam. 3:30.—**Who will go down with me to Saul?** David called for volunteers. Read in this connection 2 Ch. 11:14-25.—**I will.** This shows Abishai's courage, and personal loyalty to David.

7. **To the people.** Saul's army, see 1 Sam. 14:45.—**With his spear stuck in the ground at his head.** It was customary for a soldier in camp to place his spear thus, that he might quickly be ready to meet the enemy. It was also a symbol of royalty.

9. **Destroy him not.** David was not seeking to destroy Saul's life, but to save his own.—**Jehovah's anointed.** David's reverence for the king is the same here as in 24:6, but in the first instance it is more pronounced.

10. **As Jehovah liveth.** The usual form of a solemn oath.—**Jehovah will smite him.** Jehovah will fulfil his own purpose. By a direct blow. **His day shall come.** In accordance with a decree already fixed, or a natural death.—**Go down in battle.** This took place a few years later, see 31:1-6. In any case, David will not take the matter in his own hand.

12. **A deep sleep.** The sleep was so deep that they explained it as a sleep sent from God. This is perfectly natural, for the Arabs are heavy sleepers especially when they have been on a long march. Such an incident could happen at the present time among the men of the desert.

13. **Went over to the other side.** He crossed the valley and stood on the top of the mountain.—**A great space.** The thought is, to a place of safety.

15. **Art not thou a valiant man?** The word for valiant is not in the Hebrew which makes the sarcasm all the more cutting.—**Who is like thee in Israel?** This sarcastic way of putting the case made it vivid. Abner was like some of the Lord's followers today who are not watching their king's interests.

Magnanimity

The Lesson in Today's Life.

BY JOHN R. EWERS.

Between last week's lesson and this lie many events. Driven from the court of Saul, David, in reality, leads the adventurous life of an outlaw. About him gather many of his brave relatives and in addition a motley band of desperate men seeking any better chance. To govern this wild group taught him kingcraft. Now they protect some landowner from the raids of Arabs and receive in return food and clothing. Now they pilot some caravan through perilous districts and for this service are well repaid. Now they swoop down upon some enemy and help themselves to what they need. Let us notice a very few of the more important events of this outlaw period:

John R. Ewers

THE SHOW-BREAD.

Coming tired and hungry to the priest at Nob, David asked for food. The only bread at hand was the consecrated bread in the sanctuary. This David received and ate. It is worthy of note that Jesus referred to this event to teach that ceremonial law cannot stand in the way of humanity and its need. There is something nobler than slavish devotion to form. Jesus hated formality in religion. He wanted love and service. Evermore these are the highest motives.

ADULLAM.

Into the caves and hills now came that band of "down-and-outers" whom David molded into an army. The nucleus of his conquering army gathered here. If the general is great enough he can make an army out of almost any kind of material. A minister should not complain about the kind of people composing his congregation. If he has the right kind of stuff in him he will fashion them according to his will. Jesus worked with very ordinary men and women. David showed his master spirit by the way in which he organized his band of men.

HEROES.

Among the crowd of six hundred followers, drawn by his attractive personality about him in the hills, were certain of the most heroic men known to history. Never was greater personal devotion shown to a commander. One day as they reclined upon a mossy bank, David sighed for a drink from the old well by the wall of Bethlehem. Standing near their Master were a few of his most loyal men. Hearing this whispered wish, these men fought their way through the Philistines, who held the city, secured the water and brought it triumphantly to their lord. They were worn and possibly wounded. The natural chivalry of David appeared when, rising, he poured out the water as a libation saying that it was too precious for him to drink. The chronicles of David's mighty men make interesting reading. One finds the story of the man who stood alone and slew the Philistines, of the man who plucked the heavy spear out of his enemy's hands, a spear heavy as a weaver's beam, and of that bravest of all men who in time of winter went down into a pit and killed a lion. Hugh Price Hughes had a great sermon upon the man who could slay lions in winter time, i. e., the time of no hot enthusiasm!

HONOR THY PARENTS.

In the midst of this wild and dangerous life it appears that David took thought for his father and mother. He sent them for protection to the land of Ruth. There was always a warm love-side to his life that wins us.

NABAL—THE STINGY.

One of the men protected by David's band was Nabal. He was one of the type who is ready to receive everything and give nothing. The story reads like a romance. When David suggested some return for his protection, Nabal insolently denied him anything. He was not only stingy, but vicious as well. On his way to kill this wretch, David was met by the gracious and beautiful Abigail, who was quite the opposite of her husband. Her charming ways and generous gifts softened David's heart and he spared Nabal. Returning home Abigail found her husband in a drunken debauch. He was drowning his sorrows. A few days later he died and then Abigail became the wife of David. Moral: Thus in trying to save everything he lost everything, his property, his wife and his life.

LARGE-HEARTEDNESS.

The present lesson teaches only one great truth: It pays to be magnanimous. This lesson makes a good story. David and Abishai coming into the very center of Saul's camp. The scepter-spear stuck in the earth with the water-pitcher by it. The clever remark of Abishai that he would not strike twice! The sparing of God's anointed—excellent diplomacy. The call from the distant hill-top. The penitence of the king. It is a good story. Almost as good as the other one about cutting off a part of the King's skirt in the cave. David had learned to labor and to wait. He knew that when the time was ripe God would deliver him of his enemy. Events now follow swiftly and next week we shall read of the last fatal battle with the ancient enemy—the Philistines—and of the sad death of King and Prince.

Disciples Table Talk

Butler Preachers' Banquet.

On March 12, at the Chamber of Commerce, Indianapolis, the Sandwich Club, of Butler College, an organization of ministerial students, banqueted. Friends accompanied the young men. Presidents Howe and Paul, Professors Morro and Hall, and Ferris Stevens spoke. The speeches gave serious consideration to some of the practical problems of the ministerial students.

Wants to Help Terre Haute.

J. Boyd Jones, pastor at Anderson, Ind., has accepted a call to Central church, Terre Haute, the city where politicians are sent off to jail by the carload. In making a statement to the Anderson church as to his reasons for leaving a pleasant pastorate in Anderson, he asserted that he was desirous of sharing in the labor of building a new Terre Haute on moral lines. He will become pastor of a large church, which had a great influx of new members through some evangelistic meetings, and the situation is one that calls for a strong man.

Nebraska School Fights Tobacco.

Cotner university, of Bethany, Neb., has a new regulation: No tobacco user can represent the school in any athletic event, debate or oratorical contest. Students who persist in the use of the weed are finally dismissed from the student body. This same school is encouraging dramatics and an addition is being built to the gymnasium at a cost of two thousand dollars to care for this kind of work more conveniently. The debating teams won every debate in which they engaged this year. Prof. R. L. Hoff has trained the contestants and his work is regarded as being peculiarly effective.

N. B. A. Easter Offering Larger.

The total Easter offering this year for the N. B. A. to and including the eighth day after Easter is $8,572.31. This amount is $127.63 in excess of the amount received last year for a like period. The society urgently needs $40,000 in order to pay the present debts on the homes and to adequately care for the hundreds of wards now in these twelve institutions in ten different states.

Minnesota to Hold Convention.

The Minnesota state convention is to be held in a summer resort from June 28 to July 4. The convention will operate the hotel and furnish board and room for ten dollars per week. Among the leading speakers will be J. H. Goldner, Cleveland, O., and F. W. Burnham, president of the A. C. M. S. The convention promises to be an interesting and helpful one.

Will Not Live With the Mormons.

J. N. Crutcher says he will not live with the Mormons. He received a call to the Salt Lake City, Utah, church, but has decided not to accept it. He will remain in southern California as evangelist and supply preacher. He recently closed several months of supply work at Long Beach, Cal., during which time the church made progress.

An Address to Church Officers.

The Official Board of Norwood church, Cincinnati joined recently in a meeting of the church officials of their city to hear an address by Prof. G. W. Fiske, professor of Church Administration of Oberlin Theological Seminary. He spoke on efficiency in church management.

Envelope Collections in Sunday-school.

First church, Warren, O., is installing the dated envelope system in the Sunday-school. No pledges are being taken from the pupils, but it is desired to keep a record of the contributions of the members. The year-book of the congregation seems to do an injustice to certain families which contribute a large part of their money through the Ladies' Aid Society, or Sunday-school, or C. W. B. M. These families have not been shown in the annual reports as supporting the work generously. It is felt that the new envelope system will help correct this defect.

Church Enjoys Good Music.

Rosemont, Tex., church will have a concert soon by the foremost musical organization of the state. The Schubert Choral Club will give a concert on May 7. This church has for several weeks been using stereopticon missionary lectures at Sunday evening services.

R. F. Thrapp Takes Brief Vacation.

First church, Los Angeles, has granted Russell F. Thrapp a vacation following the sad bereavement which he has suffered in the death of his wife. He will spend some time with his son, Elbridge, at Leland Stanford University. The pulpit is being filled by W. H. Bagby, F. M. Rogers and B. C. Hagerman.

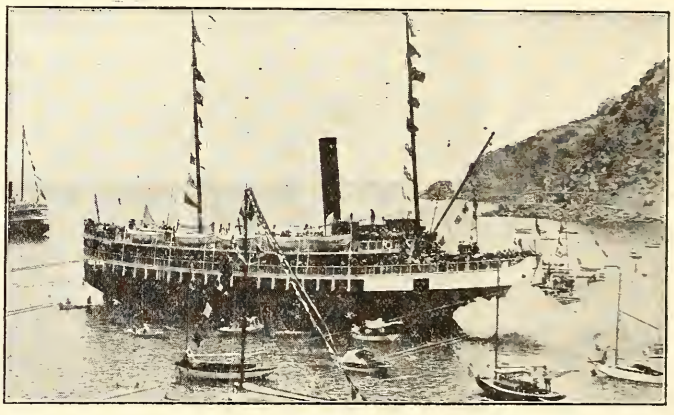
Disciples Churches in Los Angeles

There are few sections of the country where the Disciples are so numerous and aggressive as in Southern California. There are eighty-eight churches in the five counties comprising Southern California, with a membership of about eighteen thousand. But few of these members are native to the state. Most of them, during the last few years, have come from other parts of the country. A great many come who never affiliate with the churches, but those who do take membership are naturally from among the very best churches elsewhere. This fact makes the membership of our churches especially strong. In the city of Los Angeles, which now has a population of half a million people, there are twenty Disciple congregations. Besides these twenty churches, is Christ's Mission, work maintained by the Endeavorers of Southern California on San Pedro street. H. A. Sullivan is the superintendent. This mission holds services nightly, and many men have been led into the better life through this work. The Japanese church is ministered to by Rev. T. Kawai. The national Christian Woman's Board of Missions also does work through the Japanese Institute. A splendid new building has been lately dedicated. A mission is also supported among the Chinese by the Southern California Board of Missions. Mrs. L. S. Blakeslee is superintendent.

The names of the churches in Los Angeles, with pastors, are as follows: Alvarado, W. H. Salyer; Boyle Heights, L. F. Stevens; Broadway, C. F. Hutslar; Central, E. H. Kellar; Cypress Park, Booker Smith; East Eighth St., D. L. McMickens; East Side; Thos. G. Pieton; South Figueroa Boulevard, Leonard G. Thompson; First, Russell F. Thrapp; Highland Park, Dan A. Trundle; Hollywood, Lloyd Darsie; Magnolia Avenue, R. W. Abberly; Naomi Avenue, Nelson H. Browning; Pico Heights, S. M. Bernard; Shorb Avenue; F. W. Jackson; South Park, Scott Anderson; University, J. W. Maddux; Vermont Square, J. R. McIntire; West Side, D. W. Honn; Wilshire Boulevard, J. P. McKnight.

Every church in Los Angeles has regular pastoral work. In fact, all of the churches in Southern California constantly support regular preaching. The churches which are best known in the city are: The Magnolia Ave. church, in which Rev. J. P. McKnight did a monumental work; the Broadway church, founded by the millionaire merchant, B. F. Coulter; the Wilshire Boulevard church, situated on the finest drive in the city; and the First church. It has a central location, at Eleventh and Hope streets. Its membership is the largest in the city, and its downtown location naturally attracts large numbers of people.

During the past year the Boyle Heights church has entered a beautiful and commodious new building. The University church has moved its location to one of the finest boulevards in the city, and is planning to erect a forty thousand dollar edifice. The South Park church, also, has plans for a thirty thousand dollar building, and the basement is already completed and roofed over, and services will be held there for the present. The Pico Heights church has also enlarged its building. In fact, it may be said of every church in the city, that the move is forward. The Hollywood church is unique in its architecture; the Ladies' Home Journal recently published a picture of it as a type of the bungalow style of building for church worship.



Avalon Bay, Santa Catalina Island, which will be seen by convention goers

On account of the fact that there is no rain in Southern California from the first of April to the first of November, and the further fact that the days and nights are always cool in the summer time, the summer attendance is nearly as large as during the season known as winter. One preaches to about as large audiences in August as in January. The membership cannot be said to be altogether stationery. For example, the pastor of the First church, during the last three and a half years has dismissed almost two-thirds of the people who were members at his coming, and has supplied their places with new material. This is true, in some sense, with all of the Los Angeles churches.

The work in the city is carried forward, principally, by an organization known as the Joint Board of Christian Churches, planned somewhat after Kansas City Board. This board has already raised considerable money with which to assist in the erection of new buildings in the city, and the fellowship cultivated has been delightful.

The Disciples stand high in Southern California. They are recognized as leaders in several departments of work. They are never referred to as "Campbellites." In Los Angeles, they are at the forefront of every good work, and are esteemed very highly by the city at large.

R. F. T.

Third District (Ill.) Convention.

The annual convention of the Disciples of the Third District of Illinois will be held at First church, Quincy, May 11-13. A splendid program has been prepared and everything points to a good convention. Lodging and breakfast will be furnished free. The ladies are preparing to serve dinner and supper at the church. Every church in the district is urged to send representatives. L. Huff is the secretary.

Dedication of Lemoyne Church, Harrisburg. Pa.

After twenty years of worshiping in a small, unpretentious building, the Lemoyne congregation, assisted by R. H. Fife, on March 28 dedicated a splendid edifice. The new building cost $16,500, and is worth considerably more. It will seat between 750 and 800 people in view of the platform and is dividable by means of movable partitions into various departments thus adapting it to efficient Sunday-school work. There is a fine basement under the entire structure containing large social hall, kitchen, robing rooms and space for an enlarged school when it is needed. It is the most beautiful and convenient, and also the largest, of the churches in the town and gives the Disciples a standing in this eastern community where they are almost unknown, such as they have never enjoyed before. The pastor, Melvin Menges, writes that many persons deserve mention as having helped to make this building possible, but mentions especially Dr. J. W. Bowman, D. C. Hamilton, Prof. W. C. Bowman and H. B. Witman whose steadfastness and generosity through a long period of years have been largely responsible for the establishing of the church in this place and for its present magnificent equipment.

An Efficient Church.

W. H. Baker went to First church, Keokuk, Ia., last September and since that time there have been 42 accessions to the church, 14 by confession and 28 by statement. The church has made good progress. The Sunday-school has increased in average attendance nearly 40 per cent. A Boy Scout troop has been organized with E. G. Weisman as scout master. Mr. Baker is pushing all departments of the church work and the congregation is very carefully organized with a view to finding something for all to do. Revival services held recently brought 12 accessions to the membership. Harry W. Talley assisted with the music.

Wednesday Night Evangelism.

The series of meetings held by H. G. Connelly at New Albany, Ind., for the past two weeks have closed, but for some time to come the Wednesday prayer service will be held on the evangelistic plan, with a sermon by the pastor and special music by Mrs. Connelly, whose beautiful voice and winning personality have done so much to aid Mr. Connelly in his successful work at New Albany and other places. During the two weeks' meeting there were twenty-six confessions and six by statement. The names of all new members will be kept on the visiting list of the Aid Society and each one, if possible, will be visited by two ladies each week for the next two months. The Aid Society is of much assistance to the pastor, two visitors from its membership aiding him in his pastoral visits each week.

Dedicate New Edifice at Kenney.

Kenney, Ill., church has a new building and a new preacher. With this combination, optimism flows bountifully. The old building dedicated in 1883 has been discarded and a fine brick structure costing $12,000 has been consecrated to religious purposes. The new pastor is Mart Gary Smith, at present at the University of Chicago. Mr. Smith has studied at Texas Christian University, Drake University, and late in June will receive an A. M. degree at the University of Chicago. Mr. Smith has served as public school teacher, newspaperman and preacher. In his preaching experience, he spent a term in far away Arizona. The congregation at Kenney is greatly pleased with the work of Mr. Smith, and he is rapidly growing in the esteem of the people.

The Bible Institute, Los Angeles, where the sessions of the National Convention will be held

See Southern California

Vice-President Marshall favors cutting out the last year in high school and the senior year in the university and giving a tour to the golden West instead. One should take in all the "by-products" enroute to the Coast—the Grand Canyon, the Canadian Rockies, Yellowstone, Yosemite and many other attractions, going by the southern route and returning by the northern, or the reverse. It is equal to a year in Europe to spend ninety days in this fashion, and far more safe just now.

Mr. C. C. Chapman, Chairman of the Convention Committee of Arrangements

A retired British army general said of one of the choice spots of the charmed West: "My wife and I have traveled over the world for forty years, and we do not hesitate to say that this is the most sublime spot that we have ever witnessed in Europe, Asia, Africa or America." Mountains, lakes, rivers, seas, gulfs, "sweet fields arrayed in living green," buttes, mesas, canyons, arroyos, forests (live and petrified), beautiful valleys, long vistas of corrugated, terraced, undulating foothills, with massive mountain ranges rising majestically in the background to give them a delightful setting, flowers, oranges, olives, walnut and eucalyptus groves, all may be seen in rich profusion and charming variety.

Nowhere in all the world can one see so much in so short a time and distance as you can from Los Angeles as a starting point. You may see more beauty and variety in one day's ride by train, car or auto, than elsewhere in a week. It only requires a few days, after or before convention, to see wonderful Redlands with her Smiley Heights, Riverside with her Mt. Rubidoux, San Bernardino with her Arrow Head Springs, Uplands with its world-famed streets, Pomona the beautiful, Pasadena the Crown City, Corona with her lovely valley, Whittier fringed with glory, Santa Ana the wonderful, Orange with her charm of scenery, Fullerton with her world famed oranges—all these come within close range of your wondering eyes, on your one day kite-shape track trip. This is but one of a score of possible trips. This is giving you a hurried glance at the index page. You should read this marvelous volume. It will linger in your memory as its most precious heritage.

Dan Trundle,
Member Publicity Committee,
Los Angeles Convention.

* * *

Finishes Useful Pastorate.

R. L. Handley will close a three and a half year pastorate on May first, at Kalamazoo, Mich. In that period there have been 165 accessions to the church and the building debt has been materially reduced. Many substantial improvements have been made on the house of worship. Mr. Handley has not accepted a call yet, nor has his successor at Kalamazoo been chosen.

Pageant at William Woods.

A jubilee pageant on May 25 is a feature of the 1915 commencement exercise program at William Woods College, Fulton, Missouri. That successful Disciple school for young women celebrates its twenty-fifth birthday at this time, when all the important epochs in its history will be presented in pageantry. William Woods is one of the leading schools for the education of young women in the middle west.

Successful Pastorate Ends.

J. W. Darby has had 510 accessions at Washington, Ind., in three years and the membership is now over a thousand. The Bible-school attendance has trebled in this time. He has resigned this pleasant pastorate and will shortly go to Tulsa, Okla. The church at Tulsa is planning the erection of a hundred thousand dollar building.

Louis R. Patmont Lecturing Again.

Louis R. Patmont, with his brother, Oscar, and his father and mother all visited at Griswold, Ia., recently and Mr. Patmont spoke to a large audience.

Rural Life Conference Held.

The Rural Life Association of Indiana will hold a session at the College of Missions this week. Prof. F. E. Lumley is to speak on "Social Service and the Rural Church." E. C. Martindale will deliver an address on "The Church and Community Industry." J. W. Lanham is announced for the topic, "A Ministry of Fifty Years With One Rural Church." In the evening Prof. Jabez Hall will speak on "Personal Reminiscences of Alexander Campbell," and Grant K. Lewis on "The Rural Church and the Nation." On the second day in the morning J. W. Street will speak on "Conditions as I Have Found them"; W. H. Newlin on "Opportunities of the Rural Field," and Chas. T. Paul on "A Study in Missions." In the afternoon Prof. Lumley will speak on "Training for the Rural Ministry," and Dr. J. N. Hurty on "The Gospel of Sanitation." Visiting ministers will be entertained for lodging and breakfast.

Australian Preacher in America.

A. O. Rankine is a successful Australian preacher. He built up the congregation at Adelaide from 17 to 800 members. He has come to America to make his home and is now in Los Angeles. He expects to accept a pastorate in this country.

Illustrates Mexican Life.

Mrs. Bertha Mason Fuller, Dallas, Texas, who has served in Mexico as a Disciple missionary, is now giving missionary entertainments in Texas. She dresses the young people in costume and illustrates the habits and social customs of the Mexicans.

Good Work at Steubenville, O.

E. H. Wray is minister at Steubenville, O., and his report is full of good cheer. During the past year there have been 151 accessions to the church by confession and baptism. The total receipts of the church have been $7,096.79 of which $1,100 went for missions. Mrs. C. S. Settlemeyer, Nanking, China, is a living link missionary of the church. The Mission Circle has assumed full responsibility for the education of a young woman in the mountain school of Tennessee.

Oliver Stewart Smiting Drink Demon.

Oliver Stewart is a prominent member of the "Flying Squadron," a temperance movement which will visit 250 cities in a preliminary campaign to make the United States dry in 1920. Some of the greatest temperance speakers in the country are on the team. They recently visited Des Moines and made a strong impression on that city.

A New Parsonage in Norfolk, Va.

The movement for building parsonages is being felt in various parts of the country. First church, Norfolk Va., is building a home for its minister, C. M. Watson.

Professor Now a Preacher.

Prof. Alfred Fairhurst, formerly on the faculty of Transylvania University, has abandoned the classroom for the pulpit. He recently accepted the pastorate of Garfield Park church, Santa Cruz, Cal. Another professor to seek the joys of the pastoral relation is E. W. Stairs, who taught several years in Berkeley, but who will soon go into pastoral work again. He has been resting and rusticating in Illinois for some time.

Housing the Bible School.

Prairie City, Ia., church is building a house for its Sunday school, and when dedication day comes around, there will be no money to raise, for it is being provided in advance. On a recent Sunday, they raised money at the rate of a hundred dollars a minute.

Oklahoma Church on Fire.

The edifice at Chickasha, Okla., caught fire on Easter Sunday in the basement, and narrowly escaped destruction. Aside from this unhappy incident, the day was a very encouraging one for the local church.

Sunday-school Trebles in a Year.

Bowling Green, Mo., has a Sunday-school which has trebled in attendance in one year. The pastor, Arthur Stout, recently held two weeks of revival meetings in which 31 members were added to the church.

C. W. B. M. Remembers Orphans.

The C. W. B. M. auxiliary at Rising Sun, Ind., has recently made garments for the children of the St. Louis Orphanage. A total of fifty-one pieces of clothing were sent.

In and Around Chicago

Ed Witwer, a well-known Chicago layman of Jackson Boulevard church, who has been dangerously ill with pneumonia, is still at the hospital but has passed the crisis of his disease safely and may be expected to make full recovery soon.

A device in use in Jackson Boulevard Sunday-school to increase attendance and missionary interest is giving out flags representing the missionary lands. Each Sunday a talk is given on some mission station and the flag representing the country where this station is located is given out. The device is called "A Trip Around the World."

Rev. Lloyd H. Miller, new pastor at Metropolitan Church, Chicago.

The Englewood Christian Orchestra gave an entertainment in West Pullman church last week which was much enjoyed. The numbers were well chosen and rendered with good interpretation.

A number of the Chicago churches have announcements out for Mothers' Day, on May 9.

The young men of Irving Park Sunday school won second place in an inter-church field day held in Irving Park recently. The church is establishing tennis grounds and a training track on the church property to develop budding athletes.

In Park Ridge, a suburb of Chicago, there is a federated church, uniting the Congregationalists and Methodists. Two new members recently asked for baptism according to the custom of the New Testament church and were brought to Irving Park church where they were baptized.

The Chicago Christian Missionary Society will meet in the Ohio building, Wabash avenue and Congress street, Friday evening of this week at which time a number of matters very important in the work of the society will be discussed. F. W. Burnham, president of the American Christian Missionary Society, will be present and speak.

The Christian Endeavor society in Evanston church has been rehearsing a home talent play which will be given on Friday evening, May 7. The name of the play is "Our Neighbors." A Sunday-school class of this church composed of young women, and called The Loyal Daughters, have issued two hundred books of gummed fruit labels, which were printed on the church press by the men helpers in that department.

Charles M. Sharpe continues his ministry at Monroe street church. There is a steady growth in optimism and other things that count.

Evanston church observed Boosters' Week recently. The members received by mail a circular showing from the statistics of the church all the good things that might be said of the church and the pastor, and they were asked that the week be spent in promoting the church in the community.

New York Missions

The three English missions and the Russian mission of Greater New York, show continued growth and healthy interest.

Accessions, during the month, 3; total church members 1,171; enrollment in Sunday-school, 1,010; average attendance Sunday-school, 765; total money raised on the field, $532.86.

Ridgewood Heights mission church, with a floor space of about 35x40, is endeavoring to take care of a Sunday-school of over 200 average attendance. This is an impossibility as far as Sunday-school efficiency and teaching are concerned. With proper equipment there could be a school of 500. Unless they can be assisted in providing larger and better quarters they will have to change the Sunday-school hour for the sole purpose of reducing the attendance about 40 per cent.

The Russian mission has reached its highest point of efficiency under present conditions. With its Sunday-school, outdoor services, English classes, singing classes, etc., nothing can be done meeting in rented rooms in the basement of another church with these same rooms being rented to other nationalities also.

It is for the brotherhood to say whether the Disciples of Christ in New York City shall advance the kingdom, or merely mark time.

M. M. A.

Notes from the Foreign Society

For the first twenty-one days of April there was a gain in the receipts as compared with the same days a year ago of $1,335.52. There was a gain from the churches in the same period of $404.92. It is greatly to be desired that the offerings this year may exceed the offerings of last year by at least twenty per cent.

* * *

S. J. Corey delivered four lectures at the College of Missions last week, on the following topics: "The Type of Missionary Needed in the Far East," "The Missionary Challenge and Opportunity of the Far East," "The Missionary's Dynamic," and "Scenes of Mission Work in China and Japan." The last lecture was illustrated by moving pictures secured by Mr. Corey on his recent visit to the Orient.

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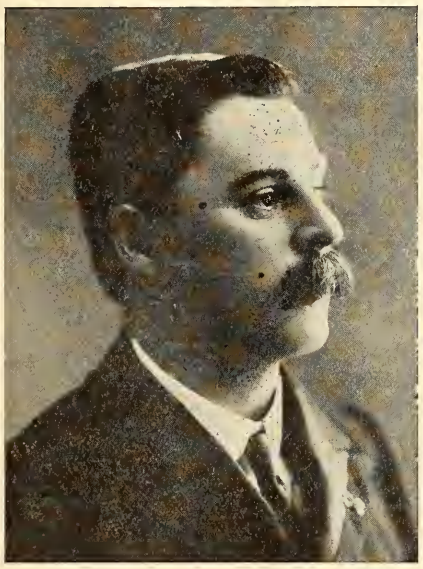
In the month of March there were seven baptisms in Osaka, Japan. The union evangelistic tent meetings begin in Osaka this



Mr. M. B. Madden, who is holding tent evangelistic meetings in Osaka, Japan

month. M. B. Madden, as a member of the committee for locating tents, has been having all kinds of experiences. Some of the people gladly gave the use of their land. Others will rent it at a nominal price and others are unwilling to have the tents on their land at any price.

* * *

W. H. Hanna, of Vigan, Philippine Islands, writes that Ilocos Norte should have two families, or workers, at once. He says: "The ten years we have been at work have been a time of seed sowing. The work in the hospital has given us prestige. A new generation has sprung up which know not the old time Romanism and this generation is found now in the intermediate schools and high schools. The time of reaping seems to be at hand."

* * *

Owing to the failure of crops for two years, Dr. Osgood, of Chuchow, China, writes that the city reform society has not been able to raise as much money and push forward financial enterprises, but they have carried on two schools in the church for illiterate men and women. There were more than 150 in attendance during the winter. The city teachers gave their time without charge and one of the rich men found the money to finance the enterprise, so it has cost the scholars nothing. He says: "The Society is just finishing a large stone bridge to the park and when that is done they hope to put more buildings in the park and enlarge the present playgrounds. Our schools are about as large as usual. We have about 150 day pupils. Eight pupils and two teachers were baptized this winter, also the wife of another teacher, who is himself a Christian."

* * *

R. A. Doan has been asked by the missionaries in Japan to stop on his way back to America and attempt to organize adult Bible classes among the Japanese Christians. There are no organized Bible classes in China except those Mr. Doan has organized since the beginning of the year.

* * *

W. L. Burner writes: "Personally, we are more encouraged than ever over the work here in Cuba, but understand that we are just beginning to get into shape to do the work. It will necessarily continue slow, but it is responding and will do even better, I am sure. Our greatest need is a larger force, also a school here in Matanzas. I go to Manguito Monday, where some half dozen are waiting to be baptized. I consider this one of our very best works. The people meet in a private home. They have great hopes for a church building. We have kept them waiting long and must soon make good to them with a building."

S. J. Corey, Secretary.

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Stockton, Kans., Roy L. Brown, evangelist; 40 accessions; continuing.

DeWitt, Ark., C. L. Organ, evangelist; continuing.

Kinston, N. C., Bernard Smith, pastor; Percy Cross, evangelist; 64 accessions; continuing.

Sayre, Pa., C. W. Clark, pastor; F. B. Thomas, evangelist; 29 accessions; continuing.

Lexington, Ky., Central, I. J. Spencer, pastor; Minges Evangelistic Company; 101 accessions; continuing.

St. Louis, Mich., J. C. Meese, pastor; Robert Whiston, evangelist; 121 accessions; closed.

Kansas City, Mo., Quindaro Boulevard; James Small, evangelist; Carrol Ridenour, singer; 85 accessions; continuing.

Shepherd, Mich., Robert Whiston, evangelist; continuing.

Coffeyville, Kans., Arthur Long, evangelist; Wallace Tuttle, singer; 117 accessions; closed.

Hallowell, Kans., Arthur Long, evangelist; Wallace Tuttle, singer; continuing.

Lewiston, Ill., F. A. Sword, evangelist; continuing.

CALLS.

J. H. Stidham, to Brookfield, Mo.

C. D. Secrist, from Columbus, O., to Ridgeway and Mt. Victory.

Martin Halloway, to Salisbury, Mo.

Oscar Joneson, to Osawatomie, Kans.

M. Pittman, from New Orleans, to Ligonier, Ind.

Chas. A. Lockhart, to Kahoka, Mo.

H. G. Burgess, to Canton, Mo.

E. W. Corn, to Dumore, Scranton, Pa.

* * *

Girls' Glee Club Sings.

The Girls' Glee Club of Hamilton College, Lexington, Ky., recently gave their annual concert under the direction of Professor E. W. Delcamp. An audience that filled Morrison chapel enjoyed the concert. The program consisted of the cantata "Garden of Flowers," violin numbers, the playlet, "Our Aunt from California," and some pleasing vocal numbers.

Transylvania Student at Oxford.

A letter has been received at Transylvania University, Lexington, from Mr. H. S. Hilley, now in Jesus College, Oxford University, urging students of Transylvania to take the entrance examinations so as to be eligible to appointment to the Rhodes scholarship. Mr. Hilley graduated from Transylvania in 1913, and is greatly enjoying the privileges of the scholarship to which he was appointed one year ago.

Have a Rubber Day

"Rubber Day" in Central church, Youngstown, O., is the set day for the members to collected all their old rubbers for the Ladies' Aid Society. A good sum is realized from the sale of these old rubbers.

Memorial Service for Mrs. R. F. Thrapp.

Mr. and Mrs. R. F. Thrapp spent a number of happy years in the Jacksonville, Ill., church. This church on hearing of the recent death of Mrs. Thrapp from cancer, sent telegrams to Mr. Thrapp and his son, Elbridge. On Wednesday evening, April 14, a memorial service was held in the church at Jacksonville in honor of Mrs. Thrapp. Several papers were read, full of beautiful tributes. Among them was the following: "Her life and influence in the home centered around the one idea of extending the work of the Master through the tireless efforts of her husband. She was heard many times to say that the home of a public man must be so kept that when he entered that home those influences which would be most helpful must surround him, and give that rest and quiet so much needed."

Motor to California Exposition.

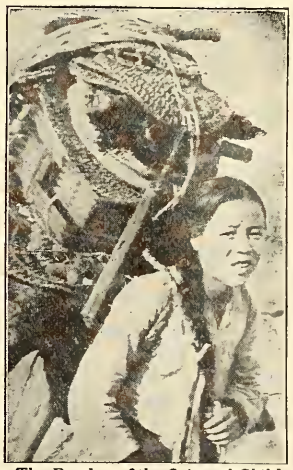
The Frederic Clark Concert Co. is made up of the Clark family and they are motoring their way to California to see the great exposition. They are giving some entertainments on the way and recently stopped at Mitchellville, Ia., for this purpose. They are members of Angola, Ind., church.

Remember

CHILDREN'S DAY

FOR FOREIGN MISSIONS

First Sunday in June



The Burden of the Oriental Child

Supplies Sent Free Order Them Now

(Be sure and address as directed below.)

The Foreign Christian Missionary Society **will furnish** ***Children's Day Supplies*** **for the first Sunday in June** ***Free*** **to those Bible Schools observing the day in the interests of** ***Foreign Missions.***

FREE SUPPLIES

1st. Coin Pocket Missionary Collectors. **These are an improvement over the missionary boxes. Attractive, convenient, suitable for old and young.**

2d. "In Cherry Blossom Land." **The new Children's Day Exercise, by Lucy King DeMoss, filled with beautiful songs, drills, recitations. A real demonstration of missionary work in Japan. Portrait of Chas. E. Garst, pioneer missionary to Japan, given free with the Exercise for use on Children's Day, and to be framed afterwards. Exercise adapted to large or small school.**

Order supplies at once. Give local name of Sunday-school and average attendance.

Give your Sunday-school the privilege of this great day and have a share in world missions.

STEPHEN J. COREY, Secretary

Box 884 CINCINNATI, OHIO

Modern Methods at Nickerson, Kans.

Kansas is always progressive and even in church work there is every evidence that Kansas wants the best. The church at Nickerson, of which Frank G. Richard is pastor, is planning for an every-member canvass and will also join in a union meeting next fall. The Sunday-school at Nickerson is ordering a Bulletin Board and putting the "Conquest" in the hands of its people. A church with such good aids as these should go forward continually.

Veteran Disciple Likes the "Century."

Miss L. Pollard of McAlester, Okla., is a well-read Disciple and is now in her 79th year. She has watched the Disciples grow from a small beginning. Writing with regard to The Christian Century, she says: "I find great pleasure and comfort in your most excellent paper. While I am too old and belong, I guess, too much to the past with its battle for 'first principles,' to keep step with you along some lines, I get strength and inspiration from the sweet, Christ-like spirit you manifest, and I enjoy the paper from a literary standpoint. Down deep in my heart, I believe you are blazing out the only possible way to Christian union. I hope to send you some new subscribers soon."

Indiana State Convention.

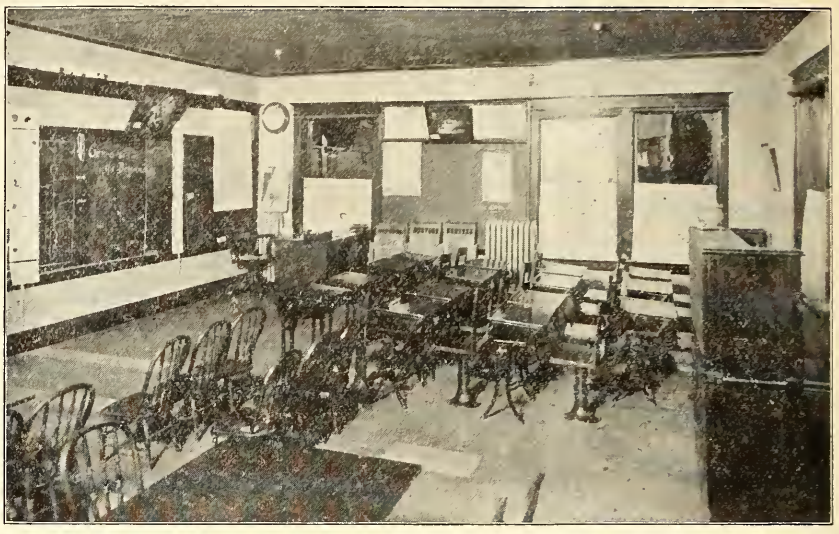
The seventy-sixth annual convention of the Disciples in Indiana will be held at Marion, May 10-13. Four full days will be occupied and the workers propose one of the best programs ever presented at a state convention. Free lodging and breakfast will be provided for all delegates. Other meals will be served in the church at a reasonable rate. The programs are off the press and can be secured of C. W. Cauble, 427 Law Building, Indianapolis. John M. Alexander is Indiana's president.

Paris, Ill., Church Wins Civic Victory.

The secular papers of the country have advertised Paris, Ill., far and wide as a city of great wickedness. The friends of Paris do not deny but that there have been some very bad conditions in the city and in all of Edgar county for that matter, for some time. But there has been a campaign on for at least six months and the reform element of the city has scored several victories. Three of these stand out as remarkable achievements. Early last fall a campaign to enlarge the water supply was carried on and a proposition to bond the city for $90,000 for this purpose was carried eight to one. The reform element encouraged by this victory began a campaign for the Commission Form of Government. This had been defeated twice before. But this time it carried five to two. On Tuesday, April 20, a complete reform ticket consisting of mayor and four commissioners was elected by majorities ranging from 150 to 650. H. H. Peters, pastor of First church, has been in this clean-up campaign from the very first and has served on committees in each case. He writes: "Let those who have Paris written down as a town that is totally depraved, revise their report. Bootleggers and gamblers and political crooks will have to leave or change." This is a sample of what could be done in many other places by persistent campaigning.

Men Promote a Revival.

A Union Men's Bible class meeting at the court house in Princeton, Mo., has brought great religious uplift to the town. This class was organized last fall by B. G. Reaves while holding evangelistic services, and has been fostered by the pastor, Edwin T. Cornelius. This spring the class promoted evangelistic meetings and called W. H. Pinkerton to do the preaching. There were 215 penitents during the meetings, which were held in the largest auditorium in town, and nearly half of them went into the Disciples' church. The great majority of the converts were men. This has compelled the church to plan a new building at an expense of twenty thousand dollars. The pastor calls the men's class "the Princeton Idea," and invites pastors to write him about it.



New equipment of Central Church, in Gary, for the religious Day School, conducted by the American Christian Mission Society.

Pen Points of Home Missions

Alberta, Canada, has a growth in population of 413 per cent the past decade. We have ten new churches in that great territory each with a membership of less than 100. Their total membership is about 400. They contributed last year $667.02 to missions and raised for local expenses $5,878.77.

Saskatchewan had a growth in population of 439 per cent. We have eight churches in that province with a total membership of 262. They contributed last year $210.45 to missions and $3,672.11 for local expenses.

British Columbia had a growth of 119 per cent and its present population is 392,480. In this vast domain we have two churches both of them located at Vancouver with a total membership of 108. They contributed last year $75.30 to missions and raised $4,046.44 for local expenses.

The largest gain in the past decade in any one of the states of the Union was in Washington with 120 per cent. In that state we have 133 churches with a total of 16,959 members. They contributed last year to missions $14,948.28 and raised for all local expenses $83,827.89.

We need workers in Utah with the same settled conviction that takes others to the foreign field—a conviction that God has called them there as a life-work.

The development in the Dakotas is so rapid as to submerge all present home missionary provisions to meet the situation.

At Reno, the capital of Nevada, there are students who, until they entered the state university, never had the opportunity of attending a church service or Sunday-school.

The church which keeps in touch with Wyoming for the next few years and shows its faith by generous reinforcements of money and workers, will raise up for itself and the kingdom a mighty following.

The foreign field will find in Texas and Oklahoma another strong base of supply for the future.

300,000 Indians, 100,000 Mexicans, 75,000 Japanese and 70,000 Chinese magnify the missionary opportunity of the great West.

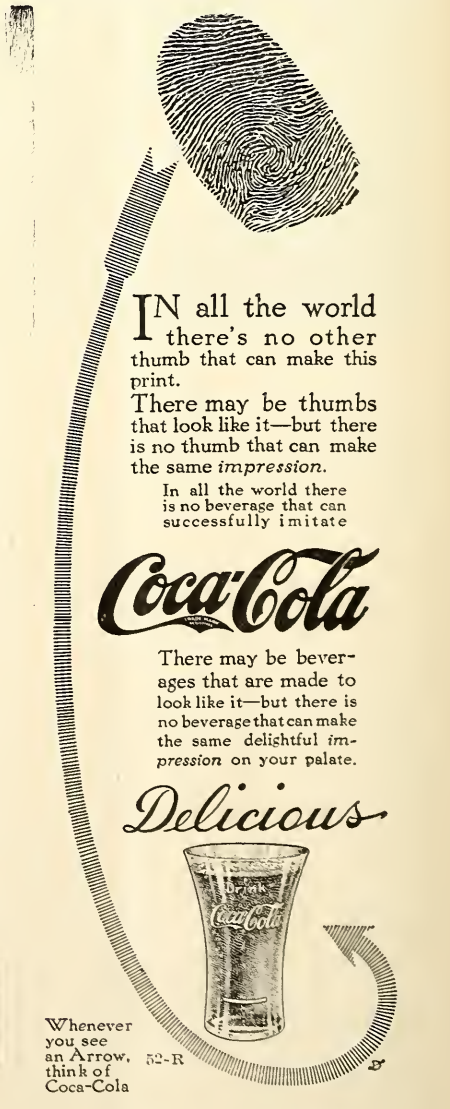
Fundamental to the history of the United States is its location on the Atlantic opposite Europe, and a significant fact connected with its future is its location on the Pacific opposite Asia.

Japanese Buddhist missions expend $40,000 per year to plant that faith on the Pacific coast. This is twice what any Protestant church appropriates for Japanese work there.

From a handful of Disciples meeting in a plumber-shop to a self-supporting church with a building costing $50,000 in six years is neither "a peanut business" nor a waste of missionary money. It cost the American Society $3,000 to do the job.

There is no richer mission field in all the world than the vast Northwest.

In Washington there are 937 towns and villages without any religious privileges whatsoever.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Home Missions and the Rural Church

BY ALVA W. TAYLOR.

Four out of every five churches among the Disciples of Christ are either in the open country or the village where they are supported by farmers. Less than one-half of them are making any progress. They were founded by an evangelism that was superb in its vigor and zeal; they must now be nurtured by a pastoral oversight that is no less vigorous and zealous.

The average membership of the rural church is small; it is able to support preaching for only a part of the time; but the average of giving for the membership is only about one-third that for the members of city churches. There is great need for teaching in regard to stewardship. The country church can give as much per member as the town church and it will when it is cultivated.

The greatest need of the rural church is that of pastoral care. No city church would expect to prosper without it; the country church is no different. Co-operation between rural churches and a vigorous campaign among them for greater giving would enable many to employ pastors. Here is one of the largest pieces of home missionary work offered.

The country churches furnish the larger number of ministers and missionaries. If they decay there is danger ahead for the ministerial supply. But they give little to missions; not more than one out of seven of them contribute regularly to both the home and foreign societies and the average of their gifts is less than ten dollars. To cultivate them and arouse them to some sense of efficiency would bring back many times the money spent in course of time.

There are too many churches in the average rural community. There is scarcely a rural church that does not have from two to four others within four miles of its church yard. Here is one of the largest open fields for the practice of Christian union. The church will live in the country that most effectively serves its community and is least sectarian. The rural church field affords a fine opportunity to a people who preach union.

The American Christian Missionary Society is co-operating with state and district societies in the supervision and conservation of the rural church and is anxious to enlarge this work. It awaits only upon funds to do so. As an example of its activities Missouri may be cited. In that state the work is done on the field by district superintendents; these men oversee all the rural churches; they hold efficiency institutes, keep them in touch with preachers when they are unpastored, cultivate the missionary spirit among them and seek in every way to guide them into a more active and efficient life.

In work for the rural church there is then; (a) a large field for religious consecration, to save religion for the rural community; (b) a fertile source for larger missionary income; there are 5,000 churches of the Disciples of Christ that are doing nothing substantial for our missionary work; one-third of our membership is enrolled out of a million to the annual missionary resources of the brotherhood; (c) the American Christian Missionary Society is anxious to enter this field in a larger way; give it the funds and it will do a great work for the rural church.

* * *

MISSION WORK IN NEW MEXICO.

Perry J. Rice has made a tour of the principal mission points in New Mexico and west Texas. He has visited Carlsbad, situated in the lower Pecos valley, Artesia, Roswell, and Clovis. The Roswell church is an independent church and under the leadership of the veteran preacher, Frank Talmage, is a strong supporter of all the missionary enterprises.

Passing north from Clovis, Mr. Rice will visit, on this tour, Tucumcari, where O. W. Hearn is the missionary pastor, and where for more than a year he has been heroically leading the forces, both at Tucumcari and at Roy. J. H. Whistler is preaching for important missions at Raton and East Las Vegas, and in both places the work is making progress. C. L. Dean has recently become pastor of the important church in Albuquerque, where a new building that will cost about ten thousand dollars is under construction; this church has been a mission under the A. C. M. S., and under the immediate direction of the New Mexico West Texas Missionary Society for a number of years, and promises to become self-supporting in a very short time. Hermon P. Williams, formerly of the Philippine Islands, was the missionary pastor here for a number of years, and did a very remarkable work.

There are a number of other points in this state where work is being carried on under our board, and everywhere the congregations are making fine progress. They are looking forward to the response which the stronger churches in the East and central states will give in the May offering to the appeal of the American Society.

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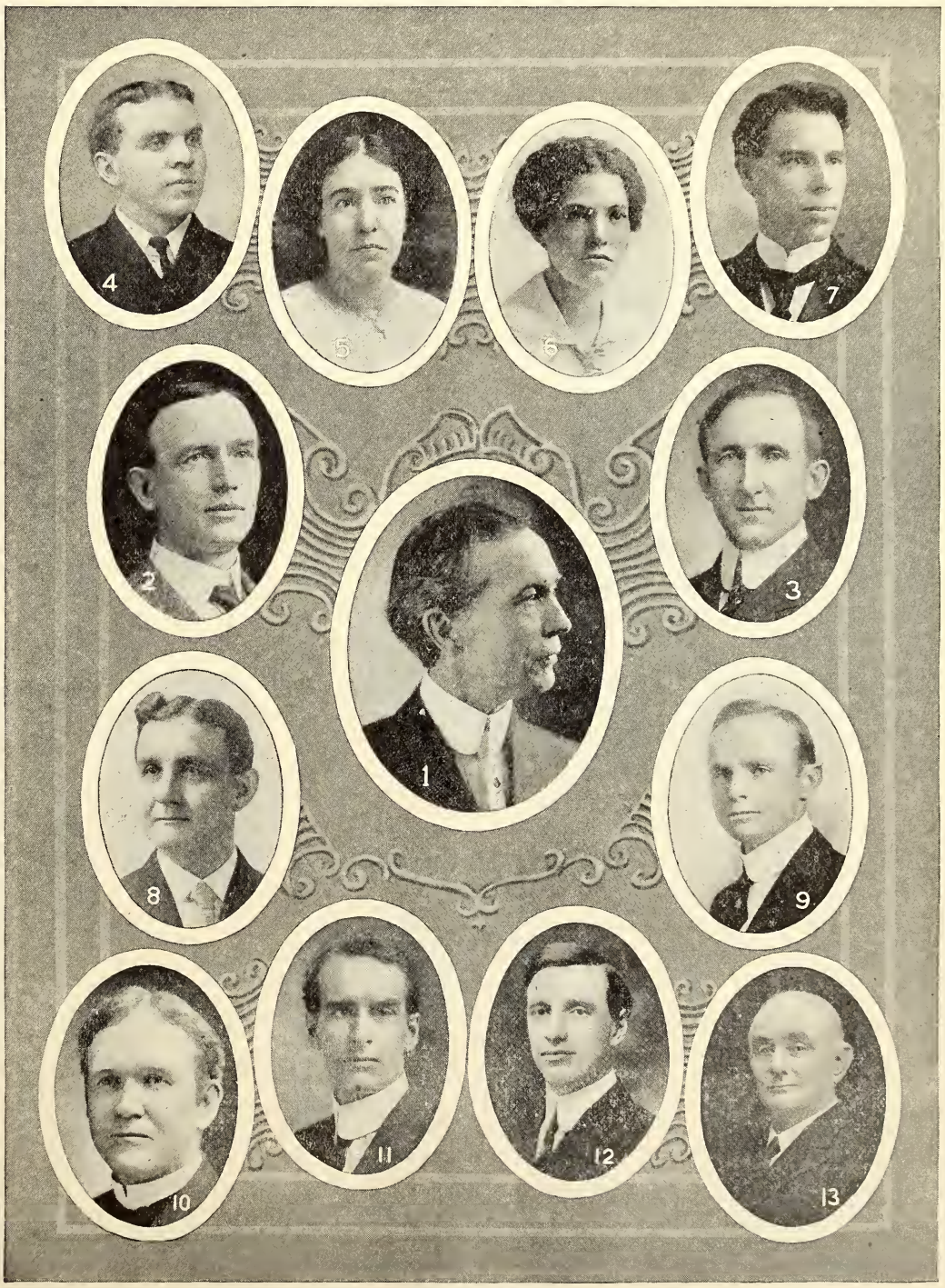

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F. W. Burnham Travels Westward.

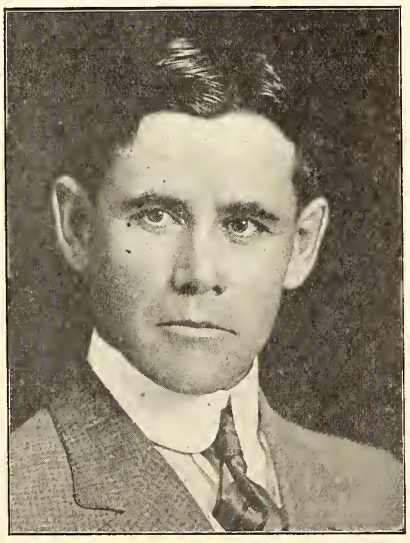
F. W. Burnham, president of the American Christian Missionary society, is traveling in the west and he recently filled the pulpit of the First church, Lincoln, Neb.

Butler Admitted to North Central Association.

For the first time Butler college has recently made application for admission to the North Central Association of Colleges and Secondary Schools. Surprise was expressed that the application had not been made sooner, because the standard of work was so high. The admission came with a good clean record, and a unanimous vote.

Butler Men Have Many Contests Ahead.

On April 9 Wabash college debated Butler college at Butler chapel on the question,



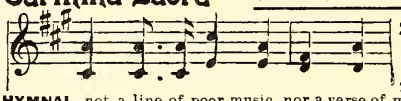
Rev. Melvin Menges, who is doing a splendid work at Lemoyne Church, Harrisburg, Pa. (*see page 17*)

"Resolved, That the United States government should own and operate public service telegraph and telephone systems." Butler's debaters are Bruce Robinson, Stanley Selick and Myron Hughel. On April 16 Ferris Stevens represented Butler in the State Peace Contest in oratory, at Vincennes. On Saturday, April 17, Oscar Hagemeier represented Butler at the State Prohibition Oratorical contest at Richmond. On April 23 two teams debated Indiana university on the question of increased armament by the United States as a means for promotion of international peace.

Many Disciples at Purdue.

Purdue university is an institution chiefly for the training of engineers, located at Lafayette, Ind. When a freshman enters this school, he is asked to sign a card showing his church membership or preference. The results for the past year are interesting. They are: Methodist, 674; Presbyterians, 293; Disciples of Christ, 245; Baptists, 119; Catholics, 106; all other religions bodies, 377; no preference, 71. Total 1,885. About seventy per cent of the students are actually members of the churches. But little has been done, until recently, by the denominations for the care of these students; the Methodists are just beginning a student work. The Disciples are doing nothing except through the local church in Lafayette.

Carmina Sacra A NEW SUNDAY SCHOOL HYMNAL



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New Voices on Men and Millions Team.

F. O. Norton is taking the place of President Bell on the Men and Millions Team in western Illinois. F. D. Butchart, Cleveland, O., is also with the team.

Parcel Post Sale Succeeds.

The Christian Endeavor Society of Mt. Sterling, Ill., recently held a "parcel post sale." The young people had solicited their friends at a distance for parcel post packages and these were auctioned off without being opened. The results were very interesting. A total of $150 was cleared from the sale. The pastor, Allan T. Shaw, is much in demand this spring for baccalaureate sermons and commencement addresses. The business men's class had an attendance of over two hundred on Easter.

A Popular Pastor.

J. Clarence Read is much esteemed in his community as is evidenced by the demand upon his time for special services. In a seventeen months' pastorate at Minerva, O., he has conducted thirty-two funerals, made thirteen special addresses and officiated at fourteen weddings. He has received into the church 148 people in that time. The membership of the Minerva church is now 575.

Who Wants a War Trumpet?

A war trumpet should not go begging in these stirring times. W. R. Holder has an ivory war trumpet he secured in Africa which is said to be effective as a noise maker. He also has a number of other African curios that he would like to dispose of. He may be addressed at Roanoke, Ala.

Thirty-four Missionaries.

Thirty-four missionaries from one congregation is a record to arrest attention among the Disciples. This is one item contained in the report of University Place church, Des Moines, which has had thirty-four of its members go to the foreign field. Sixteen have gone to China, seven to India, four to the Philippines, two to Japan, two to Africa, one each to Porto Rico, South America, Turkey, Tibet and one Japanese among his own people in California.

President Serena "Doing Things" at Keuka.

Joseph A. Serena is a bachelor, a preacher, a Harvard alumnus, a financier and a college president. Five years ago he was called to the head of Keuka college, situated on the "Crooked Lake." At that time it was a practically defunct institution with little more than a site and a building. There was scarcely a dollar endowment, a few friends and fewer students. In the five years President Serena has created a good constituency and has compelled the respect of the citizens of Yates county and the Disciples throughout the state. The buildings, which were in a sad state of repair, have been put in first class condition and new lighting and heating systems installed. New cement porches and walks take the place of the old board steps and walks. Through the large campus a new sewage system has been laid. Formerly the large college farm land was non-productive. Today it brings forth its harvests of vegetables and fruit. Several thousand fruit trees are now growing into value where but a few years ago there was nothing but grass and weeds. By his splendid optimism President Serena has secured valuable properties from citizens of the neighborhood. Among the financial backers of the work are the Ball brothers of Muncie, Ind., and Walter Bush of New York City. There is need of the small college. But until recently many of the Disciples in the Empire state have doubted the wisdom of supporting Keuka college. It was thought that a college would not be supported. But President Serena has gone in to spy out the land and to the waiting and dubious hosts of Israel he brings back encouraging reports and the cluster of grapes. Keuka is the annual meeting place for the Disciples of the Empire state. Here, following immediately upon the state convention, will be held the second Eastern School of Methods under the management of the American Society.

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New Church for Kempton, Ind.

The congregation at Kempton, Ind., has built a new church and recently called C. W. Cauble, the state secretary, to assist in dedicating the building. He asked the people for $3,000 and secured $3,283. The pastor is W. A. McKaun; he recently held evangelistic meetings that brought into the membership of the church fifty-three persons.

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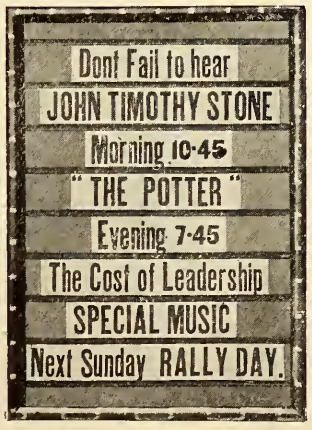

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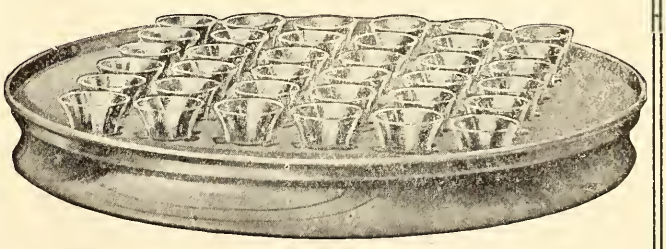

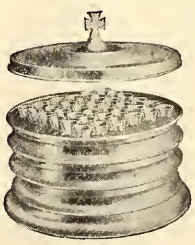

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Vol. XXXII May 6, 1915 Number 18

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By Charles E. Jefferson

The City of the Blind
By William E. Barton

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impuse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

* * *

The Sunday-school literature (The Bethany System) published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and other communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

* * *

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' *movement*. It has no ambition at all to be regarded as an organ of the Disciples' *denomination*. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, The Christian Century, though published *by* the Disciples, is not published *for* the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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The Christian Century and the Disciples Publication Society belong to the Disciples of Christ, not to private individuals. With the steady enlargement of the volume of its business the Society will ultimately be on a self-supporting basis and its earnings will go to the cause of Christian education and missions. At present it depends for its existence upon gifts offered by friends who believe in the work it is doing and wish to see its ideals prevail among the Disciples and the larger Christian world.

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APPROACHING SELF-SUPPORT!

On this page two weeks ago appeared the following itemized exhibit:

Increase in Patronage

In the quarter beginning Oct. 1, our volume of Sunday School business showed an increase over the corresponding quarter of the previous year of 33⅓%

In the quarter beginning Jan. 1, the increase over the corresponding quarter of the previous year was . . . . . 35 %

In the current quarter, beginning April I, the increase over the corresponding quarter of last year has already reached . . . . . 38 %

The circulation of *The Christian Century* shows an increase during the past year of . . . . . 20 %

The Conquest is but one year and three months old but it starts its second year with an increase in circulation of . . . . . 45 %

Our general book trade shows an increase for the past year of . . . . . 52 %

A question: How much more must the volume of patronage be increased in order to put this enterprise to the point where it will support itself without further help from gifts?

Upon the basis of conservative calculation we make the following statement:

An increase of 50% in our Sunday School patronage for the year beginning October 1, 1915—

Another increase of 50% in our Sunday School patronage for the year beginning October 1, 1916—

Will give us a total volume of business sufficient to make the Disciples Publication Society a self-supporting institution!

A Reasonable Expectation

An increase of 50% each year for the next two years may seem to some an unreasonably optimistic expectation. But in the light of past progress and of present prospects we have courage both to ask for it and to expect it.

The Office Manager of the Society is now in correspondence with a sufficient number of Sunday Schools to bring about this result *this very year* if they could be brought to a decision before next October!

These schools are favorably considering the Bethany System of Literature.

Most of them are dissatisfied with the literature they are using.

Many of them are already convinced that the Bethany System is the greatest body of Sunday School literature ever produced.

Most of them are actively interested in the principles of religious education of which this house is the leading exponent among the Disciples.

It would be expecting too much, perhaps, to hope that *all* these schools will adopt the Bethany System next October, but certainly it is not unreasonable to hope that a sufficient number of them will do so to give us a 50% increase next year above the patronage of this year.

We lay this situation—this great opportunity—frankly and impressively upon the loyal hearts of pastors and Sunday School leaders and ask them to begin now to take active steps to turn the patronage of their Schools to this their own brotherhood publication house.

Now is the decisive hour for all friends of this cause to see that it receives the patronage its pre-eminent literature justly deserves!

DISCIPLES PUBLICATION SOCIETY.

THE CHRISTIAN CENTURY
CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Garden of the Lord

SOME favored agricultural regions are known as "veritable gardens of the Lord."

The Lord has a great many such gardens. They are in all zones and altitudes. For the Lord is a great specialist in diversification.

He is also conducting a vast number of agricultural and horticultural experiments. When he wants especial help he calls on Luther Burbank. But while the Lord is interested in fruits, potatoes, cacti and rutabagas, his chief crop is men and women.

All over the habitable globe he is growing them. In the tropics a species, under Polaris another, and several varieties between.

In the valley of the Ganges, on the "roof of the world," and in Terre Haute, Indiana.

✤ ✤

Sometimes the Lord can not bring a man to full stature in one soil, climate or atmosphere. He has to transplant him, even if the tearing up of his roots seems to threaten his very life.

God could not mature Wilfred Grenfell except by taking him to Labrador.

Dr. Macklin grew to his full size by going to China. Dr. Shelton is making brain and heart in far Thibet.

To finish Abram E. Cory God had to start him in Illinois, U. S. A., afterward take him to China, bring him back for a graduate course of extraordinary, itinerant, apostolic mendicancy, and known only unto the Lord himself, is it how many more degrees Dr. Cory is to take before he reaches the limit of his capacity for growth.

When God wanted a bard to sing into the Western Aryan soul some fine, subtle melodies of the spirit no occidental poet had ever heard, he took the rare, dreamy mystic, Rabindranath Tagore, from the banks of the sacred river. Him already heavy laden with the fruits of Vedic culture, and having strewn his own land with flowers of choicest poesy, God planted for a season by waters of western Babylon. Here he grew to his predestined stature, and became a world poet, singing in the strangers' tongue, with more skill than his teachers, the wonderful works of God.

We do not know, we can not predict, what sort of men and women are going to spring up in some plot of the Lord's garden. The Master Gardener is crossing and fertilizing the stocks of earth socially, religiously, even biologically.

✤ ✤

Our own America is the greatest experiment station of all just now.

Herbert Spencer, in spite of his religious agnosticism, was most hopeful of the outcome of the vast experiment conducted by the "Unknowable" in this American "melting pot" of the peoples. The gardening of the Lord is with a view to fruitage. He is never satisfied with mere foliage. The barren fig tree was cursed to teach this lesson.

Even flowers are not enough in a plant whose nature reaches its goal in fruit-bearing.

Frustration of fruition is the supreme negation. The Lord will not suffer it without final and stinging rebuke.

Yet his gardening is with infinite patience, and he waits long for results. "Behold these three years I come seeking fruit on this fig tree, and find none: cut it down." Thus the impatient owner of the vineyard. But the hopeful, solicitous gardener replied, "Lord give it another year. Let me dig about its roots, and fertilize it."

That is God's remedy for barrenness, either in an individual life or the life of a movement.

God is a radical.

He digs about the roots.

He stirs up the people to a sense of the things that are fundamental.

He calls us back from the things that are superficial and adventitious to those that are central and vital.

He calls us away from strife about forms and methods to an earnest inquiry into living principles.

✤ ✤

The Divine Gardener is now digging about the roots of the Disciples' enterprise in a very determined and persistent way. He is sending us back to our origin; back to our Bethel where our fathers saw the vision of a united Israel of God.

He is causing us to take an inventory of our present stock of theological and ecclesiastical properties. He is asking us what relation these acquisitions have to the accomplishment of the purpose with which we set out from Washington, Pa.

And, while digging about our roots, God is fertilizing us with all manner of social, humanitarian, scientific and missionary interests and motives. We are not going to fail of fruit-bearing if God's radicalism can prevent it.

But while doing all this root work for us, God is not neglecting other peoples. Everywhere his spading fork is busy in the hands of his many under-gardeners.

✤ ✤

There is much human criticism and objection with reference to the Lord's horticultural method.

Paul had much trouble with his Jewish brethren when he digged about the roots of Judaism and showed that "the covenant of promise through faith confirmed unto Abraham, the law, which came four hundred and thirty years after, could not disannul," and that men are the children of Abraham through faith in Christ.

Likewise today when Christian scholarship is digging about the roots of early Christianity, removing the hardpan and gumbo of contemporary Judaism, and revealing the ethico-spiritual significance of Jesus' personality and message, the cry of "heresy" and "infidelity" is raised.

When the historian digs about the roots of the Church and discovers that there are no rites, forms, dogmas, or orders that can certainly claim the prescriptive authority of Jesus, or even the collective authority of the primitive Christian churches, he is looked upon as an iconoclast.

So he is—an idol breaker. But what Christian will not be glad to have the idols overthrown?

How can the church grow to its destined stature and power if it is to be encased in the straight-jacket of a first century, or sixth century, pattern?

Many thoughtful Disciples have come to believe and to feel that the roots of our movement tend to become encrusted with a hard, non-porous, unspiritual, legalistic mode of thought. They feel that this tendency, unless thoroughly overcome, will defeat the fruit-bearing purpose with which the movement began.

They are of the opinion that the Disciples have not, any more than others, a doctrinal and ecclesiastical scheme which can constitute a basis of Christian unity.

A digging about the roots of the movement is needed to discover whether the plea for the "restoration of primitive Christianity" is co-ordinate with the plea for the union of all Christians.

✤ ✤

Woe to any movement in our times that can not stand to have its roots digged about, and to be fertilized by streams of influence from many sources!

This radical work going on in the Garden of the Lord signifies "the removal of the things that can be shaken, in order that the things which can not be shaken may remain."

C. M. S.

The City of the Blind

What Will the War Do With Constantinople?

BY WILLIAM E. BARTON.

IT IS said that there is one city on earth which no living man ever visited without an ardent desire to return, and that is Constantinople. Long the capital of the Roman Empire, it has been for nearly five centuries the capital of Turkey, and its fate is one of the most interesting of the contingencies of the present great war.

Constantine was not the first man who founded a city there, though he it was who traced with his spear the line of its walls and made it in his time the foremost city in the world. Several centuries before Constantine, a band of Greek adventurers made their home on the Asiatic side of the Bosphorus just opposite the point where the Golden Horn pours its waters into the outlet of the Black Sea before it empties into the Sea of Marmora.

The Galata Bridge, Constantinople

In process of time a second band of Greek colonists appeared in the vicinity and consulted the oracle as to where they should build their town. "Build over against the city of the blind," replied the oracle. Seldom was the message so free from ambiguity. Who were the blind if not those men who had built on the southern shore of the Bosphorus, failing to realize the overwhelming advantages of the opposite location? They built their city there on the peninsula washed on three sides by the Sea of Marmora, the Bosphorus and the Golden Horn.

BEGINNING OF CONSTANTINOPLE.

When Constantine became emperor and sought to build a newer and greater Rome, he discovered the advantage of the same location. Three of its boundaries had been defined by nature. He traced the fourth with a trailing spear. He named the new and greater Rome after himself, and Constantinople became the capital of the world.

From the first it was a Christian city, for Constantine was the first Christian emperor. It was the meeting-place of many ecclesiastical councils, some of them ecumenical. It was filled with churches and monasteries; it was enriched with the reputed relics of prophets, saints and martyrs. Many older cities were plundered that their wealth might increase the glory of this new built-to-order town. It was built so large that all Constantine's advisers declared its bounds too wide, but within eighty years its walls were found too narrow and it had to be enlarged. It now has spread across the Golden Horn and beyond the Bosphorus. The old part on the peninsula is known as Stamboul; the portion across the Bosphorus in Asia is Scutari, while the most modern part, northeast of the Golden Horn, and containing, by the way, the principal palaces of the sultan as well as the residences and hotels most frequented by Americans and Europeans, is Pera.

WHAT OF THE FUTURE?

What is going to happen to Constantinople when the war is over? This is, perhaps, the most important single question involved in the present struggle. Russia wants it. She would give the lives of a million men for Constantinople and count their loss but gain. If the allies are successful and she does not get Constantinople as a part of her share of the spoil, it is not impossible that she would be willing to fight the whole of western Europe for its possession. Earl Grey has said that Great Britain was in full sympathy with Russia's desire for an outlet to the sea. This is a diplomatic statement and lacks something of saying that Britain is willing Russia should have Constantinople, but it is hardly likely that Russia will interpret it as meaning anything less.

If Russia gets Constantinople through the active co-operation of Great Britain, it will be one of the strangest instances on record of war or politics making strange bed fellows. Great Britain fought the Crimean War to prevent Russia's getting a hold on Constantinople. She kept Turkey alive long decades after that country had come to be known as "the sick man of Europe," not because she loved Turkey, but because she hated Russia. To prevent Russia's gaining her coveted foothold on the Bosphorus the immortal six hundred made their heroic charge at Balaklava, when

> "Cossack and Russian
> Reeled from the sabre-stroke,
> Shattered and sundered."

To prevent this Kipling wrote his "Adamzad," warning England to beware of "the bear that walks like a man." To prevent this Britain endured the scorpion lash of William Watson's sonnets holding Britain morally responsible for the bloody massacre of the Armenians by Turkey. England has held her nose with one hand over the atrocities of the Turks, while with the other hand she has held Russia back from the possession of Constantinople. Not without deep searchings of heart will she yield to Russia now her long-contested protest against the western foothold of her long-hated rival.

THE TURK MUST MOVE.

But whatever happens in this war, the Turk must move out of Europe, and when he moves he leaves Constantinople behind him. He was on the march before this war began. Thousands of families of Turks from the Balkans have been making their way through Constantinople into Asia Minor ever since the first Bulgarian war. They have presented a strange appearing procession and have looked like the pageant of the Middle Ages suddenly come to life and parading through the twentieth century back into the dim region from which they emerged. They are going back and their kindred will follow them till the last province of the Turk in Europe is lost to him.

Interior of the Church of Sancta Sophia

Fifty years before Columbus discovered America occurred the siege of Constantinople. Mohammed captured it in 1453. The lines of his fort on the European side traced the initial of his name. Long stretches of these walls still stand well studded with strong round towers. It is a remarkable coincidence that just above this fort, and in close proximity to it, stands the American institution, Robert College, which is educating the leaders of the new Turkey.

I well remember the day I stood on the platform of the chapel in Robert College and addressed the student body there. When I had finished what song do you think they sang? It was

"My country 'tis of thee,
Sweet land of liberty,
Of thee I sing."

Liberty is a word they dared not use in their own language, but they could sing it in a song of the country that is to be theirs when tyranny and oppression, such as they have known under the rule of the sublime porte, shall finally come to an end. As our launch steamed back to Constantinople a body of the students climbed one of the towers of Mohammed's old fort and waved a farewell at us with a national banner. It was not the star and crescent; it was the Stars and Stripes.

WHERE HISTORY ERRED.

The fall of Constantinople in 1453 was one of the worst and one of the best things that ever happened on earth. It drove learning westward. It sent the scholars and merchants of Christendom to Italy and western Europe. It gave a powerful stimulus to the waning Renaissance, and brought about a new activity of commerce and science, one of whose results was the discovery of America.

But it enthroned the Turk on one of the most important waterways of the world. It gave over the capital of Christendom into the hands of the Mohammedan. It made what had been the center of the Christian world a new center of the Mohammedan world. It devoted to oppression and misrule the spot which held the keys to East and West.

And the Church of Sancta Sophia became a mosque!

That even the site of Solomon's temple in Jerusalem was already devoted to a mosque seemed not less terrible than this. For the Church of Sancta Sophia was the central church of Christendom. There every Friday for nearly four and one-half centuries the Koran has been read with a drawn sword, to signify that this spot was taken and is held by the power of the sword.

MARK TWAIN ON SANCTA SOPHIA.

Mark Twain, who saw all holy places more or less irreverently, said that the Church of Sancta Sophia seemed to him the rustiest old barn in Europe. It is not prepossessing in its outer appearance, and when one is inside he meets a double disappointment. Its perfect symmetry prevents one's realizing its immensity and its walls are so covered with tawdry decorations one finds it difficult to believe that it is really a beautiful place. Beautiful it certainly is, however, and cost not less than $5,000,000.

Who was Sancta Sophia? She was no one. This church is dedicated to no individual saint, but to Holy Wisdom, the wisdom of God. It is the third church that has occupied this site. The first was dedicated February 15, 360, but was burned in the riots caused by the exile of Chrysostom. The second church was dedicated in 415, but was burned in 532. The foundation stone of the present church was laid by the Emperor Justinian February 23, 532, only forty days after the fire. It was five years and ten months in building and was dedicated on the following Christmas in 537. For it every species of marble, granite and porphyry were brought from far away ports. Ancient temples of Egypt, erected to the worship of Isis and Osiris; the temple of Pallas at Athens, that of Phœbus at Delos, and that of Cybele at Cyzicus—all were plundered of columns and ornaments for the erection of this great sanctuary. When it was completed Justinian entered the church and exclaimed, "Solomon, I have surpassed thee."

The Sublime Porte

A FAMOUS CHURCH.

There is an interesting old legend to the effect that Justinian refused to permit anyone but himself to contribute to the building, and caused a tablet to be prepared with his name as the sole builder. On the day of the dedication, however, his name was found to have been erased and that of an unknown woman substituted. The woman was sought and found to be a poor old widow living in a hovel near the wharves. Trembling and frightened, she stood in the presence of the emperor and he demanded what she had done to rob him of his glory. She answered that in her great desire to help she had pulled a little straw from her bed and given to the oxen that drew the material for the building. Then Justinian knew that an angel had blotted out his name and inserted that of the one giver whose gift represented sacrifice.

In plan, the Church of Sancta Sophia approaches a square, being 235 feet north and south by 250 east and west, exclusive of the narthex and the apse. The great dome rises to a height of 179 feet and is 107 feet across. It is a very little lower than a hemisphere. It is not the widest dome in the world—that of the Pantheon is 130 feet in diameter, that of St. Peter's and of the Duomo in Florence are each 126 feet. The dome of St. Sophia is almost exactly as large in diameter as that of St. Paul's in London, which is 108 feet. In its symmetry and majesty, however, it probably deserves to be called what Ferguson has called it, "The most perfect and most beautiful church which has yet been erected by any Christian people."

Russia wants this church as the royal cathedral of her national religion, and she is very likely to get it. It is hardly to be expected that it will remain much longer a center of Mohammedan worship.

If Constantinople should give up Sancta Sophia as a place of Christian worship, the Mohammedans still would not lack for mosques in Constantinople in which to worship God according to the commands of Islam. Indeed, there are likely to be quite as many mosques as they need, for there will be fewer people in Constantinople of worship after that fashion. Technically, Sancta Sophia is not the most sacred mosque in Constantinople. That honor is accorded to the Mosque of Achmed I, the only mosque outside of Mecca which has seven minarets. Unlike Sancta Sophia, this mosque has a very pleasing exterior and so has that of Sulieman the Magnificent.

"THE CITY OF THE BLIND."

There are no bridges across the Bosphorus, but there are two across the Golden Horn. Like everything else in Constantinople, they are rickety. The Galata bridge is a place where one may stand and see all the civilizations of the world go by. Across it travels not only every sort and condition of Turk, from the hideous crippled beggar to the sultan on his way from his palace to the mosque, but representatives of every other nationality on earth. I was standing there one night waiting for the boat which was to take me over to Scutari and saw a little group of people a little further along the bridge, and wondered who they were, when a young woman among them started an American popular song, and the whole group joined in that ragtime jingle. A meeting-place of the nations it has been for generations. It was on that bridge the Armenian massacres started and there at any minute something is liable to happen that shall change the destiny of nations.

"The City of the Blind" was what the oracle called the old village on the site of Scutari. Constantinople grew to include that site, and there has been blindness and bigotry and sin and folly throughout its long, eventful history. Let us hope a better day is coming for Constantinople, but will it come through Russia? England did not think so yesterday. When this cruel war is over one of the most difficult and momentous questions to be settled will be the disposition of Constantinople.

Evangelist and Parish Minister

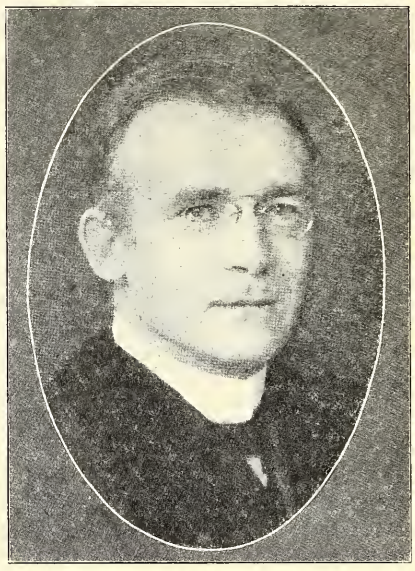
BY CHARLES E. JEFFERSON.

The sensational prominence attained recently by several evangelists has been the occasion of many invidious remarks about the steady-going pastors of the land. Compared to the outstanding success of the evangelist the ordinary pastor is a pitiable and exasperating failure. Here, however, from the pen of Dr. Jefferson, the Broadway Tabernacle minister of New York, is an analysis and appraisal of the two types of men which is illuminating. The article first appeared in The Christian Work.

WHENEVER a successful evangelist goes flaming through a community the temptation presents itself to a certain type of mind to institute comparisons between the evangelist and the parish minister, always to the disparagement of the latter. There are persons who are never so happy as when they are jabbing at the church, or cudgeling the ministers, and the triumphal march of a prosperous evangelist gives these critics a spacious opportunity. They dwell with glee upon the enormous audiences of the evangelist, the inference drawn being that if ministers knew how to preach, their audiences would be equally enormous. When you compare a man who preaches to ten thousand with a man who preaches to a few hundreds, the latter looks much like a dwarf. And then the number of converts is never lost sight of. A famous evangelist can make as many as five hundred converts by a single sermon. If you compare him with a man who preaches an entire year with less than a hundred converts to show for it, the latter seems to be either lazy or incompetent, or to have forsaken the faith once for all delivered to the saints. The evangelist gets into the papers. All his actions are exploited and his words are quoted. The parish minister seldom or never gets into the paper, and it is reasonable to infer that this is due to the stupid and ineffective manner in which he carries on the Lord's work. The fact that an evangelist draws enormous crowds and produces numberless sensations, and stirs things up, is held before the public in such a way as to convey the impression that the average minister is a bore and a drone, that he is smothered by conventionality and stupefied by dignity, and does not know how to do the work to which he has been called.

"RELIGION IN THE SPOT LIGHT."

A wiseacre of the first order has recently called attention to the fact that a certain popular evangelist puts religion under the "spot light." Whereupon the wiseacre proceeds to sneer at the sensationless character of the average church, and to jeer at the poor ministers who have an idea that to preach religion in a way that grips the attention and imagination is a sin. Now to get under the "spot light" is the first instinct of a showman. That was where Barnum wanted to be, and all his successors have had a similar ambition. To keep oneself in the spot light, however, is a different undertaking, and heroic measures must be resorted to if one is to succeed. If a minister of the gospel is willing to say things which no other minister in all the country is willing to say, and to do things which no other minister is willing to do, he becomes at once a unique man, and thousands of people become curious to see and hear him. Any man who can do a more thrilling stunt than any other man in his profession, is certain to draw an immense crowd whether he kills bulls, fights prize fights, or rides circus horses, or preaches religion. A crowd is always an impressive phenomenon, and to no one is it more impressive than to an American. Matthew Arnold long ago pointed out our national weakness for numbers, and it is a weakness which we show no tendency to outgrow.



Rev. Charles E. Jefferson

A FEW FACTS TO BE CONSIDERED.

Now before we belabor the parish clergyman for not drawing the crowd, there are a few facts to be considered. In the first place an evangelist is always dependent, in large measure, for his crowd on the ministers. No evangelist who is careful of his reputation ever ventures into a community without securing in advance the promised co-operation of all or nearly all of the leading ministers of the town. Without them he realizes he can do little. He must use not only the ministers, but he must have the choirs and the congregations of their churches. Unless he is promised all these, he will not come. Churches must be closed, ordinary church work must be in large measure suspended, officers and laymen must come to his assistance, otherwise he cannot be induced to come. He makes sure of a crowd before he dares show his face. Unless he is certain of a packed house he will not open his mouth. This is the inexorable rule of all successful evangelists. We do not criticize it: we simply state it. An evangelist stands therefore on a platform which his brother ministers have erected for him. If he is seen farther than they are, it is because he stands on their shoulders. If he has a great body of men and women ready to back him up, it is because these people have been trained by the pastors. Something of the glory of the work of the evangelist therefore is certainly due to the obscure and faithful men who are not mentioned by the papers. If the evangelist, having utilized the ministers and churches, pours upon them opprobrious and insulting speech, this is because the big crowds have turned his head and made him bumptious.

CROWDS ARE EPHEMERAL.

Moreover big crowds are ephemeral. They can be held only for a limited number of weeks. No matter how startling the gestures or how amazing the adjectives, these speedily lose their power. Sensationalism is always transitory. Thrills cannot be indefinitely continued. When the evangelist has exhausted the nerves of one community, he can pass on to another, and repeat his triumph there. But parish ministers cannot become itinerants. They must bear the burden through the heat and stress of a long succession of months and years. The 157,000 Protestant ministers of this country are not at liberty to drop their work and flee to another parish as soon as attention flags or enthusiasm wanes. It is for them to plod on through the toilsome years, steadfast and immovable, knowing that their work is not in vain in the Lord. We do not question the service which an evangelist may render to a community, but no matter how great it is, it is not so great as the service rendered by the pastors who labor there straight onward through the years. These are the men who build up the temper of heart and frame of mind upon which the spiritual progress of mankind depends. A cyclone sweeping through a town will cause a deal of comment, and attract more attention than the quiet shining of the sun and moon and stars, but it is the sun after all upon which the lawns and gardens all depend. Brilliant evangelists are like comets. By their eccentric movements they may induce many to gaze heavenward, but it is the quiet and steady shining of the settled pastors upon which humanity must evermore depend for growth in grace and in the knowledge of Jesus Christ our Savior.

ARE MINISTERS INTERESTING?

As to ministers not being as interesting as they ought to be, the accusation must be confessed to have, at least in many instances, solid foundations. But no one ought to expect a man who preaches ten or twenty years in the same pulpit to be so fascinating as a man who preaches a few weeks. Novelty is one of the elements of charm, and a stranger has a freshness which the settled pastor cannot have. But even a blazing and coruscating evangelist would become tame enough if compelled to face the same congregation for a dozen years. Soon his freshness would wither, his strings of glittering adjectives would fail to stir, his amazing periods would lose their magic, and he would become very like the men whose dry-as-dust performances are now the scandal of the critics. America has probably not produced three evangelists in two centuries who could maintain themselves for a dozen years in the same pulpit. The red pepper type of evangelist is the shortest lived of them all. The stronger the stimulant which a speaker uses, the shorter the time which it is efficacious. Hot sauces create a raging thirst, but only for a season. There are not many geniuses in the pulpit, but there are as many there as one finds in medicine, or law, or business, or teaching, or literature. The number of fine talented men in the pulpit is not large, but it is as large as in any other profession. After all, God does not seem to be dependent

on brilliant men. The world gets on by the plodding fidelity of men who have intelligence enough to see what they ought to do, and have grace enough to do it. To expect every minister, or half the ministers, or one minister in five, to equal an exceptional evangelist of many and extraordinary gifts, is as foolish as to find fault with poets because they do not write like Browning or Tennyson, and with artists because they do not all paint like Millet or Burne-Jones.

PERSPIRATION VERSUS CALM CONFIDENCE.

The furious activity of an evangelist gives the scribes a chance to scoff at the sloth of the ministers. It is intimated that "if there were more perspiration in the pulpit there would be more power"—a fair sample of the smart sayings in which superficial men take special delight. Perspiration has nothing to do with pulpit power, as every man of sense knows. The most influential preacher in Oxford in the nineteenth century was John Henry Newman, and no one ever saw a drop of sweat upon his brow. John Wesley was a giant who changed the face of England, but he was a quiet little gentleman who curbed great mobs, not by physical exertions, but by the calm strength of an intrepid spirit. An evangelist does most of his work in public view. He preaches sermons which he has already preached scores of times, and therefore he can preach a dozen or more of them a week. He has no pastoral work. He does not visit the sick, comfort the bereaved, talk to the dying, or bury the dead. The executive work of a parish does not lie on his shoulders. He knows nothing of the hundred problems which every pastor faces every week. He is not responsible for the performance of denominational duties. On the other hand, only a small part of a pastor's time is devoted to preaching. He is an executive officer, he is a pastor, he is a servant of the town. Many organizations inside of his church and outside of it look to him for guidance. Without him many causes would weaken and fail. He is an indefatigable worker, and his work is more indispensable to the progress of the world than is that of any evangelist however gifted. In his patience he saves his soul and the souls of others. He does more than he seems to be doing. An evangelist is at liberty to indulge to the limit his gift of denunciation. Some men love to make the fur fly. They revel in the art of skinning people. This is always interesting. A crowd loves to see a preacher flay human beings. A man with a copious vocabulary and a marked talent for acting, can jump upon sin in such a way as to tickle the hearts of all who see him. But here again the parish minister is at a disadvantage. He denounces wrongs now and then, but his denunciation cannot be a continuous performance. If he scorches wrong-doers continuously he makes himself a bore. No congregation could possibly endure a preacher for five years who in every sermon hurled flaming thunderbolts. There is nothing which becomes so wearisome as continuous invective. Thunder is bearable now and then, but we soon tire of it. An occasional flash of lightning may clear the air, but continuous lightning becomes a nuisance and at last a pain.

GIVE EVERY MAN HIS DUE.

It is not because ministers are cowards that they do not give themselves up to the unceasing denunciation of evil. It is false to assert that "the pulpit today has lost the words of satire, scorn and condemnation from its vocabulary." The American pulpit has never been so bold and hot in its denunciation of sin as it is today.

Let us give every evangelist his due, but let us be careful not to exalt him at the expense of the men who are bearing a heavier burden than he. It is the ministers who make it possible for an evangelist to come into a city, and it is the ministers who have to pick up the work after the evangelist has gone. A depressing reaction usually follows the excitement caused by a so-called revival, and it is the ministers who have to tide the community over these periods of spiritual demoralization. An evangelist starts men to thinking about spiritual things, but it is the minister who must feed them and train them to walk the difficult way. An evangelist stirs the emotions and awakens the conscience, but it is the pastor who by patient and long continued efforts builds men up in Christian character and makes them workmen of whom no one needs to be ashamed.

"IT REMAINS FOR THE CHURCHES."

An enthusiastic devotee writing recently of the phenomenal tabulated results of a revival in a nearby city, after exploiting all the figures he could get hold of, closed his article with these words: "The evangelist has stirred up things. That is a real service. It remains for the churches to measure up. Will they do it? Can they do it?" So it always is. "It remains for the churches!" Yes, and it remains for the ministers. It is one thing to stir things up, and it is another thing to build things up. It is one thing to create a great furor which burns like a fever for a few weeks, and it is another thing to train men in the sober ways of a godly life. And so the pastor must not only precede the evangelist, he must follow him. The poor, stupid, uninteresting, lazy, cowardly ministers must prepare the way for him, and they must, after he has gone, perform the quiet drudgery which is noticed in heaven, but which always escapes the eyes of the scribes.

Self-Possession the Present Need

Another Message from President Woodrow Wilson.

The need of self-possession, calmness and a judical temperament on the part of the United States in the present world crisis was urged last month by President Wilson in a speech before the session of the twenty-fourth centennial congress of the Daughters of the American Revolution, held at Washington, D. C. The President said self-possession was the supreme test of a nation's mettle, and urged the congress to rally to the cause of righteousness, as ministered by those who hold their minds quiet and judge upon principle. The following is the substance of the President's address.

IN THESE times, when unusual things are happening and there are many queries as to the future, I suppose that these associations whose business it is to commemorate the past must be asking themselves what part they have in the future. Our business, of course, is not merely one of recollection, not merely the business of remembering and revereneing the traditions of the country that we love. There is no dignity in a tradition which has lost its practical energy, and our interest in traditions is that they should bear fruitage in the present and a still richer fruitage in the future.

Your society is particularly intended to commemorate the circumstances of the birth of this nation, but I take it for granted that it is not your thought to create an exclusive company of those whose recollections by heredity run back to that great day, but that your thought is also of the constant rebirth of the nation.

In a peculiar degree the United States seems to be reborn from generation to generation, because renewed out of all the sources of human energy in the world. There is here a great melting pot in which we must compound a precious metal. That metal is the metal of nationality, and if you will not think I am merely playing upon words I would like to spell the word "metal" in two ways. For it is just the mettle of this nation that we are now most interested in.

There are many tests by which a nation makes proof of its greatness, but it seems to me the supreme test is self-possession, the power to resist excitement, to think calmly, to think in moments of difficulty as clearly as it would think in moments of ease—to be absolutely master of itself and of its fortunes.

HUMAN LIBERTY THE CHIEF THING.

We are interested in the United States, politically speaking, in nothing but human liberty. We are not interested in politics or government for their own sake. I venture to say that if there should ever be discovered a better form of government than the Democratic, we should wish to adopt it, because it was better, for our object is not to stick in the bark, our object is not merely to preserve forms, but to preserve a precious essence, and that is the essence of equal opportunity and essential human rights.

America forgets what she was born for when she does exactly the way every other nation does—when she loses her recollection of her main object, as sometimes nations do and sometimes, perhaps, she herself has done, in pursuing some immediate and transitory object.

I cannot speak in more than general terms. Indeed, it is indiscreet for me to speak at all. But I can ask you to rally to the cause which is dearer in my estimation than any other cause, and that is the cause of righteousness as ministered to by those who hold their minds quiet and judge according to principle. We must preserve the judicial temperament, not because we would sit in judgment upon others, but because we should ultimately wish to sit in judgment upon ourselves, because we should ultimately wish to be justified by our own consciences and by the standards of our own national life. Do you wonder that, hoping for such things and expecting such things from bodies of people like this, I should be glad to come and greet you? That I should esteem it an honor to say that I hope I shall have some part in the great things that you are trying to do and to create in the field of the national spirit?

THE CHRISTIAN CENTURY

EDITORIAL

TO OUR READERS.

FOR the past three weeks The Christian Century has been edited and issued without the participation of the editor. Mr. Morrison has been compelled to yield to the advice of his physician and take a rest. The combination of editorial and administrative responsibility which he has carried since the death of Mr. J. C. Kilner, the business manager, over three years ago has worn down his strength and he is now under the physician's care in Springfield, Ill.

Until his return the editorials are being provided by a group of our ablest and best known writers, whom our readers can identify by their familiar initials which appear from week to week under the "first page" editorials.

Readers and friends of The Christian Century will no doubt join the office staff in earnest wishes for Mr. Morrison's speedy recuperation.

THOMAS CURTIS CLARK.

* * *

IS ROOSEVELT FOR PEACE OR WAR?

SINCE taking the Nobel Peace Prize of $40,000, Mr. Roosevelt has stood in the minds of most Americans as preeminently a man of peace. But the few utterances from him on the subject of peace and war since the opening of the present war, have given his admirers a fear that he was rapidly developing into a militarist; and the expression has frequently been heard that if Mr. Roosevelt had been in the White House instead of Mr. Wilson during the past two years, the United States would have been at war with Mexico and probably also with one or the other side in the European war.

Colonel Roosevelt's soldierly career in the Spanish-American war, his fighting qualities as a politician, and his constant war upon the unrighteousness of big business and political bossism, coupled with his advice to get ready for war in time of peace, as the surest way to prevent war, or to prevent utter disaster to the country in case of war, have given the popular impression that he would like to plunge the United States into a career of militarism.

Then, too, he has said some rather blunt things against the program of peace advocates.

Americans were startled a few days ago when they took up their morning papers and read the big headlines announcing that Mr. Roosevelt had "plucked some more feathers from the dove of peace." He had spoken his mind again on the foolishness of peace advocates in reply to an inquiry as to his opinion of the Women's Peace Convention at the Hague.

But after a careful reading of Mr. Roosevelt's letter one concluded that he may have had some ground for his opposition to peace. It appears that he is not so much against peace as against peace on the wrong terms. There is a peace which is the first step toward war—peace on the basis of wrong, injustice and unrighteousness.

Mr. Roosevelt hates war, but he hates wickedness more; and he believes that it is a good peace policy to keep up the fight until wrong is overthrown and peace can be made on the basis of righteousness.

There is some ground for difference of opinion between those who advocate "peace on any terms, just so it is peace," and those who want peace on such terms as will mean permanent peace and justice to all.

That kind of peace will be longer coming, and it will cost more, but it will be worth more.

THE SUNDAY REVIVAL CAMPAIGN.

A SMALL group of ministers in Chicago has labored long and earnestly to secure Mr. Sunday for an evangelistic campaign here.

At first it was to be limited to the West Side. But later on, at Mr. Sunday's own suggestion, or perhaps his insistence, it was widened to include the entire city.

This situation is presenting a somewhat difficult problem to many ministers and churches. Mr. Sunday brings into a community a whirlwind type of evangelism, which brings large results in members added to the churches, and in much wholesome reconsecration of life.

On the other hand, he presents Christianity in crude and obsolete forms with which modern interpreters of the gospel have no sympathy.

Ministers do not wish to take the position of opposing any good work. They are only concerned that the good that is done shall not cost too much to make it profitable.

There is little objection to the money required for such an enterprise. Nor does any reasonable person find fault with the gifts Mr. Sunday receives personally. The bizarre features of tabernacle, sawdust trail and pulpit gymnastics can all be passed over as perhaps necessary items in Mr. Sunday's program.

The deepest question is this: Granting the thousands of converts, the good records of transformed lives, the many testimonials to the permanence of results gained, is not the price still too great? That price has to be paid in the total influence of Mr. Sunday's work on a city, the interpretation of Christianity presented, the utter defiance of all commonly accepted ideals of constructive religious education, and the lowered tone of church life which can hardly fail to follow such a campaign.

These questions are being seriously and anxiously asked by hundreds of Chicago preachers today. They do not want to stand in the way of any good work. They wish to be true servants of Jesus Christ. But is the proposed campaign likely to aid or hinder the work of the church in Chicago?

THE TWENTY-THIRD PSALM.*

THE LORD is my shepherd, I shall not need;
He maketh me in pastures green to lie,
He leadeth me the restful waters by,
My soul he doth restore and me doth lead
For his name's sake the rightful paths to heed;
Yea, though I walk death's vale of shadow, I
Will fear no evil there; for thou art nigh,
Thy rod, thy staff they comfort me indeed.
Before my foes a table spreadst thou me,
My head thou hast anointed oil withal,
The brimming cup for me is running o'er;
Goodness and loving kindness verily
Shall follow me what days of life befall
And I will dwell in the Lord's house evermore.

FREDERICK A. HENRY.

PRESBYTERIANS AND UNION SEMINARY.

THE Union Theological Seminary in New York City, now affiliated with Columbia University, was formerly a Presbyterian school in good and regular standing.

When its leaders, such men as Prof. C. A. Briggs and Prof. Francis A. Brown, were accused of heresy, because they accepted as valid the processes and results of the historical method in Bible study, the institution, partly on its own initiative and partly as the result of denominational influence, was gradually separated from the jurisdiction of the church, and today is an independent foundation.

This situation has never been accepted with grace by the more conservative denominational leaders; partly because Union is now a far more influential institution than Princeton or any other regular Presbyterian school, and partly because its broad teachings and frank acceptance of critical and scientific views are a constant challenge to the older types of orthodoxy.

Two years ago the latest of a series of efforts was made to bring the church and the Seminary together again. But the sort of men placed on the commission appointed for that purpose by the General Assembly made it clear that nothing more than a new campaign against Union could be expected.

Rev. Mark A. Matthews of Seattle, a former Moderator of the Assembly, was made chairman. His extreme conservatism would render him unfit to have any dealings with men of the

*A sonnet written by Judge Henry, of Cleveland, for his Bible class.

modern type, or to represent the moderate and progressive sections of the church in the proposed negotiations.

The commission made no report last year. This year they announce their purpose of presenting a statement at the approaching Rochester Assembly. It is safe to predict the failure of any efforts made by a group of men so constituted to bring the church and the school into closer co-operation. At best any report presented can only widen the breach.

This is to be regretted. The Presbyterian Church needs Union Theological Seminary. But it is beyond hope that any renewal of relations can be contemplated which does not preserve the freedom of the Seminary from ecclesiastical or dogmatic control.

ROOSEVELT AS A POLITICAL BOSS.

WHATEVER else the libel suit against Mr. Roosevelt will prove, it is helping to clear up the secret of his success as a political leader. The attorneys prosecuting the case against him have been trying to show that he was on intimate terms with the bosses he denounces; that he used their methods, conferred with them before acting, and was himself one of the bosses. All of which they have succeeded in proving on him to his delight.

But there are two kinds of bosses: there are bosses who rule to benefit themselves, and there are bosses who rule to benefit the people. And by a singular divination of the difference, the people will forgive the one, but not the other.

Mr. Roosevelt was loyal to the bosses of the Republican party, who promoted his candidacy for the governorship of New York and for the presidency, and he is provokingly proud of it. He did not try to conceal the fact of his intimate correspondence with Bosses Platt, Odell and Barnes. But secreted in every letter to these men which was produced against him, was the antidote for the poison of such correspondence.

When Platt would write to him asking him to veto some piece of legislation which hurt big business interests, Mr. Roosevelt would reply: "I should be very sorry to see them hurt, but you would not expect me to do anything against my conscience."

When asked to appoint some friend of a boss to a fat position, he would reply: "I thank you for calling my attention to Mr. So-and-So for the position in my gift; and I shall be happy to appoint him if I find that he is the best man for the place, for what we must do both for the good of the party and of the state is to put the best men in office."

When asked what his purpose was in consulting with Senator Platt, he said:

"My purpose in consulting with Mr. Platt was partly to see if I could not come to an agreement with him which would prevent me from breaking with the Republican organization. I realized that in my official position I could prevent wrong-doing, but alone I could not get affirmative right-doing."

MORAL OPTIMISM.

OURS IS AN age that believes in recovery. It does not snivel much over lost ground. It is sparing of Alases, Eheus and Misericordias. It has a feeling that every experience means something positive, and enters into the texture of reality. The contrary winds are not contrary but contributary.

The typical man of our time faces the slings and arrows of outrageous fortune with a certain bonhomie and sportiveness that discounts their impact at least by half. He believes in compensation and the "come-back."

Apropos of this expectant, optimistic attitude even in the midst of suffering, we cite the following verses written by a Disciple minister while lying in a hospital:

WHEN YOUR BACK COMES BACK.

When your back comes back,
That has been all out o'whack,
Oh, then there's hallelujah in your sole.
You caper and you dance,
You tango and you prance,
You can fill most any role,
When your back comes back.

When your back comes back,
To the functionable knack,
It has had these many, many years,
O it's then you're feelin' gay,
O it's then you'll make some hay;
Faith! it is no time for tears,
When your back comes back.

When your back comes back,
Wiry, flexile—nary crack,
All the devils couldn't make you have the blues;
O it's then you get so busy,
It almost makes you dizzy,
For you've got no time to lose,
Now your back's come back. —Rev. Lum. Bago.

It should be stated that Mr. Bago's back has since come back and he is on his job as usual.

PRAYER.

BE not afraid to pray—to pray is right.
Pray, if thou canst, with hope, but ever pray,
Though hope be weak; or sick with long delay.
Pray in darkness, if there be no light.
Far is the time, remote from human sight
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite.
Whate'er is good to wish, ask that of heaven,
Though it be what thou canst not hope to see;
Pray to be perfect, though material leaven
Forbid the spirit so on earth to be;
But if for any wish thou canst not pray,
Then pray to God to cast that wish away.
—Hartley Coleridge, in The Lutheran Observer.

Five Souls

FIRST SOUL—
I was a peasant of the Polish plain;
I left my plow because the message ran:
Russia, in danger, needed every man
To save her from the Teuton; and was slain.
I gave my life for freedom—this I know:
FOR THOSE WHO BADE ME FIGHT HAD TOLD ME SO.

SECOND SOUL—
I was a Tyrolese, a mountaineer;
I gladly left my mountain home to fight
Against the brutal, treacherous Muscovite;
And died in Poland on a Cossack spear.
I gave my life for freedom—this I know:
FOR THOSE WHO BADE ME FIGHT HAD TOLD ME SO.

THIRD SOUL—
I worked in Lyons at my weaver's loom,
When suddenly the Prussian despot hurled
His felon blow at France and at the world;
Then I went forth to Belgium and my doom.
I gave my life for freedom—this I know:
FOR THOSE WHO BADE ME FIGHT HAD TOLD ME SO.

FOURTH SOUL—
I owned a vineyard by the wooded Main,
Until the Fatherland, begirt by foes
Lusting her downfall, called me, and I rose
Swift to the call—and died in fair Lorraine.
I gave my life for freedom—this I know:
FOR THOSE WHO BADE ME FIGHT HAD TOLD ME SO.

FIFTH SOUL—
I worked in a great shipyard by the Clyde,
There came a sudden word of wars declared,
Of Belgium, peaceful, helpless, unprepared,
Asking our aid; I joined the ranks, and died.
I gave my life for freedom—this I know:
FOR THOSE WHO BADE ME FIGHT HAD TOLD ME SO.

The London Nation.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Union Seminary Men Ordained.

The Presbytery of New York went into executive session on April 12 to examine candidates for the ministry from Union and Princeton Theological seminaries. Dr. John Fox made a formal protest against the admission of Union students, but the young men were accepted after being given a rigid examination. It is said that, "None of them denied the virgin birth, bodily resurrection or inspiration of the Bible, but made a distinction between literal and figurative interpretations." Dr. J. H. Jowett was present at the meeting of the presbytery and made a statement denying that he had allied himself with certain ultra-conservative elements in the denomination. He desired that the meeting of the presbytery should be private and free from the intrusions of reporters and casual visitors during the examination of candidates for the ministry.

Baptist Deacons Will Not Commune.

The churches of New York are planning a big revival movement for their city and a number of the ministers had planned to hold a union service at which the communion service would be held. "The right way to begin a revival is not with a banquet, but with a communion," the chairman of the committee, Rev. Charles W. Welch, had said. The pastor of the Baptist church where the union service was to be held was entirely in favor of the union communion service, but his deacons objected and it was necessary to have the union meeting without the communion.

Bross Lectures at Lake Forest.

The Bross Lectureship at Lake Forest University, Lake Forrest, Ill., has given rise to such volumes as "The Bible—its Origin and Nature," by Dods; "The Sources of Religious Insight," by Royce, and others. This year the lectures will be given by Rev. John Neville Figgis, of the House of Resurrection, England. His theme is "The Will to Freedom, or the Gospel of Freedom and the Gospel of Christ."

Mormons Make Financial Report.

The Church of Jesus Christ of the Latter Day Saints for the first time in its history has made public a financial report. It is not audited by any chartered public accountant, but, whether accurate or inaccurate, it contains many interesting statements. It was submitted to the annual conference of the Mormon Church in the Salt Lake Tabernacle on Easter Sunday, and shows that the tithe collections for 1914 were $1,887,920. Of this sum $731,000 was spent for church buildings, $331,000 for schools, $64,000 for church temples, $228,000 for missionary work, $136,000 for the church hospital in Salt Lake City, $116,000 for poor relief, and $99,000 for church offices. This leaves what would seem to other churches a large sum unaccounted for. The birth rate among Mormons is reported to be thirty-nine per thousand per year and the death rate eight per thousand. The increase of membership from 1901 to 1914 is said to be 129,000.

Schools of Methods.

The International Sunday School Association has issued a bulletin showing the proposed Schools of Principles and Methods scheduled for the summer. Some of these schools are to be held under organized Sunday-school supervision, while others are under the direction of denominational leaders. The bulletin gives the time and place of each meeting, and the name and address of the person to whom inquiries from interested persons should be directed. The association will be glad to mail copies of the bulletin to those who write, enclosing a stamp, to the Educational Superintendent, 1416 Mallers Building, Chicago, Ill.

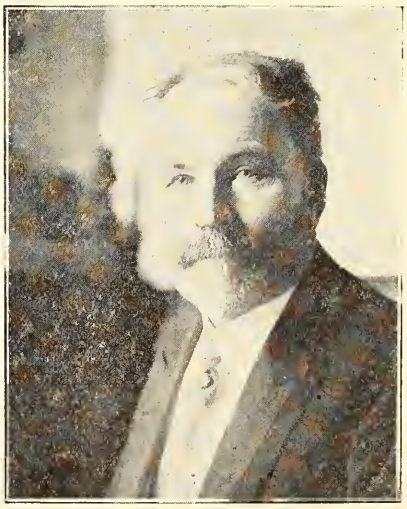
Christian Endeavor to Storm Chicago

The Fifth World's and Twenty-Seventh International Christian Endeavor Conventions, Chicago, July 7-12, 1915.

BY A. G. FEGERT.

At least sixteen thousand delegates are expected to attend the Fifth World's and Twenty-seventh International Christian Endeavor conventions to be held in Chicago July 7 to 12 of this year.

The "Chicago, 1915" convention committee has held meetings weekly for the past eighteen months to provide accommodations for the delegates during their stay in Chicago besides arranging for all the other details of the convention. H. H. Marcusson is chairman of this convention committee.



Hon. J. A. Macdonald, famous Toronto editor, one of the speakers at the coming Christian Endeavor Convention

The principal sessions of the convention will be held in the now historic Coliseum, the political storm center of the United States. It is in this building, with a seating capacity of fifteen thousand, that the national political conventions have been held, which nominated McKinley, Roosevelt and Taft. Churches within a radius of two miles have been secured for the various denominational rallies to be held in connection with the convention.

Leading pulpit and platform orators from all parts of the world will address the delegates. The program will be one of the best ever offered at a Christian Endeavor convention.

President Woodrow Wilson and Secretary of State William J. Bryan have agreed to speak provided affairs of state will permit their absence from Washington. "Billy" Sunday, who was converted in Chicago, will conduct a series of evangelistic meetings at noon every day during the convention.

Hon. J. A. Macdonald of Toronto, Canada; Rev. Dr. F. B. Meyer of London, England; Dr. Royal Dye of Africa; Dr. Francis E. Clark, the founder and president of the Christian Endeavor movement; Jane Addams, Mrs. Mary Harris Armour, Rev. Floyd Tompkins are others who will speak. Besides these all the leading Christian Endeavor field secretaries will give addresses.

A chorus of one thousand voices assisted by a brass band of sixty pieces will lead the music of the convention under the direction of Professor H. Augustine Smith, Chicago's most noted leader. His vested choir of two hundred voices will form the nucleus of the convention's chorus.

Since "I Will" is the motto of Chicago, the Chicago 1915 convention committee has adopted as the convention motto the following: "Trusting in the Lord Jesus Christ for strength, I will." This motto is being used on the advertising matter of the convention, on the convention badge and in the convention song.

Among the special features of the convention will be the athletic contest, to be held on Stagg Athletic Field, University of Chicago, under the direction of Coach Alonzo Stagg of the University. City, state and provincial Christian Endeavor unions will compete for the honors. A full program of field and track events will be scheduled. There will also be relay races, baseball games and tugs of war between teams representing the various unions.

It is estimated that five hundred thousand Christian Endeavorers live within a ten dollar railroad rate zone of Chicago. Arrangements have been made by which a limited number of delegates can be housed in private residences at a cost of not exceeding a dollar a day. Rooms in first class hotels convenient to the Coliseum will range from one dollar to two dollars a day per person without meals, depending upon the location of the room and the number occupying it.

Chicago is now in the midst of a campaign to submit the question of saloons or no saloons to the voters at the election in April, 1916. All temperance organizations of every description, civic bodies, women's clubs, besides the churches and allied associations, are united in the campaign under the direction of the Dry Chicago Federation. As a result of the past activity of the reform forces in Chicago and the concerted movement to oust its saloons, Chicago has become in the opinion of politicians and church leaders alike—the most moral large city in the United States.

Information regarding the convention may be obtained by addressing E. P. Gates, Chairman of the Promotion Committee, 406 Association Bldg., Chicago.

New Methodist Book Men.

Two new members were elected by the book committee of the Methodist Book Concern at the annual meeting last week, at San Francisco. John W. Fisher of Newport, Tenn., was elected to represent the sixth district, succeeding Dr. John A. Patten whose resignation, recently accepted, was offered because of magazine comment on his business as a proprietary medicine manufacturer. Jesse R. Clark was elected a member of the local committee in charge of the publishing plant at Cincinnati, Ohio, to fill the vacancy caused by the death of Robert T. Miller.

"A Voice From the Crowd."

People want a preacher "to be an intelligent man and a man with gumption enough to administer congregational affairs." But the increasing cry is for a spiritually minded man along with these other things. This thought is one of the "submarines" launched by Geo. Wharton Pepper, L. L. D., a lawyer of nation-wide reputation, in a series of lectures on preaching delivered at Yale last month entitled, "A Voice from the Crowd." The exclusive serial rights to publish the heart of this series of lectures has been granted to The Sunday School Times, an every-week religious publication. A post card request addressed to The Sunday School Times, Philadelphia, will bring a three weeks' free trial of that paper containing a detailed announcement of this series of articles.

College Class Taboos Liquor.

The class of 1915 at Williams college has taken a new stand in that institution by voting solemnly through its class rules, that it will never permit liquors to be dispensed at any of the reunions it expects to hold on the college campus in years to come.

Publicity and Church Attendance.

A six weeks' go-to-church campaign recently held in Newburgh, N. Y., has again proved that it pays churches to advertise. The campaign was conducted by both Protestant and Catholic churches of the city, the committees being made up entirely of laymen. The publicity committee obtained the co-operation of experts on the local papers and large paid advertising space was used. Across the principal street of the city for six weeks hung the banner, "Say, friend, will you go to church next Sunday?" Many sorts of advertising cards, slides in moving picture theaters and other special publicity assisted. Money for the campaign was subscribed before the committees began work. As a result, over 16,000 persons were in the churches each Sunday during the campaign in a population of 29,000. Sunday-schools and midweek services have also been much better attended. New sets of workers have been brought to the front.

Advertising Men to Fill Pulpits.

For five days, beginning on June 20, Chicago will entertain the biggest gathering of advertising and publicity men ever assembled in one city. Delegates to the number of 10,000, representing 160 organizations comprising the Associated Advertising Clubs of the World, will come to Chicago from every state in the Union, Canada, England and the English-speaking islands of the Pacific. Plans which comprehend a program of business and publicity events designed to attract the attention of the business world rapidly are being completed by the convention committee of the Chicago association. The most spectacular event of the convention will be a "night pageant" in which fully 10,000 men are expected to take part. Delegates from each state will act as escorts to floats displaying the products of the national advertisers of that state. On the morning of the opening day, Sunday, June 20, pulpits in fifty Chicago churches will be filled by business and advertising men of national prominence, who will deliver lay sermons on business ethics. For the afternoon of that day a big inspirational meeting is planned in the Auditorium theater, where delegates will bring before the public the "new business conscience" idea, for which the Associated Advertising Clubs are the sponsor. President J. H. Fahey of the Association of Commerce of the United States will be one of the speakers.

New Summer Instructors at the University.

Among the summer faculty of the Divinity School at the University will be Francis A. Christie, Professor of Church History in Meadville Theological School, Ozora Stearns Davis, president of the Chicago Theological seminary, and Leroy Waterman, Professor of Semitic Languages and Literatures in the University of Michigan.

Huerta Expelled from Masonic Order.

Church and lodge are not on good terms in Mexico. Victoriano Huerta has been expelled from Concordia lodge in Jalapa, Mexico, for alleged betrayal of the interests of the republic to the Roman Catholic church. The incident helps reveal the religious situation in the neighboring republic.

Annuities, Not Charity, for Old Pastors

This Idea Favored by Methodist Bishops in Annual Meeting of Conference Claimants.

Preachers should not be the recipients of charity after having spent their lives in the ministry; they, their widows and their orphans should receive annuities.

Speaker after speaker expressed this sentiment at the Methodist convention under the auspices of the board of conference claimants (which corresponds to the Ministerial Relief among the Disciples), which was held in Chicago last week.

Five bishops addressed the meeting at night.

Bishop Thomas B. Neeley of Philadelphia criticised the terms "retired preacher" and "conference claimant," declaring "superannuated preacher" more nearly described the real beneficiary of the fund.

"Everybody knows that a 'superannuated' preacher has completed his full term of service honorably," he said, "while a 'retired' preacher may have retired for one of many reasons—some not as honorable as others.

"Then that term of 'claimant' is an unfortunate one. A 'claimant' is one who is asserting his claim, while the minister who is a superannuate should march right up and take his pension without apology, because he has a right to it.

"The system should be such that there should be no inquisition regarding whether he has a strip of land before the conference decides whether he is entitled to a pension.

"Nobody has a right to ask him how much money his wife has saved. The law of the church should be that it will take care of him and assure him when he enters the ministry that his old age will be provided for."

Bishop R. J. Cooke of Portland, Oregon, told the convention the surest way to kill the church was to "starve the ministry."

"If I wished to kill the church I would not attack the religion nor its doctrines," he said.

"The people don't care about doctrines; they don't even know them. If you desire proof of this see how easily they go from one denomination to another without any thought about the things their fathers died for.

"We need an educated ministry. The people will not listen to an ignoramus. It's not enough that a man can shout 'hallelujah' to advance the cause of the gospel. He must have intellect to influence the sharp, discriminating men in the pews.

"The fine, strong men of intellect who are university graduates will not become pastors until the church takes care of its ministry. The church that would preserve itself must do this."

Bishop Homer C. Stuntz took exception to some of the remarks of those who preceded him.

"Be careful how you attribute commercial motives to young men who are looking toward the ministry for their life work," he said. "You have plenty of other arguments to get your fund without cheapening the ministry.

"I would have been insulted had anyone come to me when I was called of God to His blessed service and suggested that I count the cost before leaving my law business to become a preacher."

* * *

The convention sessions were opened by Bishop William F. McDowell, president of the board of conference claimants.

Dr. Clarence True Wilson of Topeka, Kan., gave the principal address.

"As this nation can never pay the soldiers that saved its life," said Dr. Wilson, "so the church can never pay enough to the soldiers of the cross.

"The preachers are the pioneers of an enlightened education. The world cannot do without them, the church cannot do without them and we cannot do without them.

"After a faithful and well spent life all that there now is to compensate these men who have spent themselves in sacrificial service can be expressed in two words—pauperism and heaven."

The meeting was preliminary to the convention called for the purpose of raising a $10,000,000 endowment fund to pension the preachers, their widows and orphans.

President Wilson sent the following greeting to the conference:

"I hope you will convey my greetings to the aged ministers who are expecting to convene on the 27th of this month and also express my sincere interest in the objects they have at heart."

A letter was read, which had been received from Governor E. F. Dunne, in which he said:

"I trust the object of your meeting will be attained and the funds provided for the hard-working and ill-paid veterans of the cross."

Here and There

The Pest of Numbers Again.

So devoted are we to size that to get away from the illusion seems impossible. If we can only get a crowd, we fear not what man can do unto us, so we seem to say. The new slogan is, "Give me crowds or give me death!" While we talk of numbers unceasingly someone ought to rise to remind us that Jesus was never conspicuous because of the crowds that waited upon his ministry. The multitudes were present at times, but the Twelve were his dependence. But that is neither here nor there. In our state the Sunday-schools report their attendance of one hundred and fifty or more to the Weekly Bulletin. One school adds those who attended the preaching service to those who were present at the Sunday-school. The justification for this is that the combined Sunday-school service gives the right to add the congregation to the Sunday-school. Another school includes in the report those who attend a Monday and a Wednesday evening Bible class. For the benefit of all such we wish to suggest that they include those who were absent in body but present in spirit; those who expected to come but were unavoidably detained. We do not see why the evening congregation should not be included in the count. Worst of all, there seems no way to correct the abuse. Those who could won't, and those who would can't. It remains for those who report to follow the method of counting as the offending school counts.

* * *

Wanted—A Religious Journal With Teeth?

Recently in New York City a number of men were discussing the question of religious journalism. It was agreed that the English journals are far superior to the American in point of leadership. One of the speakers thought we needed to have religious newspapers with teeth. We wonder if he is acquainted with the journalism of the Disciples. We can give him all varieties of teeth except hen's teeth. We recall rake teeth, harrow teeth, fine tooth comb-teeth, fangs, and store teeth. All of which have appeared at one time or another in print!

Had we been present at the discussion, the advocate of teeth in journalism would have been invited to retire peaceably if he would, but forcibly if he had indicated any dissent. He certainly ventured to be wise above what was written and should have paid dearly for his folly.

If ever we see a journal with milk teeth we gird up the loins of our faith and hope for the best, or we take to the woods. As for us, we propose to establish a chair of dentistry, when we get rich, hard by every aspiring journal. The dentist will get busy whenever a sprouting tooth appears. No teeth in ours, please.

* * *

The Sun Worshipers.

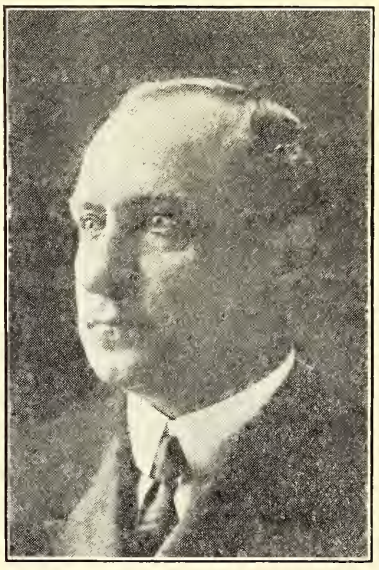
In these glorious days when the sun is etching pictures of beauty upon our globe as a film we are reminded of the ancient sun worshipers. What wonder if they did look upon the sun as the source of light and beauty, the great painter, the life-giver, the nourisher of men! We have learned to look beyond the sun to Him who kindled its fires, who can transform its flame into myriad hues, and by its power bring life out of the caverns of death. And are not the revelations of this spring time to the earnest soul but glimpses of beauty which shall be ours to enjoy after all the mists of life have cleared away? And after all, what is the light of sun or moon or star to that unapproachable light in which dwells the King, immortal and invisible?

"Enthroned amid the radiant spheres,
He, glory like a garment wears;
To make a robe of light divine,
Ten thousand suns around Him shine."

* * *

Is the Argument Valid?

It has been our custom to refer to the passage, "One Lord, one faith, one baptism," as conclusive proof that the one baptism was immersion as opposed to sprinkling or pouring. But were sprinkling and pouring known in the church when the Ephesian letter was written? In addition, was not the apostle speaking of something besides baptism and used it to strengthen his argument? In any case, the affusionist, satisfied with the merits of the argument in support of his proposition, could use the passage to maintain his contention as well as the immersionist. The immersionist weakens his case when he affirms that the "one baptism" is emphasized to minimize either of the other two forms, since that is an admission that these forms were known to the apostle. And if three forms were known it seems that he would have been bound to specify which form was the one baptism.



Rev. E. B. Barnes, Richmond, Ky.

* * *

The Commencement Season.

It will soon be here, and the youthful orators will settle for us the vexing problems of the European war, they will tell us of the follies of ambition, of the principles which make for success, why Rome fell and why America will go the way of all flesh—unless, etc. If there is anything you need to know, your ignorance is culpable if you live within a hundred miles of a college in the month of June. A score of years ago or a little more we had the honor of settling several problems which had disturbed the human race from the creation of Adam down to the period of which we speak. But we learned then and since that mankind hails from Missouri

Our Entrance Into Union Meetings.

As this is to be discussed at one of our summer assemblies, it is in order to call attention to those evangelists among us who do not believe in union evangelism, but who invite any to "come forward and indicate any church you wish to join." The main thing is to find Christ, so the exhortation runs, and then you may join the church of your choice. We have all heard it, and wondered what the difference between that and out and out union evangelism could be. Then we should like to know the difference between following a union evangelist, as many of our churches have done, and being led by one of our evangelists in a union meeting. If it is right to follow it cannot be wrong to lead. As for ourselves we hope that our evangelists will take the field for union meetings, go in heart and soul, reach the largest numbers, do all the good they can, and by their presence testify to their belief and ours in Christian union, and their disbelief in the unreasoning prejudice that thus far has kept them out of the larger field.

* * *

Special Days in the Church.

Just now because of their increasing number we are likely to make merry over them, and suggest humorously other days for observance. Of course, we can overdo a good thing, but, on the other hand, the special day has its merits. One can concentrate the minds of the people upon it, and present an array of facts that would hardly be possible otherwise. The Episcopal Church has its special days all through the year on which some great doctrine of Scripture is emphasized. Why would it not be a good thing to have a missionary month in which many phases of that subject could be discussed; a patriotic month, a month with the great leaders of the Church, or with the great singers and their songs, or with the reformers and philanthropists of the past or the present century? Then we could have a month to talk about the doctrines of the Church, the resurrection, the Bible and its authority, the person of Christ, the miracles, etc. To outline some such work for the year, would be a relief to the minister who is always on the wing for themes and texts, and what minister is not? He would be compelled to prepare himself if he would set aside days or months in this manner.

* * *

Crowning the Past With Halos.

This is one of the cardinal virtues of humanity. Death raises the commonplace into the realm of poetry; the everyday path becomes a highway of holiness for the saint who went through life unnoticed, the work that a man did for a bare living is seen through a golden haze, and the sermon the minister prepared with great care, but which provoked no comment, become memorable once death lets fall its terrifying pall. We know several ministers for whom an immortality is assured by the community as soon as they die, but who are having a hard time to keep off the rocks while in the flesh.

* * *

He's Not the Only One.

The Westminster Gazette tells of the American tourist doing the sights of Edinburgh who, on being informed by his guide that he was in John Knox's house, put the question, "Who was John Knox?" In a scandalized tone he got the reply, "Man, d'ye never read yer Bible?"

E. B. Barnes.

A Page of Choice Verse

THE NEW MAN OF THE CENTURIES.

EDWIN D. SCHOONMAKER IN THE CENTURY MAGAZINE.

I MEET him as I come and go
Along life's paths from day to day,
And, town or field, I always know
His heart is placid, come what may.
And always the quiet of the trees
Is round him as he passes by;
He leaves with me his kindly eye,
The New Man of the Centuries.

At business when the knot is hard
And the quick word is on the lip,
A mild hand stays the lifted whip,
A gentle presence stands on guard.
And ever when I feel he sees
I struggle with my baser part:
He makes his daily life his art,
The New Man of the Centuries.

And when I walk with him alone
The crowded street, the country lane
(This kindred soul that knows my own),
Between us lies the loud world slain.
A face, a star, a passing breeze
Goes whispering by; we understand:
His faith is in his farewell hand,
The New Man of the Centuries.

You, friend, have met him, have you not,
Who takes the stranger at his worth?
You seem to have known him from your birth.
Something divine, you know not what,
Something that puts you at your ease,
Is his; a simple man and strong:
His face goes with you like a song,
The New Man of the Centuries.

And, young or old, he seems to me
An elder brother of the race,
The World Man as he is to be
Disrobed of sham and pride of place.
He keeps the common road, and sees
And makes the best of life his own:
Perhaps he goes his way unknown,
The New Man of the Centuries.

Yet great he seems among the great.
And when I see the courtesy
Wherewith he greets full brotherly,
The Prince, the beggar at his gate,
Almost it brings me to my knees.
Of every race and creed is he:
I meet in China or Chile,
The New Man of the Centuries.

* * *

THE MESSAGE OF THE GRAND CANYON.

BY JACK BORLASE.

A PURPOSE He had when He builded me,
When He covered me o'er with rock and tree,
And the purpose He had I will tell to thee;
For it seems that you do not know.
The lynx and the lion, the lean coyote
And the mountain-sheep and the bearded goat
Have ever and e'er understood the whys
And the great wherefores of the painted skies
Where the waters of myst'ry flow;
But the "all-consuming" brain of a man
Is a bit too weak to fathom the plan.

Since the day when the Master came and said,
"Now be a mountain instead of a bed,
And grit your teeth while I cut your head
And your trunk and your tail clear through,"
I have often wept and I've often smiled
When I've thought of the poor fools, running wild,
And to tell the truth, there are moments still
When I weep my weep and I laugh my fill
As I listen to some of you;
But the message I bring is a vital thing,
And a worthy song is the song I sing.

The old Piute and the Navaho,
Though their skins are bronze and their ways are slow,
Both listened to me in the long ago

Alfred Noyes, Author of "Drake" and a recent volume, "A Belgian Christmas"

When I acted most infernal;
And above their failings, above their fears,
And beneath their smiles and beneath their tears,
Is the hope of a happy hunting-ground,
And the hope of a future to be found—
Yea, faith in a life eternal.
And this is the message I bring to you,
Which is old as the hills and ever new.

* * *

THE TREES AND THE MASTER.

Into the woods my Master went,
Clean forspent, forspent,
Into the woods my Master came,
Forspent with love and shame,
But the olives they were not blind to Him;
The little gray leaves were kind to Him.
The thorn tree had a mind to Him
When into the woods He came.
Out of the woods my Master went,
And He was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo Him last,
From under the trees they drew Him last;
'Twas on a tree they slew Him—last
When out of the woods He came.

—Sidney Lanier.

* * *

AT SIXTY-TWO.

Just sixty-two? Then trim thy light,
And get thy jewels all reset;
'Tis past meridan, but still bright,
And lacks some hours of sunset yet.
At sixty-two
Be strong and true,
Scour off the rust and shine anew.

'Tis past meridian, but still bright,
And fight fresh battles for the truth;
For what is age but youth's full bloom,
A riper, more transcendent youth,
A wedge of gold
Is never old;
Streams broader grow as downward rolled.
At sixty-two life is begun;
At seventy-three begin once more;
Fly swiftly as you near the sun,
And brighter shine at eighty-one.
At ninety-five,
Should you arrive,
Still wait on God, and work and thrive.

—New Haven Journal-Courier.

* * *

THE BRAVEST BATTLE.

The bravest battle that ever was fought—
Shall I tell you where and when?
On the maps of the world you will find it not;
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or nobler pen;
Nay, not with eloquent word or thought
From mouths of wonderful men.

But deep in a walled-up woman's heart,
A woman that would not yield,
But bravely, silently bore her part—
Lo! there is that battlefield.

No marshaling troops, no bivouac song;
No banner to gleam and wave.
But, O, these battles they last so long—
From babyhood to the grave.

Yet, faithful still as a bridge of stars,
She fights in her walled-up town—
Fights on and on in the endless wars,
Then, silent, unseen, goes down.

O ye with banners and battle shot
And soldiers to shout and praise,
I tell you the kingliest victories fought
Are fought in these silent ways.

Joaquin Miller.

* * *

I AM HIS.

Better in bitterest agony to lie
Before thy throne,
Than through much increase to be lifted up on high,
And stand alone.
Better by one sweet soul, constant and true,
To be beloved,
Than all the kingdoms of delight to trample through,
Unloved, unloved.

Yet best—the need that broke me at Thy feet,
In voiceless prayer,
And cast my chastened heart, a sacrifice complete,
Upon thy care.
For all the world is naught and less than naught,
Compared with this—
That my dear Lord, with his own life my ransom bought,
And I am his.

—John Oxenham.

* * *

THE MOUNTAIN TOP.

I stand on high, close to the sky,
Kissed by unsullied lips of light;
Fanned by soft airs,
That seem like prayers,
Floating to God through ether bright.

This emerald land with love-clasped hand,
In smiling peace below outspread;
Around me rise
The amber skies,
A dome of glory o'er my head.

Wind-swept and bare, the fields of air
Give the weaned eagles room for play;
On mightier wing
My soul doth spring
To unseen summits far away.

—Charles Gordon Ames.

The Sunday School

DAVID KING OVER JUDAH AND ISRAEL.

INTERNATIONAL UNIFORM LESSON FOR MAY 23.

II Sam. 2:1-7, 5:1-5. Memory Verses, 5:2, 3. **Golden Text:** Jehovah is my strength and my shield; My heart hath trusted in him, and I am helped. Psalm 28:7.

American Standard Bible.
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2. (1) And it came to pass after this, that David inquired of Jehovah, saying, Shall I go up into any of the cities of Judah? And Jehovah said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron. (2) So David went up thither, and his two wives also, Ahinoam, the Jezreelitess, and Abigail, the wife of Nabal the Carmelite. (3) And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron. (4) And the men of Judah came, and there they anointed David king over the house of Judah.

And they told David, saying, The men of Jabesh-gilead were they that buried Saul. (5) And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of Jehovah that ye have showed kindness unto your lord, even unto Saul, and have buried him. (6) And now Jehovah show loving-kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing. (7) Now therefore let your hands be strong, and be ye valiant: for Saul your lord is dead, and also the house of Judah have anointed me king over them.

5. (1) Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. (2) In times past, when Saul was king over us, it was thou that leddest out and broughtest in Israel: and Jehovah said to thee, Thou shalt be shepherd of my people Israel, and thou shalt be prince over Israel. (3) So all the elders of Israel came to the king of Hebron, and king David made a covenant with them in Hebron before Jehovah: and they anointed David king over Israel. (4) David was thirty years old when he began to reign, and he reigned forty years. (5) In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.

Verse by Verse.

BY ASA MCDANIEL.

2:1. **After this.** The death of Saul and his sons, and the events connected therewith, 1 Sam. 16.—**David inquired of Jehovah.** In this crisis David wanted divine direction. No man errs if he intelligently seeks the guidance of Jehovah. **Go up.** Judah's territory lay on the highlands. Ziklag was lower, and the place where David lived at the time. —**Hebron.** One of the oldest towns in the world. It was the home of Abraham, and the burial place of Abraham, Isaac and Jacob, the chief city of Judah, and a fitting place for the capital. Today it is called El-Khalil by the Arabs.

2:2. **Two wives.** Polygamy was a common practice of the time.—**Jezreelitess.** Native of Jezreel, see 1 Sam. 25:43, 44.—**Abigail.** She was the former wife of Nabal. After the death of Nabal she became the wife of David. See 1. Sam. 25:36-42.

2:3. **His men.** Six hundred of his chosen men, who were devotedly attached to him. 1 Sam. 27:2; 1 Chron. 12:1-40.—**The cities of Hebron.** The cities in the district around about Hebron.

2:4. **The men of Judah.** The elders of the tribe of Judah. They were well disposed toward David. This fact is shown by the reading of 1 Sam. 30:26-31.—**Anointed David king.** Some years before Samuel had anointed David king (1 Sam. 16:1-23), but this was the public recognition by the people.—**House of Judah.** Over the tribe of Judah.—**The men of Jabesh-gilead.** These were the men whom Saul had saved from the Ammonites. 1 Sam. 1:1-14.—**They that buried Saul.** See the account of it in 1 Sam. 31:8-13.

2:5. **David sent messengers.** David remembered the valiant men of Jabesh-gilead after his coronation.—**This kindness.** To bury the dead was considered an act of piety.

2:6. **Jehovah show loving-kindness and truth.** David invokes the divine blessing upon them.—**Requite.** Repay, reward. David was not an enemy of Saul, even if Saul was an enemy of David.

2:7. **Be ye valiant.** The times demanded courage on the part of Jabesh-gilead.—**The house of Judah has anointed me king.** The house of Judah has anointed me king, and it will be the part of loyalty to concur. It will be to your advantage.

5:1. **Then came all the tribes of Israel to David.** Seven and one-half years connect the first and second parts of our lesson. The events narrated in these chapters should be read. All the tribes came to David through their representatives except Judah, over which David reigned. They would by union with David conserve their best interests.—**We are thy bone and thy flesh.** Their relation to David was the first reason for making him king. They were descendants from the same ancestors.

5:4. **Thirty years old.** This was the age of maturity. Joseph was made ruler of Egypt at thirty. Priests entered upon their work at thirty. It was the time at which Jesus began his public ministry.

5:5. **In Hebron.** The capital during the time David was king of Judah alone.—**Jerusalem he reigned thirty and three years.** This was the capital during the later period of David's long and prosperous reign.

Go Up!

The Lesson in Today's Life.

BY JOHN R. EWERS.

"Shall I go up into any of the cities of Judah?" And the Lord said, "Go up."

Here we see the secret of David's success brought to the light. He sought God's will, and, finding it, obeyed. He was just emerging from his outlaw existence. The vast successes of his mighty empire were before him. He goes forward on his knees. He seeks and finds God's will. "Not my will but thine." That is the only petition that a mature man will make. Childish natures may ask other things, but a tall character asks only that.

"GO UP."

That is God's word for today. The Christian church has yet to win its empire. Why, four-fifths of the world is yet in darkness and almost two-thirds of the United States is non-Christian. "Go up," that is the command for this hour. We need to know that we are facing a very real crisis. The Wall Street Journal comes out in a strong editorial asking if faith in the future life is weakening. Asking, also, if church attendance is falling off. Asking if the fundamentals of the Christian faith are crumbling. That journal says that business men want to do business with those who believe in the future life and that if this faith is failing a substitute must be sought. No pronouncement is made; no conviction is stated; but religion is recognized as vital even to business.

WAKING UP.

The church is slumbering. The average man thinks that if he goes to church on Sunday morning and gives a dollar per week to the church that his work is done. Unless the church and Sunday-school rouse themselves and catch the evangelistic spirit they are smitten with death. The ratio is forty Christians to sixty who are not in the U. S. Population is increasing at the rate of 2 per cent and church membership at the rate of 1 4-5 per cent. We are not holding our own. All the Protestant churches added only 450,000 last year! Catholics and Protestants together only 631,000. Shall we go up and take the land? "Go up."

PAY THE PRICE.

The average church member is of little account. Out of a congregation of 674 members, only 26 are doing any definite work for souls. A church of 1,000 adds 100 and boasts of it. Any man who cannot win one other in twelve months is a poor stick and he ought to be told so. We want something for nothing. Notice our hymns. We are long on the song and short on the service. We are willing to let Jesus bear it all. We love to sing our souls away to everlasting bliss. We sit and sing. GET UP AND GO! O, that some one would give us a hymnal with some stirring songs. Give us some more like this:

"O, Zion, haste, thy mission high fulfilling,
To tell to all the world that God is light:
That he who made all nations is not willing
One soul should perish, lost in shades of night."

"Give of thy sons to bear the message glorious:
Give of thy wealth to speed them on their way:
Pour out thy soul for them in prayer victorious:
And all thou spendest Jesus will repay."

Chorus:
"Publish glad tidings of peace
Tidings of Jesus, redemption and release."

There is a real hymn. We sing it almost every Sunday. Would that some great soul would give us more of that type.

SPURT OR SPIRIT?

The passion for souls seems soon to burn itself out. We evangelize in spurts. What we need is the spirit. We must take off our coats and go to work. There must be individual work for individuals. Dr. John Timothy Stone has 200 men organized into a personal workers' class in Chicago and he is doing business for God. More voices must speak the message. More men must testify. We need a revival of the old-time testimony meeting on sane lines. If Christ can do anything for you, let us know. If He can't, let's stop fooling. There is no cheap way. You cannot buy souls. You must toil and toil hard to win them.

DOING PRETTY WELL.

The Disciples of Christ think that they are doing pretty well! Recent statistics ought to stir up our righteous souls. Pretty well, when half our country churches are dying? Four-fifths of our churches are in the rural communities. Pretty well, when last year showed only thirty-some thousand actual additions? Pretty well, when only a few of our members are working? Pretty well, when two-thirds of our churches care not a fig for missions either foreign or home? Ah, the day of empty boasting is over. The tumult and the shouting die. Lord God of Hosts, be with us in personal evangelism or there will be no HOSTS!!!!

Disciples Table Talk

STATE CONVENTIONS.

Dates and Places.

May 3-6, Texas, Dallas.
May 4-6, West Virginia, Wheeling.
May 4-6, Georgia, Griffin.
May 10-13, Arkansas, Little Rock.
May 10-13, Indiana, Marion.
May 18-20, Maryland and District of Columbia, Beaver Creek.
May 24-27, Ohio, Nelsonville.
May 25-27, New Mexico and West Texas, El Paso.
May 29-31, Arizona, Tucson.
June 1-4, Oklahoma, Oklahoma City.
June 3-7, Ontario, Toronto.
June 7-9, Colorado, Longmont.
June 8-10, Colorado, Pueblo.
June 9-11, Colorado, Grand Junction.
June 14-20, Iowa, Colfax.
June 15-17, Idaho, South, Twin Falls.
June 15-18, Missouri, Springfield.
June 17-20, South Dakota, Carthage.
June 22-25, Inland Empire, Spokane.
June 27, West Washington, North Yakima.
June 28-30, New York, Keuka Park.
June 28-July 4, Minnesota, Mound.
June, Montana, Kalispell.
June, North Dakota, Minot.
July 2-5, Manitoba, Portage la Prairie.
July 6-13, Louisiana, Shreveport.
July 6, 7, Saskatchewan, Saskatoon.
July 6-14, Oregon, Turner.
July 7-14, Michigan, Long Lake (Kokosing).
July 8-10, Alberta, Calgary.
July 16-18, California, South, Los Angeles.
July 28-August 1, California, North, San Francisco.

* * *

Franklin Circle, Cleveland, Reports Show Good Year.

The reports at the annual meeting of Franklin Circle church, Cleveland, showed $14,651 raised for all purposes, $4,916 of which went to missions and benevolences. The church includes in its annual budget a scholarship which it presents to one of its own young men for entrance to Hiram college. Fifteen young people were in college last year and fifty-five in high school. The opening evening service each fall is in charge of the college people and seeks to stimulate the educational ideal. Seventy-nine persons were added to the church membership at regular services, making the resident membership 858. The Sunday-school average of the year exceeded 600 and a Chinese school is conducted on Sunday afternoons. The church is a Living Link in the state and American societies and last year assumed the support of sixteen native workers at Nantungchow, China. The every-member canvass made on January 10 included the raising of a building fund. The work of seventy men during the afternoon resulted in the raising of $29,000 for all purposes, including an adjoining lot presented by A. R. Teachout for building purposes. Plans are now completed for a modern Sunday-school and community house adjoining the present plant and work will soon begin. The new equipment and the splendid vision of the membership promise to make the church a powerful religious and social center in the Sixth City. William F. Rothenburger is the pastor at Franklin Circle.

Church Interested in Life Problems.

For five successive Sunday evenings, H. E. Stafford filled the auditorium and Sunday-school room of his church with people interested in the discussion of their common problems. Such subjects were used as: "The Ideal Home," "The Kind of Young Man a Young Lady Ought to Marry," "The Kind of Young Lady a Young Man Ought to Marry," "Why Men Do Not Go to Church," and "Why Women Go to Church." The local papers are giving much space to the work of this church.

Work at Broadway, Los Angeles, Prospers.

The reports for the first quarter of this year in Broadway church, Los Angeles, Cal., indicate great interest. There have been 1984 calls made, 236 letters written, 29 additions, and $1,798.04 received during the quarter. C. F. Hutslar is the aggressive pastor at Broadway.

Young Men Do Personal Work.

Report has come of an organized Bible class in Iowa of fifty young men, who have assumed responsibility for caring for all the young men who came into the church during a recent revival. These same young men were active in bringing young men to the services from night to night.

Los Angeles as a Summer Resort

The average American tourist views Los Angeles and Southern California as winter resorts, but it is beginning to be understood that this is the best place in the United States in which to spend a summer and that the summer is really the best time of the year for pleasure and comfort.

I now give the reasons in support of the above statement:

First: The low temperature compared to the eastern cities. Our thermometer shows that on July 1, when St. Louis had a temperature of 96, and Kansas City 100, Los Angeles had a temperature of 73. On July 5, when Chicago had a temperature of 102 and Kasas City 104, Los Angeles had a temperature of 79. The evident reason of this is that we are near the ocean and its cooling breezes moderate the temperature.

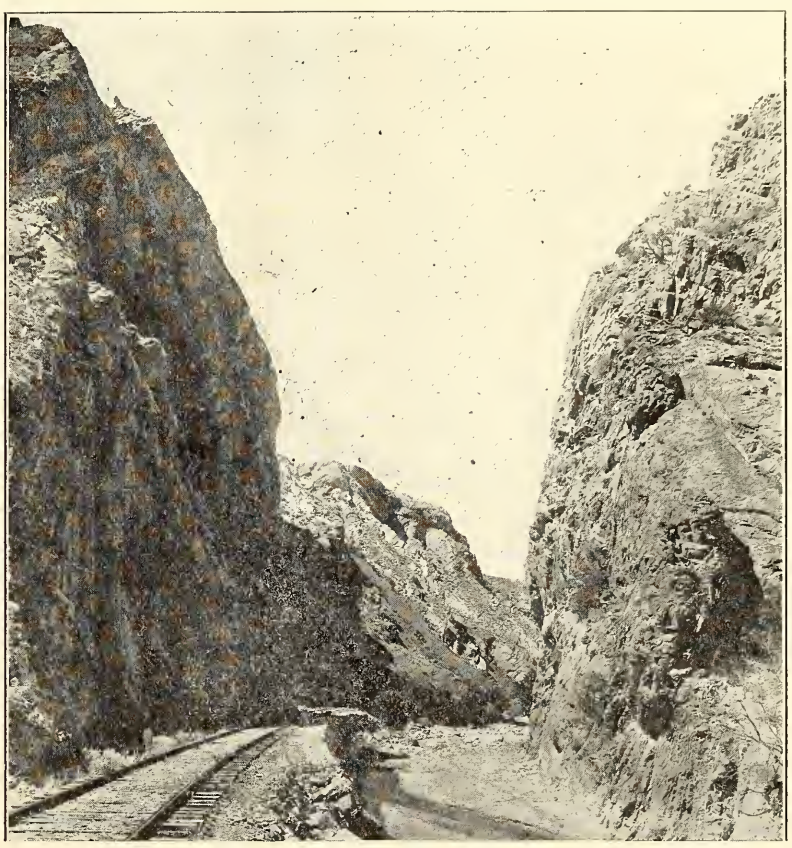
Second: You can go anywhere in the summer around Los Angeles without any fear of being overtaken by rain. We have our rains in the winter and early spring and then put our umbrellas away. Baseball and outdoor sports are very rarely interfered with here in summer time on account of moisture.

Third: There are myriads of flowers in bloom here in summer and every home, rich or poor, is adorned by them, if it so desires. Roses grow as high as the house tops of our bungalows and all sorts of vines clamber over the homes. There are hedges of geraniums from six to twelve feet high.

Fourth: This is a great fruit country in summer time. The late variety of oranges may be seen upon the trees and grape fruit, watermelons, cantaloupe, figs, peaches, apricots, cherries, apples, plums, pears, prunes, nectarines, strawberries, blackberries, etc.

Fifth: Automobiling. Los Angeles county boasts of three thousand miles of good roads, probably the smoothest in the country, for automobile travel. The state of California is expending eighteen million dollars on good roads. Los Angeles owns one-third the automobiles in California, and California is the second state in the Union in the record of ownership, New York only exceeding it.

Sixth: The pleasures of the ocean. In less than an hour one may be at the beach enjoying bathing, rowing, sailing. Splendid places for women and children to learn to swim. There is the skiff, the row boat, the launch, the sail boat, the motor boat, according to one's inclination. One may sail the summer seas without fear.



On the Way to Los Angeles—"Rainbow Canyon on Salt Lake Route"

Seventh: Fishing. In the pure streams of the mountains are caught the beautiful trout. You may climb through the picturesque canyons and sleep at night about the camp fire under the fragrant pines, cedars and firs, but if you want to catch the big fish, go to Catalina Island and, having once gotten him upon your hook, it may take you three or four hours to land him, but the game is worthy of the effort.

Eighth: Last but not least, during the coming summer you will have the opportunity of visiting two great fairs—one at San Francisco and the other at San Diego. Remember that Los Angeles is the main gateway to this two-ringed circus and you will certainly want to stop off here and enjoy the climate and at the same time attend the greatest international convention ever held by the Christian church, in the most commodious building, seating four thousand two hundred people, right in the heart of our city.

S. M. Bernard.

Three Disciples Represented in Sermon Volume.

The University of Chicago has published a volume of sermons representing the religious attitude of a number of the instructors in that institution. The book is called "University of Chicago Sermons," and is edited by Prof. T. G. Soares. Eighteen men contribute sermons and of these three are Disciples. Sermons by Disciples are as follows: "What Jesus Thought of His Own Death," by Errett Gates. "Prayer," by Edward Scribner Ames; "The Significance of Jesus," by Herbert L. Willett.

Disciple Student Wins Peace Prize.

The Church Peace Union, which is financed by Andrew Carnegie, has offered prizes for the best peace essays. The prizes for the theological students have awakened much interest and first place was won by R. W. Nelson, a Disciple student at Phillips University. Second and third prizes went to men at Andover and Yale. Phillips University has reason to be proud of her representative.

Sell Magazines for Mission Money.

A Sunday school class at Terre Haute, Ind., has been collecting old magazines and selling them for waste paper. They propose to add the proceeds to the Children's Day fund.

Clifford G. Roe at Drake.

Clifford G. Roe, whose work against the "white slave traffic" has given him an international reputation, was in Des Moines two weeks ago and spoke at Highland Park college, and at Drake University. His addresses in Des Moines were well received. He is a member of Hyde Park church, Chicago.

Finis Idleman Ill.

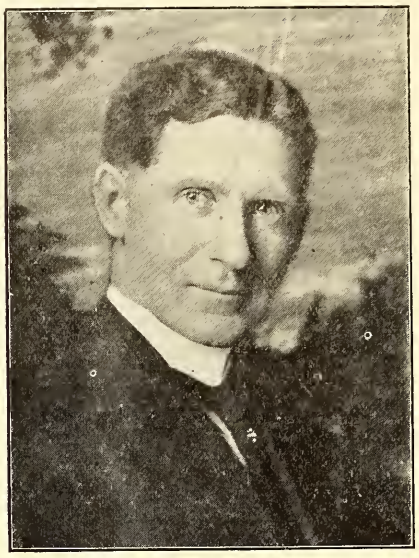
Finis Idleman has been out of the pulpit of Central church, Des Moines, for two Sundays with rheumatism. He is beginning to recover, however, and it is expected that he will be able to preach again very soon. Some members of the Gospel Team in Des Moines filled his pulpit while he was ill.

Lawyer Chooses the Ministry.

J. W. Burns is a successful young lawyer of Oklahoma City, Okla. He was formerly a Methodist, and prepared himself for the ministry, but he went into law in which field he has had a very successful practice. Mr. Burns was set apart to the ministry with the assistance of the state secretary, A. R. Spicer. He is now preaching for some country churches while he continues his law practice but hopes soon to have a call to a church that will claim all his time.

Kansas City Notes

L. J. Marshall went to a hospital last Tuesday and was operated upon the following day for chronic appendicitis. He was well prepared for the ordeal and came through in very fine shape. Wabash Avenue church has been very prosperous under his ministry this year.



Rev. L. J. Marshall

The event of the week in Kansas City circles last week was the presence of Dr. Herbert L. Willett, of Chicago, who delivered a series of lectures in Linwood Boulevard church. This splendid church has a building worth two hundred thousand dollars and the auditorium is proving inadequate for the morning service these days under the ministry of Burris A. Jenkins. The Men's Class, taught by Fletcher Cowherd, a prominent real estate man of Kansas City, and an organization of great significance in the life of the local church, was responsible for Dr. Willett's coming. Some of the topics for the week were "The Book of Books," "Isaiah, the Prophet-Statesman," "The Man of Tarsus," and "the Man of Nazareth." The lectures proved very popular and were waited upon by large audiences each evening. Dr. Willett also delivered a number of special lectures in the day-time while he was in the city, his analysis of the oriental situation before the City Club being especially noteworthy.

The same week, E. E. Violett, of the Violett Travel Bureau, went to the hospital for an operation. The surgeon in this case was Dr. Minor, a prominent physician of Kansas City and a leader in the work at Linwood Boulevard church. The operation was a major one, lasting an hour and a half, but it was made less difficult by the use of the new local anesthetic.

Quindaro church has received 117 new members through evangelistic services held by James Small. R. H. Heicke is the pastor. One of the devices to increase popular interest was a series of talks on "In His Steps." Pictures of the Passion play were also used. The new members have been enlisted in the financial support of the church, and the Sunday-school attendance has increased fifty percent.

One of the features of Kansas City life this past week was the meeting of the Woman's Council, a county organization in which the C. W. B. M. workers of the county in which Kansas City is located, are gathered together. The meeting was held in First church on Wednesday. Dr. Willett was invited to make an address and women workers of note were on the program. Kansas City is the leading city for support of the C. W. B. M. in the brotherhood.

The Ladies' Aid Society of Linwood Boulevard church will soon finish the season in their work. A recent money-raising device was the distribution of small socks which were given out with a request for pennies sufficient to fill the socks. The device brought in nearly two hundred dollars.

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Springfield, Mo., Dr. Breeden, evangelist, F. L. Moffett, minister; 67 additions in one day, 108 in 13 days.

Tiffin, O., T. L. Lowe, evangelist; G. Webster Moore, minister.

Sayre, Pa., 118 added. F. B. Thomas, evangelist; C. W. Clark, pastor; continuing.

CALLS.

Rev. C. M. Burkhart, from Coshocton, O., to Springfield, O.

J. Boyd Jones, from Anderson to Terre Haute, Ind.

C. M. Ford from Delta to North Eaton, O.

R. Lee Kirkland, Second church, Spray, N. C.

J. O. Howearth, Michigantown, Ind.

R. G. Rudd, Keytesville, Mo.

C. E. Shepperd, Marengo and Milltown, Ind.

F. S. White, Blue Hill to Edgar, Neb.

Leslie G. Parker, Rubert, Ida., to Santa Monica, Cal.

Walter Collison from Garfield, Wash., to Grangeville, Ida.

G. W. Maxwell, from Albany to Perry, Mo.

C. W. Perry, Jeromesville, Ohio.

James A. Barnett, Danville, to Moline, Ill.

Will J. Slater, Crockett Mills to Avilla, Mo.

C. M. Wales to Darlington, Mo.

Ernest C. Mobley, Gainesville to Amarillo, Tex.

J. W. Borden, Altamont to Whitesville, Mo.

A. F. Reiter to Watonga, Okla.

M. W. Williams, Milwaukee, Wis., to Boston, Miss.

Glen Hutton, Mansfield and Mataga, Wash.

E. P. Wise, East Liverpool, to Market St., Akron, O.

W. B. Slater, Moline, Ill., to Swope Park, Kansas City, Mo.

H. H. Shick, Randolph, Ohio.

Ross Williams, Douglas to Clay Center, Neb.

J. W. Funk, to Elkins, W. Va.

J. W. Darby, Washington, Ind., to Tulsa, Okla.

RESIGNATIONS.

Carl L. Green, Mt. Vernon, Ill.

J. T. Ogle, Paris, Tex.

A. H. Mulkey, Castle Rock, Wash.

L. E. Page, Knox, Ind.

A. S. Henry, Marlow, Okla

J. E. Wolfe, Whiting, Ind.

W. C. Lessly, Broken Bow, Nev.

W. D. Bryant, Rochester, Ind.

Bowman Hostetter, Washington C. H. Ohio.

J. A. Tabor, Third Church, Dallas, Tex.

R. L. Handley, Kalamazoo, Mich.

Burton L. Hoffman, Lewisville, Minn.

H. H. Hubbell, Corvallis, Ore.

Remember

CHILDREN'S DAY

FOR FOREIGN MISSIONS

First Sunday in June

The Burden of the Oriental Child

Supplies Sent Free Order Them Now

(Be sure and address as directed below.)

The Foreign Christian Missionary Society will furnish ***Children's Day Supplies*** for the first Sunday in June ***Free*** to those Bible Schools observing the day in the interests of ***Foreign Missions.***

FREE SUPPLIES

1st. Coin Pocket Missionary Collectors. These are an improvement over the missionary boxes. Attractive, convenient, suitable for old and young.

2d. "In Cherry Blossom Land." The new Children's Day Exercise, by Lucy King DeMoss, filled with beautiful songs, drills, recitations. A real demonstration of missionary work in Japan. Portrait of Chas. E. Garst, pioneer missionary to Japan, given free with the Exercise for use on Children's Day, and to be framed afterwards. Exercise adapted to large or small school.

Order supplies at once. Give local name of Sunday-school and average attendance.

Give your Sunday-school the privilege of this great day and have a share in world missions.

STEPHEN J. COREY, Secretary
Box 884 CINCINNATI, OHIO

The Disciples in Big Cities.

The Bible school secretary of the American Christian Missionary Society has compiled Disciples' statistics from the year-book on the great cities of America. These tables furnish some very interesting bits of information. Cincinnati has a larger number of organizations than any other city, 28. Kansas City, however, leads all cities in the number of members, having over 11,000 in twenty-six organizations, which is nearly twice as many Disciples as are to be found in any other city. Kansas City also has the largest Sunday-school enrolment, over 8,000, though this is less in proportion to the church membership than is found in most of the cities enumerated. Kansas City churches lead all cities in their gifts to Church Extension and to the Christian Woman's Board of Missions. Chicago is seen to lead all cities of America in the amount of her offering to home missions, though she has but twenty-four organizations, with 5,391 members. Cleveland, with eleven churches and 5,265 members led all the cities of America in the total offering to foreign missions. St. Louis led all the cities of the country in their offering to the National Benevolent Association. The largest per capita giving to missions was credited to New York, with an average of $2.65 for 1,963 Disciples. The statistics for the local expenses of the church in these cities is admittedly very inadequate. It is estimated that the local church expenses in eighteen leading cities is a million dollars.

Report of Commission to Far East.

The Commission to the Far East, composed of W. C. Bower, R. A. Doan, and Stephen J. Corey, have issued their report in the form of a booklet of forty pages which is well illustrated with pictures taken on the journey. The mission situation in each land visited by the Commission has received special consideration. In the later pages of the booklet are some of the conclusions arrived at by the Commission, these being stated in the form of recommendations. Prominent among these is the suggestion that President A. McLean should visit the Orient for an unhurried trip, as it is now twenty years since he was there and conditions have changed greatly in that time. The report may be had at the office of the Foreign Society.

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Foreign Missions Personals.

Mrs. Maude W. Madden of Osaka, Japan, writes that the first meeting of the fathers of the kindergarten children was held in March. Quite a number were out and seemed glad that they were to have an opportunity to study Christianity. The regular monthly attendance of mothers was forty, besides other women. At the last meeting there were six factory women—superintendents—brought by one of the new Christian girls.

Miss Josepha Franklin, of India, is returning home on furlough by way of the Pacific. She proposes to arrive in time to attend the Los Angeles Convention. It will not cost any more to return by the Pacific than by the Atlantic.

Miss Lavinia Oldham is carrying on Miss Wirick's evangelistic work. She has a Sunday-school with seventy enrolled and an English Bible class of fifteen. On Saturday evenings and Sunday mornings one of the evangelists preaches. Miss Bertha Clawson has charge of the tract distribution.

Food economy now, more than ever, demands the purchase and use of those food articles of known high quality and absolute purity and healthfulness.

ROYAL

Is a Pure, Cream of Tartar

BAKING POWDER

Contains No Alum

Perfectly leavens and makes the food more delicious and wholesome.

At Nelsonville, Ohio's Convention City

A Human Interest Letter Looking Forward to the State Meeting, May 24-27.

BY I. J. CAHILL.

I have just been to Nelsonville. Not over a Sunday. Only a few hours on Monday morning. But even Monday morning is inspiring in some places. I dropped in to arrange certain details of the coming convention which meets there May 24-27. We arranged the details. Then we talked—Pastor W. H. Boden and I. And we walked.

He did not know it was blue Monday. This is why: A team of his Endeavorers had been out to Millfield Sunday night conducting a service there. The house was packed and the service was inspiring.

A group of his men also had been up at New Straitsville on Sunday afternoon. They frequently go out to hold special services. A couple of weeks before they were at Chauncey and seven men and four women confessed Christ. At Jacksonville the following Sunday another eleven were added to the Lord.

All this and much more Pastor Boden told me as we talked. Such a Monday could not be blue.

The Nelsonville men do evangelistic things, at home as well as away from home. They do it in cottage prayer-meetings on Thursday nights. Then the women thought they wanted prayer-meetings, too. So they have a prayer-meeting Tuesday night. Not an evangelistic meeting; just a prayer-meeting. And, do you know, a leader came to the pastor not long ago and said: "Do you think we could have an invitation at our prayer-meeting?" "Certainly you could." "Why, how could we do it?" "Just do it, that's all. Do it yourselves." "Well, what in the world would we do if anyone should come?" Now, isn't that just like a woman? They went ahead just like women and did it in one of their recent meetings and a woman, a mother of children, became a Christian mother.

This is Nelsonville, nestled in the beautiful valley of the Hocking. From the fine hill top just back of the church the whole city can be seen winding in and out between the hills. That is, all the city that is above the ground. Some thousands of her citizens spend the major portion of their waking life below ground extracting from the hills the wealth of treasure for human comfort.

R. A. Doan's Brick Plants.

Up the valley there beyond the bridge you can see the brick kilns, two large plants where R. A. Doan worked in clay to pay expenses while he was doing his real work of molding and fashioning immortal souls. The business flourished—the brick business—and he made money so fast he ran away. He had to, to save his soul. And now our R. A. Doan, having opened heaven to hundreds of men in Nelsonville and gotten a little of it in advance into their homes, is ours no longer. He belongs to the world. At this writing he is on the King's business in China. He will be at the convention if possible.

This is Nelsonville, whither the tribes go up. No wonder fleets of automobiles from all over the state are planning to be there.

If any church will send six choice spirits to the convention they will bring back inspiration equal to a revival. If four hundred churches would each send six the Disciples of Ohio would do such things in days to come as would thrill the world.

Cleveland, Ohio.

It's a Long Way to California!

But We Will Pay Your Fare!

IF you or any member of your congregation would like to secure a free ticket to the California Convention and the Exposition, we have a proposition that will surprise and delight you. Write for full particulars.

Disciples Publication Society - - - - 700 E. 40th St., Chicago

Bethany College Gymnasium Burns.

Early on Tuesday morning of last week the Bethany gymnasium burned to the ground. It is a total loss except for a fire insurance policy for $2,000. The origin of the fire is not known. No plans for the future have been made.

New Pastor at Loveland, Colo.

J. E. Linn, who has reeently entered upon the pastorate of First church, Loveland, Colo., is planning a roll call for the second Sunday in May, with the purpose of having in attendance at ehurch and Sunday-school every member of these organizations. This will be followed by an every-member canvass in the afternoon. The church is making a fine response, and is lending splendid support to the work and plans of the new pastor. There have been twelve additions to the church at recent services.

Church Young People Publish Paper.

The new church paper published by the Christian Endeavor Society of the Pane Ave. Church of Christ, North Tonawanda, N. Y., is the most ambitions paper we have seen coming from the young people of any church. The following quotation is indicative of the spirit of "The Way": "Let us strive to put a definite and easily distinguishable stamp upon our people, so that the flavor, the distinctive characteristics of Payne Avenue folk may be recognized readily."

Good Showing at Janesville, Wis.

The chureh at Janesville had an attendance of 120 in the Sunday-school and the same day five men made a confession of their faith. The church entertains the state convention in September.

The Crowning Event of The College Year

Apropos of its quarter-century birthday and as an appropriate review of its successful career as a leading school of the Middle West.

William Woods College Pageant

Forms a foremost feature of the Commencement Exercises at that institution on May 25, 1915. Various important epochs in the history of the college will be presented in pageantry by three hundred students and friends of the school.

If interested in this College for Young Women, write the Secretary for a new catalogue.

WILLIAM WOODS COLLEGE

(Owned by the Christian Churches of Missouri.)

FULTON, MISSOURI.

Bloomfield, Ky., Church Prospering.

R. H. Crossfield, President of Transylvania university, gave a splendid address at Bloomfield chureh Sunday morning, April 25, and one at Chaplin, Ky., in the evening. The average attendance at Sunday-school at Bloomfield has been about 35. Since March 1, when the new pastor, Paul B. Rains, came to the field, the average attendance has been sixty-five with 116 present on Rally day.

A Serious Situation With the Foreign Society

These are days of keen anxiety at the offices of the Foreign Society as well as on the mission fields. It has been quite evident that if the receipts did not come up to those of last year, it would be necessary to resort to serious retrenchment. At the beginning of April the ineome from all sources was $16,000 less than for the same period last year. While it looks as if the returns would be better for April than they were for Mareh, yet the increase is not sufficient to allay grave fears. One not intimate with the work can hardly appreciate what the necessity of retrenchment means on the foreign fields. Missionaries go out for life service, the work they have built up is of a wide and varied nature, and a large force of native helpers are engaged in the work. Retrenchment means the reducing of salaries, the discharging of workers and the closing of work already established at great sacrifice. Just now, when the force is so meager as compared with the marvelous opportunities in all fields, such a consummation would mean irreparable loss to our work.

It seems impossible to think that our churches will not rally sufficiently to sustain the work this year of all years. News eomes that two English societies, in spite of terrible war conditions in that country, have increased their receipts. Surely with our relatively great prosperity in America our people will take no backward step.

The churehes are not responding as quickly as they did last year. May we not urge that where offerings have not been taken, this matter be attended to at once. This is the hour for real sacrificial response to the crisis which is upon us. Ernest expression of interest should be evident from many sources.

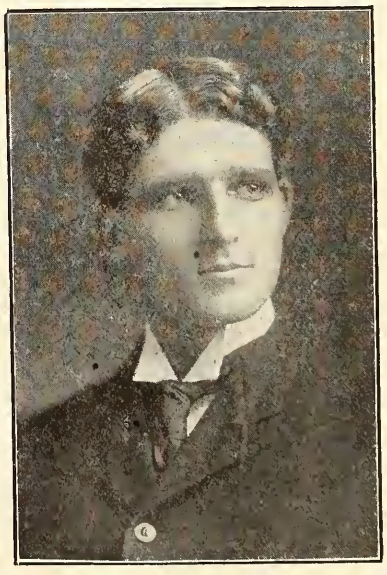
Send all offerings to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

* * *

News Notes.

W. R. Hunt on his way to China has visited Transylvania university and Hamilton college. He spoke at the chapel hour for thirty minutes. By unanimous request of the students, he was asked to continue for another half hour, which he did, to the delight of all.

Dr. E. I. Osgood, of Chuchow, China, whose furlough is due this year, has decided to remain on the field until 1916. He has not led the Reform Society as far as he would like. He wants the men who are interested in Christianity to become Christians before he leaves for home. This is the reason for his postponing his furlough a year.



Mr. Guy W. Sarvis, who has been appointed Dean of the Cottege Department of the University of Nanking.

The most interesting event in China since the Eddy meetings is the work of Mr. Doan in the South Gate chapel. His message has been very acceptable everywhere. It has been especially helpful at this point. Over 190 persons sent in their names as desiring to study the Bible afresh or desiring to become inquirers.

David Rioch, of Damoh, India, writes that at the convention it was decided that he should proceed home on furlough in the spring of 1916. He was entitled to his furlough this year, but the work would not permit him to take it. By the time he leaves India on furlough, he will have been eight and one-half years on the field.

Alexander Paul has been operated upon for appendicitis. The operation was successful anl he is doing very well. He is coming home this summer for a short furlough, though he is entitled to a full year of rest.

Dr. Butchart has been appointed superintendent of the medical department and Guy W. Sarvis has been appointed dean of the College department of the University of Nanking.

Wilford H. Scott of Jubbulpore, India, writes: "I am out in eamp with our evangelists. This is real missionary work—this village touring, and I am more and more interested in it."

Ray E. Rice, of Damoh, India, states that the missionaries who have been in India for twenty-five years are the most enthusiastic of all. They have seen ehanges. They have seen Christian eommunities spring up where idolatry once reigned. They can see the hopeful sides now. Mr. Rice adds: "We like this eountry. It is going to be a great privilege to work here."

Wm. H. Erskine of Osaka, Japan, writes: "The night school goes on increasing. Eighty students are enrolled and more are expected. Twenty minutes each night are given to Bible study. All who attend the school will know something about Christianity."

Miss Jessie Asbury states that during the two months while she was busy with various household duties and moving, the faithful Bible woman, Mrs. Suto, was going out in snow and wind and calling on the people in their dark and cold homes. In January she made eighty-four ealls, and in February, seventy-five.

R. A. Doan is spending a week at each station in Japan. His plan is to organize Bible classes among the Christians and inquirers. Prof. Ishikawa goes with him as interpreter. The visits and work of these men will do much to deepen the spiritual life of the Japanese Christians and will do much to cheer the missionaries.

I. J. Cahill at Lancaster, O.

I. J. Cahill, the state secretary of Ohio, spent Sunday, April 25, with the church at Lancaster.

Ordination at Eminence, Ky.

John Gano Herndon, a member of the church at Eminence, Ky., who for the last four years has been in college preparing for the ministry, was ordained to the ministry Sunday morning in his home church. W. G. Eldred, his pastor, performed the ordination service. Prof. A. W. Fortune, of Transylvania university, will hold a meeting for this church beginning Sunday, June 13.

Church Has Weekly Seminary.

The church at Charleroi, Pa., conducts a weekly seminary on Thursdays. Music, missions, elocution, teacher training and church history are taught by the six members of the faculty. Rev. Eugene N. Duty is the dean and pastor of the church. The pastor is preaching a series of sermons on The New Testament Church.

E. D. Salkeld His Own Evangelist.

The card announcing the special meetings at Frankfort is striking. "Thou Art the Man" is the display line, in heavy type. The card announces a meeting for men only at the church Sunday afternoon. Judging from the advertising the meetings should be a success.

Odd Fellows Go to Church.

All the branches of Odd Fellows in Norwood, O., joined in a service at the Disciple church on a recent evening, celebrating the 96th anniversary of the order. The subordinate branch, two Rebekah lodges, and the Encampment, turned out in goodly number to listen to a sermon by C. R. Stauffer.

O. P. Spiegel Tells of Southern Opportunities.

O. P. Spiegel reports the southland a favorable field for the Disciple message. There are vast stretches of country without churches, or very meagerly supplied with churches that are often non-progressive in character. He says: "Going south, from Montgomery to Mobile, 180 miles, there is but one small congregation of Disciples, and they without a minister for two or three years. Going north, to Birmingham, 97 miles, there is not a single congregation of Disciples; going west, to Selma, 50 miles, no church; east, to Savannah, 300 miles, no church known to me, over either the Seaboard or Central of Georgia; northwest, to Tuscaloosa, 107 miles, no church; northeast, to Atlanta, 175 miles, but two small churches, one 46 miles from Montgomery, the other 89 miles from Montgomery; southeast, over the coast line, it is 255 miles to Valdosta with no church. Northeast, to Anniston, it is 167 miles with no church. In this territory there are scores, hundreds, of good towns from a few hundred to fifteen thousand, many of them county seats, fine radiating centers, and the people are anxious to hear. In many of these places there are one or more Disciples."

Good Record at Steubenville, O.

That First church, Steubenville, O., is a live one is a statement that is beyond question, as was shown by the reports that were read at the annual meeting held recently. The church under the ministry of E. H. Wray is in the most flourishing condition. During the past year there have been 151 accessions, 109 of this number making confession of faith. The church is in fine financial condition, the total receipts for the year being nearly $7,000, of which nearly $1,100 was for missions. A Living Link missionary is supported on the foreign field (Mrs. C. S. Settlemeyer of Nankin, China). One of the auxiliaries, composed of the young ladies of our congregation, is doing missionary work in the home land by assuming the responsibility of the education of a young lady in one of the mountain schools of Tennessee. A new Austin pipe organ has been installed at a cost of $3,300 and $1.500 was donated by Andrew Carnegie. The remainder was raised entirely by subscription. All mortgages have been paid off, so that now the church feels like doing larger things. The total receipts during the year for all purposes were $7,096.79.

Notes from Alberta

The writer has been four years in the province of Alberta as evangelist under the American Christian Missionary society. The first three years were spent wholly in field work in endeavoring to strengthen the cause at points where it had already been started and in cultivating new fields. We had not at that time a single man in the entire province who was giving all his time to the work of the ministry, save one who was pastor of a union church. Two brethren, Percival Boker of Ponoka, and R. H. Simpson of Ardley, were ministering regularly for congregations in their home communities, while they pursued farming operations through the week. These men are still shepherding the people in their communities and the work is being prospered under them. Three years ago we had no organization of our people in either Lethbridge, Calgary or Edmonton, nor any definite work in the immediate vicinity of these cities.

There is today a promising church in Edmonton, the capital of the province, a city of over fifty thousand population, and the educational center of the province. They own a neat church building and have a flourishing Sunday-school of about seventy. R. W. Stevenson, late of Toronto, has been called as pastor-evangelist on that field. At Clyde, fifty miles distant, a neat church property has been secured, and a number of people are earnestly working to build up the cause. Mr. Stevenson visits the Clyde church monthly in connection with his work in Edmonton. There are other points near the city where an interest is growing and can be fostered.

Calgary, the largest city in the province, with a population of seventy thousand or more, has a church of about sixty members, with a fine growing Sunday-school, averaging about seventy. The writer served this church as pastor, in addition to the superintendency of the field work. The church meets in a rented building. It owns lots in a suburban locality where a mission may be started as the city continues to grow.

All these new churches are supported by the American Christian Missionary Society with generous appropriations. In addition to this the American Society returns ninety per cent of all the offerings for home missions in Alberta churches for mission work in Alberta.

This enables the Alberta Board to aid the work of the Erskine field where W. L. McIllvaine is doing good work, and to make an appropriation to the Vermilion field, where J. E. Tyner is doing successful work as pastor of union churches.

At the new town of Hanna an organization of Disciples has been formed, and church lots in a choice location in the town have been secured.

There are many other localities in this great new province where our work could be successfully promoted if we had the men and the means. M. B. Ryan.

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Lincoln, Neb., Has Joint Board.

Lincoln, Neb., unites the Disciple churches of the city with a joint board. This organization is composed of the official boards of the various churches. They sit together at regular intervals to plan the good of the cause in their vicinity. Such a meeting was held last week

H. A. Denton Honored.

H. A. Denton, of Galesburg, Ill., has a place on the program of the World's Christian Endeavor Convention which will be held in Chicago the second week in July. He will also preside over the Disciple Rally which will be held at the Jackson Boulevard church.

Singing Evangelist Returns to Field.

Arthur Wake will return to the general field as singing evangelist with pastors only. He has had ten years' experience in this work and has an international reputation. He has had five years' experience as a pastor, and can hold meetings combining singing and preaching. Address A. Wake, Draper, Va.

Students Dedicate College Magazine to Pres. Zollars.

"The Slate" is a college magazine which is published by the students of Phillips University, End, Okla. In view of the recent resignation of President Zollars, the students have dedicated the April issue of this magazine to him. Resolutions of appreciation from the board of trustees, are printed. The magazine is full of the human quality; the students have preserved some of the jokes and every-day characteristics of their revered leader, whom they call affectionately "Pa Z." The magazine is illustrated with some good pencil drawings made by local artists.

* * *

IN AND AROUND CHICAGO.

In another two weeks, Memorial church will make the every-member canvass. The church has been spending considerable time getting ready.

The meeting of the Chicago Christian Missionary Society which was announced in last week's Christian Century for April 30 was changed to May 3. F. W. Burnham was present as chief speaker.

Asa McDaniel has been engaged by the Odd Fellows of Harvey to make the Memorial Day address for them the fourth time. He recently delivered the Anniversary day sermon. He is greatly in demand for special addresses in fraternal circles. He has resigned his work at Harvey, but has not accepted another church yet.

News Notes from the American Society

Bourbon County, Ky., is Living Link.

Bourbon County, Kentucky, is one of the cradles of the Restoration movement. The old Cane Ridge church still stands in the county with an aggressive church and Sunday-school meeting where Barton W. Stone began his early work in 1798. There are today eleven Sunday-schools in the county.

These schools meeting in annual convention a few years ago decided to become a Living Link in the home land. They chose St. Petersburg, Fla., as the field where J. E. Gorsuch was at that time the missionary of the American Society. They went to work, apportioned the six hundred dollars among the schools and in a little while the whole sum was raised.

On April 1, the St. Petersburg church became self-supporting. Helped for many years by the American Society, it has now become a strong church of 160 members with a Sunday-school of 140 and last year gave $334.95 to the various missionary causes. Homer F. Cooke is the present pastor under whose leadership the work becomes self-sustaining.

The Bourbon County schools are delighted with their good work. J. C. Bryan, a young business man, member of the North Middletown church, is the county president and he with his associates is now choosing another field in the home land. It is probable that he will select W. H. Allen at New Orleans, La., as the missionary to whose support the money will go. This will take a little larger offering than has been raised hitherto, but Mr. Bryan is hopeful that he can raise it. W. H. Allen was formerly minister at Chestnut Street church in Lexington, of which church J. W. McGarvey was a member. He is doing a good work in this southern metropolis of nearly a half million people where we have but the one church.

There are a hundred counties in our strong states whose schools could band together and do as the Bourbon County, Kentucky, schools have done, and be all the richer in their spiritual life and none the poorer in this world's goods for having done so.

* * *

Offerings from Home Mission Territory.

Two communications accompanying offerings from Sunday-schools for home missions recently received indicate how schools in the midst of home mission territory appreciate the privilege of helping others in the home land.

Here is one from New Mexico:

"Our church and Sunday-school are less than a month old. This is the only church of our people between Albuquerque and El Paso, a distance of 200 miles. It is the only church of any kind in a county of seventy miles long and sixty miles wide. It is the only church of our people in the district to be irrigated by the Elephant Butte project which is costing Uncle Sam about eight million dollars. We are glad to send you our offering for home missions from the Sunday-school.

W. J. Burney, preacher in English and Spanish. Messilla Park, New Mex."

And here is another from Nevada:

"To my knowledge there is not a single congregation or Sunday-school in the state of Nevada that is Christian only. I have found only a few members of our church in this state. However, in our Union Sunday-school we voted to remember the cause of home missions and are glad to send you this offering. While it is not large, I trust it will be acceptable and will be the means of helping spread the Master's teaching in the home land.

"W. Clarence Leach, Blair, Nevada."

[This is the first Bible school offering ever received by the American Society from Nevada.]

Robt. H. Hopkins, Bible School Secretary,
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Address the Dean for further information.

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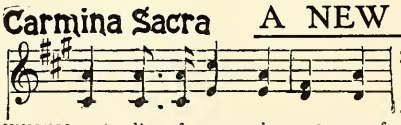

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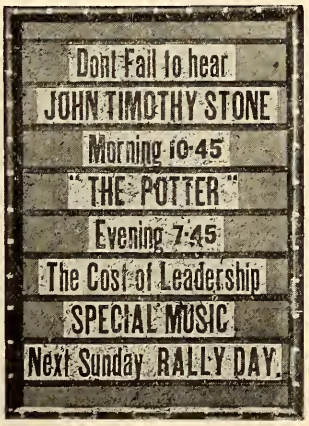

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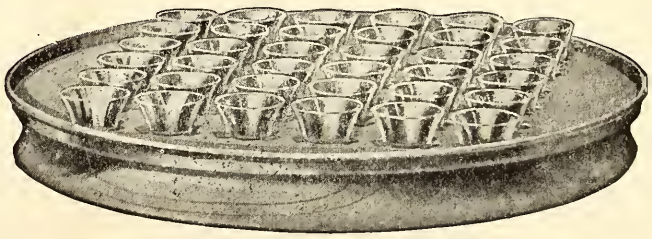

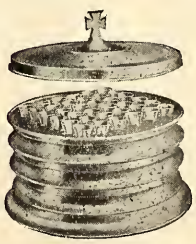

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Vol. XXXII May 13, 1915 Number 19

Face to Face
Editorial

The Lusitania Tragedy
Editorial

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By William Jennings Bryan

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

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* * *

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' *movement*. It has no ambition at all to be regarded as an organ of the Disciples' *denomination*. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, The Christian Century, though published *by* the Disciples, is not published *for* the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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Don't Cheat Your School

This is written only for pastors who feel some measure of responsibility for the quality of literature going into the hands of their Sunday School scholars.

And, no doubt, all pastors who read the Christian Century are of that sort. Their point of view is that of religious education. The Sunday School to them is more than an aggregation of units brought together each week to go through a certain formal program—calling the roll, "doing" the lesson, "taking up the pennies," asking for birthday money, and telling the children to be sure to "have a good lesson" next Sunday!

The Sunday School is to them rather **The Church Studying the Word of Eternal Truth**, and developing in minds and hearts the spirit of the Christian religion. It is, indeed, the Church's best chance to guarantee Christly men and women in the next generation, as well as in this.

To pastors who hold this high ideal of the work of the Sunday School, the matter of literature becomes a most vital one. Second only to the influence of the teacher in the life of the pupil is that of the literature upon which the scholars feed their minds and souls. And, in many cases, we are sure the influence of the literature comes first.

Roosevelt declares that one of the strongest influences that moulded his early life was a child's paper he subscribed for, and which he valued highly. Are not your children and youths just as likely to be so influenced?

ARE YOU ACQUAINTED WITH THE LITERATURE USED IN YOUR SCHOOL?

If you are alert to the responsibility upon you as the leader in religious education in your church, by all means secure samples of all systems published, and see to it that your school uses the literature that it finds to be the most up-to-date, most virile, and **Best Adapted to Character Building.** Do not neglect to ask for returnable samples of the Bethany System of Sunday School Literature. Address

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"NOT FOR PROFITS, BUT FOR CHARACTER BUILDING"

THE CHRISTIAN CENTURY
CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Face to Face

IT HAS been suggested that the natural associations of men in immediate face to face circles are the ancient and persistent nurseries of the highest sentiments and ideals of the race. Such are the family, the play ground, the neighborhood and the public school.

Every one may verify this by reflecting on his own experience. All through life we greet the school friends of our childhood and youth by their first names. We welcome them into the secrets of our business successes or failures and into the inner shrines of our ambitions and of our faith. They are kin to us. The bonds which unite us are the bonds of common joys and trials. We were welded together in the melting moods of many tender, thrilling moments.

Schools preserve these binding, authoritative occasions by publishing "annuals," with pictures of classes and clubs, teams, fraternities and festal hours. When we freshen memory by poring over those scenes and faces the heart expands and swells with a sense of real kinship.

Here is the soil and atmosphere in which all that is best in life germinated and bloomed—love, sympathy, respect and emulation. Such associations are yet the fountains of life.

Social workers have found that these must be restored for the individual in order to enable him to live a normal, efficient life. Children orphaned are placed with foster parents.

Reformatories and "homes" of all kinds are adopting the cottage system where the units of comradeship and mutual interdependence may be as much like real families as possible.

Occasionally individuals succeed in carrying the family and neighborhood relation into wider areas and to multitudes of lives.

The apostle Paul did this. Probably it was his personal acquaintance with the churches of the Gentiles which made them realize their fellowship most keenly.

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A similar result was accomplished among the Disciples of Christ in the last century. Nearly every congregation in the middle west, over sixty years of age, cherishes the fact that Alexander Campbell once made them a visit. Among the older members it is a mark of distinction to be of those who heard him preach or debate on some of his many tours of the churches. He increased the adherents of the faith wherever he went and his personal visits strengthened the hearts of the faithful.

This face to face acquaintance has contributed incalculably to the strength of certain men of our national life, particularly in the cases of Ex-president Roosevelt and Mr. Bryan.

A striking illustration of the power of this personal association is seen in the history of William Lorimer. He built up his political following by acquaintance and kindness and intense loyalty. As a consequence he has never been defeated in his own community. The newspapers could not alienate his constituency and it was only when his case was taken away from home, and then only after the most strenuous effort, that he could be defeated. His followers, however, are still wonderfully loyal and attribute his reversal of fortune to the malice of his enemies and to the caprice of politics.

The successful politician knows the power of the "glad hand" and its influence is not altogether bad.

It is a living agency for awakening the spirit of democracy.

Its effect upon the individual citizen is electric.

Election day gives many men their closest touch with the spirit of democratic institutions.

Even the corrupt and perverted institutions of the under world live by the borrowed strength derived from this ideal world of friendship and communion.

The saloon is now known to have its strength in being the poor man's club. It is the one place of warmth and light and easy human contact for multitudes of men. If this were taken from it, the dram shop would quickly die.

Much the same is true of dance halls and doubtful places of amusement. They contain laughter and song, comradeship and a sort of flattering equality.

Places they are where one may look into the eyes of a company of people and secure a sense of an environing humanity with its quick tang and touch of life.

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But it is the church which is the ideal custodian of this fellowship.

It is a larger family, a vital brotherhood. It assembles men and women and little children within its genial companionship, lights their faces with gleams of heavenly love and tenderness, strengthens their better nature and affirms by speech and song and prayer their nobler life and destiny.

All persons who sense this deeper meaning of the church should labor to make it vital and compelling. Too often the fellowship of the church is merely sentimental and unrelated to the great concerns of daily toil and duty. For this reason the ancient greeting of "brother" and "sister" often seems hollow and vapid.

Why do these terms sometimes seem more real and vital in fraternal orders and in brotherhoods of laboring men? Men who do not wince at such appellations in their lodges may shrink from them in the church.

Perhaps the church has too much cant. Maybe it is not simple and immediate enough in bringing people to work together and to associate together freely and directly.

The surest cure for formalism and insincerity in religion is to build the activities of the church around actual needs and to enlist all members in the practical tasks thus encountered.

The movements which are afoot to set the church upon the relief and cure of poverty and the reduction of crime and social injustice are giving it new life.

When men and women meet in the name and spirit of Christ to carry out his will in their own neighborhood and in the world, then the fellowship of the church takes on new meaning and reality. It gains substance and power.

Local churches are centers in which individuals maintain the intimacy of soldiers on a campaign, of school-fellows in a quest for knowledge, of a family in mutual love and forbearance. Everything which challenges their powers and resources draws them together.

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At times the church invites persecution by denunciation and opposition, for such persecution inevitably develops fellow feeling among all those subject to it. Never has the church been more alive or more conscious of its bonds of fellowship than in the days of its great adventures and its martyrdoms.

Gathered about its altars, celebrating its high days, singing its songs of deliverance and of defiance, there has been generated a solidarity and a community of interests which makes it a mighty power over the spirits of men.

There are those who wonder how the church maintains itself with so many outworn ideas and symbols. But they overlook its fellowship, its brotherhood, its deep intimacy and its patient affection.

These are the things which make it endure. By these it builds up love one to another and passionate devotion.

By these also it becomes a model of larger associations, full of personal, face-to-face loyalty and an ever-ascending idealism.

E. S. A.

Why Abstain?

Address Delivered by Secretary Bryan at Philadelphia, March 15, 1915, Under the Auspices of the National Abstainers' Union. Reported by the General Secretary of that Organization.

BY WILLIAM JENNINGS BRYAN.

The object of The National Abstainers' Union is to promote a nation-wide campaign of pledge signing without respect to party, creed, race, nationality, age, sex, occupation, or other condition. There are no fees or dues or obligations, except the faithful observance of the following pledge: "The Undersigned Promises, God Helping, Never to Use Intoxicating Liquor as a Beverage." The meeting at which this address was delivered is believed to be one of the largest, if not the largest temperance meeting ever held in America. It was for men only, and the number of those who, by rising, indicated their willingness to sign the pledge, was estimated at twelve thousand.

I AM proud to participate in this great temperance meeting. I have no reason to doubt the statement that has been made in your presence tonight—namely, that this is the largest gathering of men ever assembled in the United States, at a temperance meeting. The National Abstainers' Union is built upon the broadest of foundations. It welcomes to its ranks those of every creed. The two letters read tonight show how comprehensive is the interest felt.

I need not emphasize the value of the support promised by Mr. Sunday. Dr. John R. Mott is one of the most eminent of the Christian laymen of America and I am glad that the movement has his endorsement. I am gratified too that Archbishop Pendergrast has given to this meeting the splendid support of his emphatic approval. Congressman Logue, a member of the reception committee tonight who has long been identified with the temperance movement in this city, informs me that the Catholic total abstinence societies of the city have an enrollment of more than seventeen thousand members. You may be interested to know that the two temperance speeches which I made in recent years to large audiences were made, the first one at Chicago under the auspices of the Catholic Total Abstinence Union of the United States, and the second at Atlantic City before the General Assembly of the Presbyterian church. I hope that this organization may be able to bring into effective co-operation all the believers in total abstinence, without regard to race, creed, or party.

MR. SUNDAY AND "BOOZE."

This meeting is held for a specific purpose and that purpose is to deal with one of the greatest evils which afflict society. It is not to be compared, in its breadth and depth of interest, with the series of meetings which have been held here by Mr. Sunday. He, with the support of the ministers of the city, has been appealing to the men and women of Philadelphia to consider the greatest subject with which man has to deal, namely, religion. Religion has been defined as the relation that man fixes between himself and his God, and nothing else is in the same class with it because nothing else affects, as religion does, the entire life and all its activities. When a man's heart has been brought into harmony with the will of the Heavenly Father, the whole life is regulated because the heart is the center and source of the influences that control life. Tonight we deal with but one of the outward manifestations of this inward relation—with one habit—namely the drink habit, and I cannot hope to present a stronger indictment of the habit of liquor drinking than Mr. Sunday has already presented to this audience. No one can surpass him in portraying the evils of intemperance or the value of total abstinence, but I venture to present the subject as it appears to me, in the hope that I may be able to reach and influence some who have not yet joined the total abstainers. Before taking up the arguments in favor of total abstinence, let me call your attention to the importance of the subject.

ANNUAL COST OF DRINK.

It is estimated that the people of the United States spend almost two billion and a half annually for intoxicating liquors. It is difficult for the mind to comprehend so large a sum unless we resort to comparisons. Let me suggest a few.

Photo by Moffett, Chicago
William Jennings Bryan

It has recently been stated on high authority that the cost of the war now raging in Europe reaches the enormous total of three hundred and seventy-five millions a week—or more than fifty millions a day. If this is true the drink bill of the United States would carry on the war for six weeks—and that means that the daily cost of liquor to the people of the United States is more than one-tenth of the toll that the belligerent nations pay because of the awful conflict now raging—the greatest that the world has ever known, whether measured by the number of men engaged, the destructiveness of the implements employed, or its expensiveness to the nations involved.

The cost of the Panama Canal, the most gigantic engineering feat in history, was about four hundred millions of dollars. Is it not appalling to think that we spend for drink every year something like six times the cost of the Panama Canal?

THREE TIMES THAT SPENT FOR EDUCATION.

I have endeavored to secure an accurate estimate of the amount of money spent on education in this country, and the figure given to me is seven hundred and fifty millions of dollars. This pays all the teachers who instruct the children, from the kindergarten to the university, in this land of more than ninety millions. It provides salaries for the great intellectual army whose inestimable service no figures can describe. If we were to cease these expenditures, this nation, so conspicuous in all that contributes to the civilization of the world, would lapse into barbarism. And yet we spend for drink more than three times as much as we spend for education.

COMPARED WITH GOVERNMENT EXPENSES.

The annual appropriations of the Federal Government are a little less than a billion and a quarter of dollars. This sum includes the salaries of all of the public officials from the president down. It includes the salaries and expenses of our ambassadors and ministers through whom we maintain diplomatic relations with the entire world; it covers the cost of our consular service which looks after our commerce in foreign lands. It includes the expenses of the treasury, which handles our money, collects our taxes and supervises the banking system of the nation. It covers the expenses of the army and the expenses of the navy. It provides means for enforcing the laws of the United States. It includes the operations of the postoffice department, which carries mail to every village, hamlet and city, with its fifty-six thousand postmasters, its nineteen thousand railway clerks and its seventy-five thousand mail carriers in the cities and in the country. It covers the expenses of the interior department, with its multiplied agencies for dealing with pensions, with public lands of the country, with irrigation and with Indian affairs. It covers the expenses of the agricultural department with its experimental work and its search throughout the world for that which can be profitably grown in this country. It supplies the needs of the rapidly increasing department of commerce and the vitally important work of the department of labor. It supplies the funds needed by the Interstate Commerce Commission for the regulation of railroads and by the new Federal Trade Commission for the prevention of monopoly.

All of these government agencies employed in administering the Federal government of this great nation are operated at an expense of less than a billion and a quarter of dollars. Think, if the mind can comprehend it, of this nation spending twice that amount for alcoholic liquor.

SOME MORE FIGURES.

Here are four comparisons. Do they help you to understand what a drain on this country the drink habit is? According to the estimate given, the average tax laid upon each citizen by the use of liquor is more than twenty-five dollars a year, or, counting five to the family, more than one hundred and twenty-five dollars to the family annually. If any political party attempted an annual increase in the taxes upon the people to the extent of one-fifth of that sum, it would be turned out of power by an indignant public. When it is remembered that this tax is not uniform but is, on the average, heaviest upon those least able to bear it, is it not our duty to consider how the nation can be relieved of this enormous burden?

The object of this meeting is not to discuss the governmental phases of the liquor traffic, but rather to deal with remedies that can be applied by the individual without the aid of statute law, and fortunately the plans which we present tonight involve no controverted questions. What-

ever differences of opinion there may be as to legal remedies, no one doubts that total abstinence is, as far as it goes, a complete remedy for the drink habit. Everyone who, by his own resolve, separates himself from those who drink and allies himself with those who do not drink, to this extent lessens the amount of liquor consumed and lightens the task of those who are called upon to deal with the subject through legislation or through the enforcement of law.

WHY TOTAL ABSTINENCE?

Our appeal is to the individual and I ask your attention while I present a few of the reasons which, in my mind, justify total abstinence.

In the first place, let us consider the physical reasons against the use of alcohol. To begin with, drink brings no advantage whatever to the one who drinks and, since intelligence demands a reason for any course of action, the fact that no good reason can be given for drinking ought to be sufficient to prevent the use of liquor to any extent.

But the use of liquor is not only unnecessary and indefensible from the standpoint of advantage, but it is objectionable as a beverage even when taken in the smallest quantity. It has been scientifically demonstrated that the moderate use of alcohol decreases a man's efficiency.

An athlete cannot do his best if he drinks at all—this has been demonstrated by experience; a typesetter will make more mistakes when drinking than when sober—this has been established by experiment; alcohol makes a soldier less accurate of his aim, and let me add that the present war is giving conclusive proof that total abstinence has its value on the battlefield. Russia has gone to the extent of abolishing the sale of liquor even though in doing so she sacrifices an annual revenue of four hundred millions in the midst of a war. The German Emperor is an advocate of total abstinence. The British government is refusing liquor to its soldiers and in France the legislature is considering the liquor question. If "John Barleycorn" is a failure in a fight who can respect him in time of peace? The accidents in industry are increased in proportion as liquor is consumed—these are but a few illustrations of the effect of alcohol, even when but little is taken.

EMPLOYERS DEMAND ABSTINENCE.

But there is an argument still more easily understood, namely the increasing demand for total abstinence which is being made by employers. On boats, grog used to be furnished to sailors; it is becoming more and more the rule to deny it to them altogether. The owner of a ship cannot afford to trust passengers or cargo, or even the vessel, to a man who allows his brain to be befuddled by alcohol. Our railroad managers are applying more and more stringent rules against drink. They cannot afford to take the risk of either loss of life or damage to property involved in the employment of men who use liquor. And so on through other industries; the more important the employment the more rigidly the use of liquor is forbidden.

If a young man wants to know public opinion in regard to moderate drinking, let him present a recommendation saying that he is a moderate drinker. Why do recommendations, intending to help those to whom they are given, omit a reference to the fact that a man drinks, if he does drink at all?

I spoke a few nights ago to eight hundred and fifty midshipmen at the Annapolis Naval Academy, and a finer body of young men it would be impossible to find. Not one of them is permitted to use intoxicating liquor. Why is the use of liquor forbidden to these men except on the ground that it would be hurtful to them? They are being prepared, at governmental expense, for government service and the fact that they are not permitted to use alcohol should impress all young men who seek to fit themselves for important work.

ALCOHOL CURSES THE UNBORN.

The use of alcohol not only lowers a man's productive capacity but it imparts constitutional weakness to his offspring. Even if the pleasure derived from the use of alcohol were not followed by a pain that overcomes the pleasure—even if it did not manifest itself in the impairment of the individual who uses it—the fact that its effects are transmitted to the child and thus visit an undeserved punishment upon it, ought to weigh mightily with the man who has not decided the drink question for himself.

But there is another reason why one should not drink at all, namely the danger of drinking to excess. It cannot be truthfully said that every moderate drinker becomes a drunkard, but it is true that every drunkard comes from the number of those who drink moderately; none come from the ranks of the total abstainers. I remember to have heard a temperance lecturer use an illustration when I was a boy; I pass it on to those of this generation. He admitted that there is a difference between the moderate drinker and the drunkard; but he described it as the difference between the pig and the hog—the hog being a little older than the pig.

The drunkard has indulged the habit longer and to a greater extent than the moderate drinker—but the moderate drinker is on the road over which the drunkard must travel before he becomes a sot. And no moderate drinker can be absolutely sure that he will not be overcome by the appetite. There is no time in life from youth to old age when it is safe for a man to cultivate a taste for alcoholic drinks; and surely it is the part of wisdom not to drink at all when drinking brings no advantage; when drink, even in small quantities, impairs one's capacity; when the use of alcohol affects the child of the drinker, and when in addition to these a drinker runs the risk of being overcome by the appetite.

A WASTE OF MONEY.

But let me give you another reason for total abstinence. No one can afford to spend money for drink—not even a small amount of money. Money should not be wasted and it is worse than wasted when used for that which, instead of benefiting, does harm. There are so many good uses that can be made of money that it seems strange that anyone should be willing to spend money for intoxicating liquor. Go among those who drink and see to what actual needs the money could be applied. It would improve and make more sanitary the houses in which they live; it would clothe their children better; it would bring more comfort into the home, not to speak of the more substantial pleasure which the drinker would be able to enjoy.

If one does not spend all his money, either for immediate use or as a protection against the infirmities of age, the world around presents opportunities for use of his money in innumerable altruistic ways. There is no investment so profitable as investment in humanity. He who, out of brotherly love, aids his fellowmen in proportion as he is able to aid draws from such contributions a joy infinitely more satisfying than can be derived from the use of liquor.

I have spoken of the reason based upon physical welfare and also of the reason based upon the obligation that rests upon a man to make a wise use of his money, but there is a third reason which, to my mind, cannot fail to impress the man who is guided by his conscience, namely, the use which man should make of his example. Even if a man were sure that the moderate use of liquor would be of no physical injury to him and would involve no danger of excess; even if he felt that he had money to spare for drinking, still, in view of the awful consequences of indulgence in liquor, can he afford to gratify himself at the expense of those who, weaker in resisting power, may be led astray by his example!

ALCOHOL CAUSES POVERTY AND CRIME.

It is that we are so bound together that we cannot escape from the indirect effect of anything that is harmful to society. From the lowest standpoint upon which the subject can be discussed, namely, the ground of pecuniary interest, we are compelled to use our influence to lessen drinking. The use of liquor is the direct cause of crime, of poverty, of degradation and of despair, and we can never tell when we shall ourselves suffer at the hands of those who are victims of intemperance. Property is insecure and life is unsafe in proportion as the use of liquor contributes to the number of criminals, the number of paupers and the number of the desperate. We have, therefore, not only the individual reasons before given and the other reasons advanced, but we have a financial interest in supporting and spreading the cause of temperance. We have, as members of society, an interest in preventing the economic waste, tremendous in amount, due to the deteriorating influence of intoxicating liquor. We have also a moral interest in lifting society to the highest plane, a thing impossible so long as the ravages of drink are felt in so many homes.

If we are convinced that total abstinence is a desirable thing, let me add a word in support of the policy of signing the pledge on the ground that it suggests lack of strength of character; some say that, although never intending to drink, they would not wish to bind themselves by a pledge. There is nothing humiliating about a pledge. Those who are united in marriage take a pledge at the altar; why should it be less honorable to promise not to drink than to pledge fidelity to the marriage vows?

WHY SIGN THE PLEDGE?

The pledge marks the crossing of the line into the ranks of the total abstainers. The man who says, "I never expect to drink," but adds, "I will not sign a pledge," raises the same suspicion that is raised when a man says to you, "I admit that I owe you but I will not put it in writing." You cannot help feeling that his purpose would be more strongly stated if expressed in writing. So long as one refuses to sign the pledge he cannot urge others to sign, and he is in danger of having the sincerity of his reasons doubted.

I believe in the pledge; I began signing the pledge before I can remember; I have never failed to sign if, by signing, I could persuade anyone else to sign with me, and as long as I live I shall stand ready to sign with anyone and everyone.

THE CHRISTIAN CENTURY

EDITORIAL

THE LUSITANIA TRAGEDY.

IT IS difficult to think with calmness in the face of this latest desperate deed of barbarism committed in the war. The fact that an English ship has been sent to the bottom by a German submarine is not the chief matter of concern. If a German passenger steamer had been torpedoed by an English deep-water prowler, the ghastliness and barbarity of the deed would be the same.

It is the horror of the depths to which a people can sink in the desperation which a growing sense of ultimate defeat brings on.

For no event of the war has made clearer Germany's increasing realization of final failure. It is the act of a mad and conscienceless war-staff, determined at all hazards to inflict damage on its foes.

Men, crazed with drink, or unbalanced in mind, now and then run amuck, killing people and destroying property in a manner impossible to sane and sober individuals. Even so may nations do, it seems, or those who profess to represent nations.

If a German fleet had met the Lusitania on the high seas, had captured her as a prize of war, confiscating her cargo, and destroying her contraband of war, no doubt would have arisen as to the perfect justification for the deed. The people on board would have fared according to the rules of war. If there were combatants, they could have been imprisoned; and the neutrals would have been landed at the nearest port unharmed.

But this submarine attack opened a new chapter in the story of barbarism on the part of a so-called civilized people, and gives a new and sinister definition to "kultur."

There are many thousands of Germans and Germany-loving Americans in our land. Large numbers of our people are sincere admirers of the things for which Germany has stood. Many of them feel deep gratitude for the elements of education and efficiency which Germany has taught them. They are trying to hold the issues of the war in a balanced and neutral mind.

But these recent events put a very heavy strain on Germany's friends in America. The words of denial or apology for things that have happened in Belgium and along the coast grow fainter and less convincing.

The ultimate defeat of Germany will be less regretted than would have been the case if a fair and honorable history had not been stained by acts across whose record the red braud of "barbarism" will have to be written.

CHINA AND JAPAN.

RECENT news from the far East has been very disquieting. The strained relations between the two peoples across the Pacific have almost reached a breaking point. Just at present there seems to be a more hopeful tone in the news. It would add greatly to the seriousness of international troubles if these two great neighbors were to fall out with each other.

The sympathies of America are with both Japan and China. The former is the most progressive and enlightened people of the Orient. They have made tremendous progress within the past half century in the effort to reach the foremost rank of civilization. In politics, education, business efficiency, and industrial activity they have proved themselves in almost every sense a modern people, and they naturally ask for recognition by all other peoples in the family of nations.

America has intimate and friendly relations with Japan. Perhaps we have not always accorded her the generous and courteous recognition she deserves, but she is a friend and not an enemy, and we can justly sympathize with her wish in the matter of national growth and proper expansion of trade and population.

On the other hand, our relations with China are even more intimate and sympathetic. We have played the part of adviser and friend during the difficult period of China's emergence from medieval to at least partially modern conditions. The Chinese people are deeply grateful to the United States for the assistance thus afforded, and naturally look to us for help in the crisis which they have reached in their relations with Japan.

Upon the surface of Japanese statements there is no intention on the part of that country to appropriate Chinese territory or resources. Yet there is no question but that China regards these assurances with ill-concealed disbelief. The sincere friends of China consider the moment critical. The sympathies of Americans are with both these peoples, but our definite and persistent diplomatic efforts must be used to preserve China's integrity and to warn Japan away from any policy of selfish advantage, which would mean the dismemberment and weakening of her great but unprepared neighbor.

THE SOCIALIZED CHURCH.

THERE is less talk these days of the "institutional" church. Is the thing dead? Or has the idea developed beyond the original content of the words, making necessary new terminology?

An "institutional" church was a church that emphasized devices. It boasted of a gymnasium or a swimming pool, or a day nursery. It was often lacking in any vision of the real meaning of the chores which it accomplished from day to day.

The "socialized" church is the more modern terminology. It has many of the devices which were in favor in the past. But it knows why it uses them! The socialized church wishes to make the church the center of the good impulses of the community. It is an active agent to promote brotherhood and social solidarity in a given neighborhood.

This socialized church finds that people get better acquainted when they play together, study together, and eat together, than when they worship together without these other common experiences. Hence the socialized church is never regarded as "cold," or aristocratic, or exclusive.

Being a socialized church is not a matter of equipment, nor of paid leaders. Churches without either have taken its spirit and put into practice its ideals.

We know a business man in a small church who caught a good many boys pilfering from his store. Once he had them arrested, but the results secured did not satisfy him. He adopted the expedient of making them into a Sunday-school class! Everybody at the Sunday-school was surprised at that class. But he played ball with the boys, had them dine with him, taught them life duties, and kept them from the juvenile court.

He made Christians of some of them! With no gymnasium, and with only a few hours of spare time, he gave an entire congregation a vision of what it means to be a socialized church.

THE NEGLECT OF HOLY SCRIPTURE.

THE early Disciple knew how to handle the scriptures. He often carried a copy around with him, ready for the religious discussion in which he so delighted. If some of his expositions were different from those now in vogue, he knew at least what was in the Book. "To the law and to the testimony" was his continual challenge, and he loved to insist, "Where the scriptures speak, we speak; where the scriptures are silent, we are silent."

There is a new generation of Disciples, gathered in by the swifter processes of mass evangelism. They are no longer the hand-picked fruit of religious discussion, but are like apples shaken violently from the tree, with a consequent lack of soundness. They have no knowledge of the fundamental documents, as their fathers had. One of the Disciple leaders rightly says that the Bible is more threatened by the neglect of its friends, than by the attacks of its enemies.

One Disciple church is reading the Bible through this year, publishing daily assignments in its calendar. Another church read through the New Testament during Lent, with similar posting of daily readings.

But it is not enough merely to read the Bible, though this is a vast improvement on utter neglect, and abysmal ignorance.

One has not discharged his duty to his soul, nor has he real-

ized his signal opportunity, until he has not only read the Bible, but also knows, as far as possible, what it means.

The impulse of modern life, its hunger for brotherhood, its sense of democracy, its protest against evil conditions, is but the voice of the prophets sounding forth again. One should know the meaning of these voices at the time of their origin, if he would understand modern life. The mothering of unfortunates, patience with defectives and evil-doers, is but the spirit of Jesus working in the hearts of modern men.

To be intelligently modern, the man of today must live with these documents, more than two thousand years old in many cases! If this be paradox, it finds its justification in the experience of the great leaders who bear the burden of the race on their hearts.

MAKING CITY MISSIONS EFFECTIVE.

MOST denominations have relatively smaller holdings in the city than in towns. Religion seems less imposing in the midst of the compelling interests of metropolitan life. The mission chapel makes but feeble showing over against the sky-scraper of commerce, and ministerial institutes seem but unimportant gatherings in comparison with the board meetings of corporation magnates.

In metropolitan environment, the task of presenting a religious program adequate for the city is one requiring statesmanlike grasp of city movements and deep insight into the nature of religion itself.

The first requisite of a city program is that it have centralized authority and a unified program of action. Sporadic efforts by non-co-operating societies or congregations mean waste, sometimes competition, and in every case inefficiency.

Congregational and Baptist bodies with their loose organizations have been compelled to centralize in the great cities. The Baptists in Chicago have their Baptist Executive Council, controlled entirely by Chicago men, which not only administers city missions but is the denominational clearing house for the city. This organization even aspires to secure title to the Baptist property of the city and has much of it already. Baptists have always been individualists as have the Disciples, but the losses which they suffered in Chicago drove them to the policy of centralization.

Disciples, also, have moved in the direction of centralization of city mission affairs.

In Kansas City, Los Angeles, and many other cities the official boards of the various congregations form a central board which is responsible for the city program. The progress of the cause in every city adhering to this policy for a number of years is an unanswerable argument for its success.

If there is a tendency in any quarter today to insist upon administering the details of a city mission policy from a distance, through a national board, such counsel should be regarded as a reversion to a form of activity now everywhere outgrown.

BACK TO THE SOIL.

THE season means spring-fever to many, but those who have come from the farm feel at this time of year the call of nature. The garden means more than a supply of fresh radishes. It serves to keep preachers, and other workers in abstractions, in close touch with the world that seems most real to the majority of humanity.

Tolstoi divided the task of the day into three parts, one-third to be given to the use of the large muscles, one-third to the small muscles, and one-third to the brain. Few of us would allow so large an obligation to share the muscular tasks of society, but the garden, with its hopes of the summer, its marvelous processes, its appeal to the best of our primitive instincts, is a good place to discharge this duty.

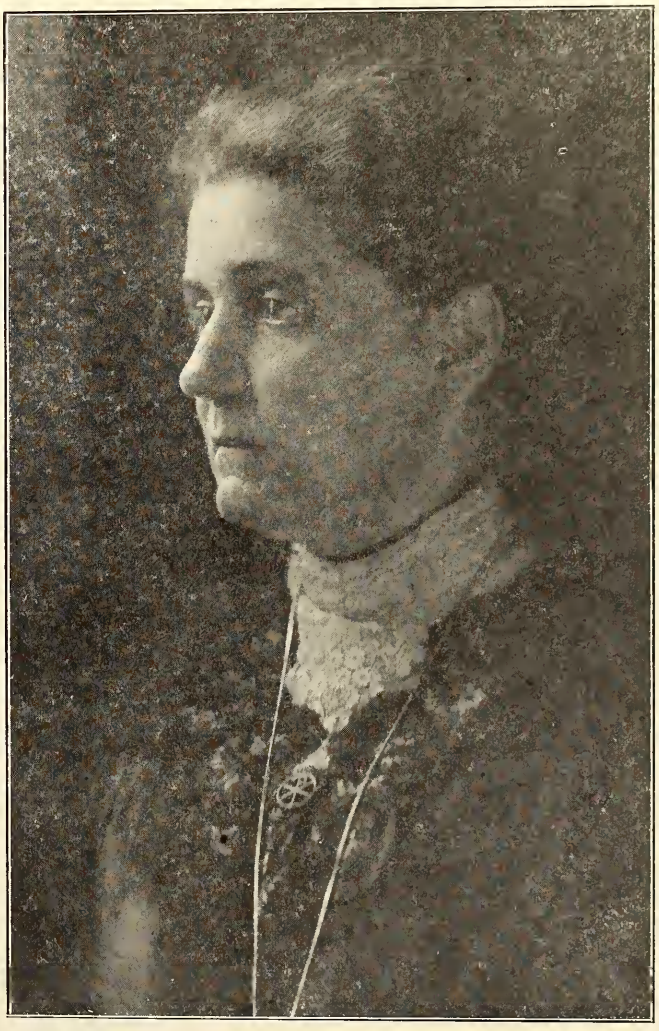
TACTLESS ADVERTISING.

THERE is great interest in church advertising, as is evident from the samples of it which can be gathered at a church convention, and which come into the newspaper offices in a ceaseless flood. Good advertising is a most effective way to extend the gospel. To the amateur advertiser a word of caution is offered, however. Not all publicity is desirable. Better obscurity in the community, than for a church to sacrifice its dignity, or for a preacher to barter away his professional modesty.

There is a little plant in the human heart called Reverence, which needs careful watering and pruning. We may secure attention to the church for a time by uprooting that delicate plant, but have we truly advanced the cause of religion?

* * *

THE MORE we think about it, the clearer and surer it becomes that, if we are ever to learn anything about the Supreme Spirit, we must come at it not alone by looking at the earth and sky, not alone by studies of matter and force, but by looking also and chiefly by inward nature at the finest spiritual products and principles as they are exhibited in the noblest lives.—Charles G. Ames.



TO JANE ADDAMS AT THE HAGUE.

LADY of Light, and our best woman, and Queen,
Speak now for Peace (though anger breaks your heart),
Though naught but smoke and fame and drowning is seen.

Lady of Light, speak, though you speak alone,
Though your voice may seem as a dove's in this howling flood,
It is heard tonight by every senate and throne.

Though the widening battle of millions and millions of men
Threatens tonight to sweep the whole of the earth,
Back of the smoke is the vision of Kindness Again.

Vachel Lindsay in the Chicago Herald.

The Larger Christian World

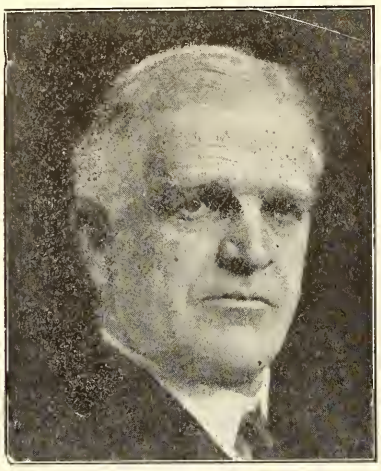
A Department of Interdenominational Acquaintance.

Preachers and Students in Armies.

Fifty per cent of the pastors in France and Germany are in the armies and 60 per cent of the university students of Great Britain are among the British volunteers, says John R. Mott in speaking of the unselfishness displayed by the people of Europe in this time of distress.

Bishop McDowell Will Lecture in Yale.

The Yale lectures on preaching are an annual event of much significance to the preaching fraternity. It is now definitely announced that Bishop McDowell of the



Bishop W. F. McDowell

Methodist Episcopal church will be the next Yale lecturer. He will deliver his lectures immediately following the Easter vacation in 1917.

Preachers at University of Chicago.

The University preachers for May at the University of Chicago have just been announced, and are as follows: President Albert Parker Fitch, of Andover Theological seminary, Cambridge, Massachusetts, spoke on May 2 and May 9. Rev. J. H. Randall, of Mount Morris Baptist church, New York, will be the speaker on May 16, and on May 23 Professor Edward Alfred Steiner, of Grinnell college. On the last Sunday in May the speaker will be Professor G. A. Johnston Ross, of Union Theological seminary, New York. On June 6 also Professor Ross will be the speaker, and June 13 will be Convocation Sunday.

New Unitarian Leader.

Charles W. Eliot, former president of Harvard university, has served the past year as president of the American Unitarian Association, and has been very active in his duties. He recently handed in his resignation and the Unitarians are now announcing that Former President William Howard Taft, of New Haven, has assumed the position. Mr. Taft is a loyal Unitarian and will probably take much interest in the propagation of the Unitarian viewpoint.

Rev. Charles Stelzle Out for Prohibition.

Rev. Charles Stelzle has opened an office in the Fifth Avenue building, New York. His object is to make ready for national prohibition. His platform reads as follows: To demonstrate that the abolition of the liquor traffic will not create a labor panic; to assist in establishing temporary labor exchanges to find work for those losing their jobs through prohibition legislation; to promote the organization of adequate social centers as substitutes for the saloon.

Unitarians Work in Japan.

Prof. Minami, one of the ministers of the Japanese Unitarian church in Tokio, has published a little book, "The True Man-Christ," in which the Unitarian view of Jesus is ably presented. His book on Prof. Eucken and his philosophy, dedicated to Rev. Clay MacCauley, has reached a sale of upward of two thousand copies. Prof. Uchigasaki, of the Tokio church, has translated Rev. C. W. Wendte's tract "What Do Unitarians Believe?" into Japanese for general circulation by the Mission.

Financier Remembers Alma Mater.

Charles M. Hall, an alumnus of Oberlin college, Oberlin, Ohio, has given three million dollars to Oberlin. Mr. Hall acquired his wealth, in part, by reason of his education, and he has been generously mindful of his Alma Mater.

Chicago Baptists Adopt English Practice.

The First Baptist church, of Oak Park, a suburb of Chicago, has decided to receive unimmersed Christians into full membership in the church, though continuing to practice the immersion of their own converts. English Baptists have for many years held to this practice, but only a few churches in America have adopted it. The act takes on additional significance from the fact that this church is the place where some missionary leaders of the denomination hold membership.

New U. B. Publishing House.

The United Brethren have recently built a new house for their printing plant, in which their church paper, "The Religious Telescope," and their young people's paper, "The Watchword," will be printed, together with all their Dayton publications and other printing. The new building is located on Fifth street, about two blocks west of The Christian Publishing Association building, of the "Christian denomination." It is a modern structure and well adapted to the work in hand. It is to be four stories and is said to contain 152,000 square feet of floor space. The new building was dedicated on Tuesday, April 20, in a service which lasted practically all day and into the evening of that day. "The Religious Telescope" began its career more than eighty years ago at Circleville, Ohio. It was the beginning of the present publishing establishment. Then it did its work with two or three workmen, now it requires 241 persons to attend to its business.

Southern Methodists Grow.

The General Minutes of the Methodist Episcopal church, South, which have just been issued for 1914, show that the denomination now has a membership of 2,045,047, which indicates a growth for the year of 38,838 members, or about two per cent. There are now 8,086 traveling and 5,319 local preachers.

Secession from Orthodox Church.

The Russian Orthodox church extends its control to its members in America and in New York a resident bishop keeps in contact with the situation here. Recently 350 Russians seceded from the parent Russian church of Chicago and formed an independent congregation. It is not to be understood that this congregation is Protestant but is a church with Orthodox forms and faith, which is in revolt against foreign control. This kind of thing has happened frequently with Polish congregations in the Roman Catholic fellowship in America but has not happened before among the Russians. The precedent set will furnish footing for similar movements of unrest in other sections of America. The Russian immigrant suspects that the priest of the foreign country is in the pay of the Russian government as a spy, and many Russian immigrants are political offenders. For this reason, the movement of revolt against the Russian ecclesiastical control may reach large proportions in a short time.

Japanese Buddhist Temple, Fresno, Calif. (*See note on next page*)

Heathenism in America.

Many of the heathen religions of the world have obtained footing in America through immigration. The Chinese joss house is to be found in nearly every American city of metropolitan proportions. The Japanese have settled in considerable numbers on the Pacific coast and have brought with them their religious ideas. In Fresno, Cal., the Buddhists have built a Buddhist temple which is mostly used by the Japanese. In this sanctuary "The Light of Asia" is kept shining brightly. Buddhism even ventures to entertain a missionary attitude toward America and there are a few Buddhist converts in this country who have turned aside the gospel for the Way of Self-abnegation. In the end an American will have to have some other reason for being a Christian than that he "was born that way."

A New Methodist Editor.

The Book Committee of the Methodist Episcopal Church elects its editors. Recently this committee met in San Francisco and considered the task of finding an editor for the Christian Advocate of New York, the parent paper of American Methodism. They selected Dr. James R. Joy, who has been for a number of years the assistant editor on the paper. Dr. Joy is a Yale man, and has written a number of volumes for the Chautauqua courses. He has been very active in the affairs of the denomination outside his duties in the office of the religious newspaper, and is well qualified to interpret the news of modern Methodism.

Is Dr. Abbott a Universalist?

The Universalist Leader is claiming Dr. Lyman Abbott, of the Outlook, as a "fellow Universalist." Some years ago Dr. Abbott gave his reasons for not being a Universalist, among them being his statement that he believed in the freedom of the will. In a recent issue of the Outlook, however, appeared a statement on the modern meaning of hell and the reformatory character of its punishment. This has been seized upon by both the ultra-liberal and the ultra-conservative as an evidence of "Universalism." To many, the statement will not carry the implication of universal salvation at all.

Passion Play "Christ" in the Trenches.

Anton Lang, who has twice played the part of the Christ in the Passion play at Oberammergau, has been called to the colors and is fighting in a Bavarian regiment in the Vosges mountains. But for the war an interim Passion play would have been represented at Oberammergau this summer. The picture of the "Christus" of the Passion play at work in the trenches killing men is not a pleasant one.

Pope Favors Circulation of Gospels.

The Pious Society of St. Jerome was an organization of Roman Catholics in Italy for the circulation of the Christian Scriptures in the vernacular. It was formed in 1902 but after it had gone on with its work for a time, the reactionary pope, Pius X, discouraged the society and finally suppressed it. It kept itself alive secretly and as soon as the present pope came into authority, he petitioned to favor the society. It develops that he was one of its founders, so the permission was graciously given. The pope said: "Experience teaches that all deviations of present society have their origin in the fact that the doctrine and works of Jesus Christ have been utterly forgotten and men no longer draw from them inspiration for daily life." A further statement looks more in the direction of the Protestant principle of private interpretation of the Scriptures than any word of a pope in centuries: "We ardently desire that, as a result of your zeal, you may obtain not only an ever larger spread of the gospels, but also that the holy books may find their way into the homes of all Christian families, and there may become the evangelical 'piece of silver' sought after and jealously kept, so that all the faithful may get accustomed to read the holy gospels and to comment on them daily and thus may learn to live in perfect harmony with God's will." Professor Giovanni Luzzi, a Waldensian leader of Florence, expresses the belief that spiritual modernism will yet reform the Roman Catholic church and bring it into harmony with both apostolic and modern ideals of religion.

Dr. Mathews on Japan-China Crisis.

That there may be misconception of Japan's attitude toward China in the present crisis is the belief of Dean Shailer Mathews of the University of Chicago, who recently made a comprehensive tour of the empire and came into intimate touch with its leading statesmen. "Just how far Japan is planning to build up a sort of Asiatic Monroe doctrine the future alone will enable us to see," said Dr. Mathews yesterday. "During the entire course of negotiations the foreign office at Tokio has not taken the world into its confidence and in consequence we have been led to form opinions from statements which representatives of Japan regard as unfair. Even if we knew the entire plan of Japan we should still need to form conclusions with great hesitancy. To be in any sense a duplication of our Monroe Doctrine Japan's policy for China should content itself with protecting China from being exploited and dismembered by European powers. That China is exposed to such danger is evident from her recent history. Further, in this danger to China, Japan undoubtedly sees danger for her own development just as the United States sees danger in further European colonization in political control of the American continents. Every broad-minded American wants to see China given a chance to develop in a manner similar to that which Japan has enjoyed."

* * *

THE SERVERS.

Rev. Frank Crane in The Cosmopolitan.

The cry of the Old Gospel was, "Save!" That of the New Gospel is, "Serve!"

Yet we have not changed, only grown. The new comes out of the old. We have learned that to serve is to save.

The moral force of yesterday sought to save men from a hell hereafter; the ethical enthusiasm of today is directed toward saving men from hellishness here.

Christendom is shaken with a new conscience as by an earthquake. We are in the midst of economic upheavals more radical than the French Revolution.

The Servers are striking more deeply than the Savers ever struck.

The Servers say labor shall no more be exploited, trodden, tortured for the benefit of the endowed.

They are carving the hereditary parks of private lords into gardens for the people.

They are taking the children out of mines and factories and putting them into schools.

They are wresting public utilities from the wealth-barons and giving them into the hands of the people.

They are making of every woman a citizen.

They are determined to give every baby a square deal.

They are bringing back beauty to money-mad cities.

They have sentenced to death the two chief enemies of the race, War and Alcohol.

We are more profoundly religious now than were the men of any previous era. But we are not saving brands from the burning; we are putting out the fire.

The Savers gave us the world as lost, and attempted to rescue a few. The Servers have the bold purpose of transforming the world.

The call of the Savers was for missionaries. The call of the Servers is for citizens.

Episcopalian Missionary on a Hand-car.

A home missionary of the Protestant Episcopalian fellowship in Texas had a hard problem to reach all of his assignments on Easter Sunday. For Episcopalians not to have religious service on Easter is a great privation, so he was driven to extremities to devise a way to carry the holy sacrament to the scattered congregations that he ministers to.. An appeal for a hand-car was passed upon at last by the president of a railroad and the tireless rector set out with an assistant on this rude conveyance, and during the day traveled over sixty miles by rail with hand power. The name of this enthusiastic missionary is Rev. W. B. Roberts, and he makes his home in Dallas, Tex.

Son of Church Historian Visits England.

D'Aubigne wrote a history of the Reformation known to all the scholars, and his son, Pasteur Henri Merle d'-Aubigne is a well-known Protestant figure in Paris. He is pastor of the McCall mission church in the southeast of Paris. Recently he made a visit to England and delivered speeches before a number of London Brotherhoods. He speaks excellent English and was heard with great pleasure.

Federating the Theologians.

The odium theologicum, about which so much has been written, is not sufficient to separate theologians any more. In a number of cities the theological seminaries of the various denominations are federating, or are even practicing corporate union. At Harvard, a divinity school that is nominally Unitarian, has on its teaching staff three Congregationalists, three Unitarians, two Episcopalians and a Baptist. With this has been federated Andover Seminary, a Congregational institution. More recently the Episcopal Divinity school and Boston University School of Theology (Methodist) have federated with the Harvard school and exchange credits for courses. In Chicago, Baptists, Congregationalists, Universalists, Unitarians, Disciples and others have federated institutions operating in connection with the University of Chicago. In San Francisco and environs the same process is at work. Union Theological seminary, as its name implies, is an institution in which various denominations are represented. When a new generation of preachers comes out of these schools, will sectarian spirit be as ardent as formerly?

Here and There

What Shall the Preacher Study?

OF COURSE the center of all the preacher's studies is the Bible, and next to it in value is any book that helps him to understand that, any book that will make the One Book luminous. And the multitudes of such books embarrass us when we attempt to mention even a few of special helpfulness. But in obedience to some kind of mental law, books thrust themselves upon us with their kindly offices as soon as we begin to grow interested in any subject. Announce to yourself a subject of study, and see how many books are within your reach on that subject. Of their presence you had not before dreamed. As soon as the preacher begins to live up to Bengel's great motto, "Apply thyself to the text; apply the text to thyself," the desired volumes surround us as chariots and horsemen on the mountain top were revealed to the prophet's eyes in the hour of his need.

* * *

I can speak only of two classes of literature which are as close to the ministry of the preacher as any other. First, there is that vast array of devotional literature, which, according to Dr. W. Robertson Nicoll, should include Spurgeon's sermons. To the sermons we add by necessity the prayers of Spurgeon, of Beecher, of McLaren, of Martineau, and the greatest of them all, of Joseph Parker. It is significant that the prayers of the greatest preachers are among the classics of devotional literature. Great sermons are not the result of Shakespeare, Tennyson, Browning, or of accident; they are the fruits of devotion to a great cause and of the consecration of rare powers. Men who preach well must know how to pray. And let us not forget the Hymnal. If the preacher knows that well, he can afford to dispense with almost every other devotional volume. The preacher who does not know that volume has excluded himself from a devotional treasury surpassed only by the sacred volume alone. Our lamented President Graham urged upon every student in his classes the necessity of becoming as familiar with his hymnbook as with his Bible. This is the source from which many of the gems of devotional literature have been borrowed. It must have been a misfortune in the life of Henry Ward Beecher that his verbal memory was so defective that he could never trust himself to quote a hymn.

* * *

Among the classics of devotional literature must be included the volumes of F. B. Meyer, Andrew Murray and S. D. Gordon. Then we must read Augustine's "Confessions," "Pilgrim's Progress," "Grace Abounding," the Lives of St. Francis of Assisi and of Bernard of Clairvaux; "The Saint's Everlasting Rest," "Holy Living and Holy Dying," by Jeremy Taylor; Law's "Serious Call," Scougal's "The Life of God in the Soul of Man," Garrison's "Alone With God," Richardson's "Communing in the Sanctuary," Ainslie's "God and Me," Isaac Errett's "Letters to a Young Christian," Ainsworth's "Moral and Spiritual Aspects of Baptism," St. Bernard on "The Love of God," A. J. Gordon's "The Twofold Life" and "How Christ Came to Church." I will also include his little volume on "The Ministry of the Holy Spirit." Of course, all such lists can be indefinitely extended. The great missionary lives are really treatises not only on devotional thought, but they are the consecrated and devoted life in action. If one's heart is not warmed by the reading of missionary literature there is something radically wrong with the man.

* * *

I can speak only of another class of literature with which the preacher should be familiar, viz.: the sermonic. In reply to some questions I sent out as to the preacher's indebtedness to volumes of sermons, a number of persons replied that they recognized no such debt. Unfortunately, not many of the preachers get the help from sermons which we expect, and, on the whole, the volumes are disappointing because no sermon can ever be printed. After hearing a great sermon delivered one feels that the same sermon in print is a transformation from life to marble. It may have polish, correct structure, unimpeachable logic and every quality of a sermon, but the man is missing, and the sermon in print bears the same relation to the man as gloves do to the hand. I can account for our disappointment in the reading of sermons in no other way. We enjoy poetry, essays, history, every form of literature which is crowned by genius, except the sermon, and while these different forms represent men, the sermon, let us repeat, is the man. It is a variety of literature which must stand apart from every other. And yet viewed as literature it is of the highest order; it represents the greatest triumphs of pulpit effectiveness, and we cannot afford to ignore Chalmers any more than we can ignore Cicero. I feel like saying the homiletical literature might be called the literature of disappointment. But when all allowances are made, sermons of the masters should be read and studied for professional reasons, if for no other. We cannot hear many of the great preachers in their pulpits, we must hear them speak to us from the page. These volumes contain the soul of Christendom as no other literature does. As the musician studies the masters, as the aspirant to literary distinction sits at the feet of the masters of his craft, so the preacher must learn from the great preachers, from Augustine to our own time. He must know what a sermon is in the hands of men who know how to use it.

* * *

By general consent Frederick W. Robertson is the master of the English pulpit, and Henry Ward Beecher, the king of American preachers. Satisfying analysis of both and of their sermons may be found in Professor William Cleaver Wilkinson's "'Modern Masters of Pulpit Discourse," and in "Representative Preachers," by Professor Brastow, of Yale University. Their sermons are read wherever the English language is spoken. The wealth of sermonic literature is to be found in the English church because of its age, among other reasons, though, of course, a church with an elaborate liturgical service can not be expected to produce famous preachers with unfailing regularity. It is in the non-conformist pulpits in England and in the evangelical bodies in our own country that we find the sermon constantly perfected to an instrument of power. The names of South, Barrow, Taylor, Tillotson, yet possess a charm for many of the present generation, while among the more recent preachers in England and America we have Canon Liddon and Canon Farrar and many others of almost equal genius. The Scotch pulpit reminds us of its power through McCheyne, Chalmers, Bonar and Guthrie. Among the most modern of the preachers in England and America we have Spurgeon, Parker, McLaren, Selby, Martineau, Phillips Brooks, Dr. Storrs, Dr. C. H. Parkhurst, Dr. Charles E. Jefferson, Dr. Aked, Dr. S. Parks Cadman and Dr. Jowett. An acquaintance with something of the sermons of these mighty men of the pulpit, if not essential to the highest success in the ministry, will do much for any who aspire to a large measure of effectiveness.

* * *

As for the study of books, nothing but the barest suggestions can be offered. It is interesting to know the titles, if nothing more, of the books which the wise say should be read. Lists of books found in the supplements of some of the encyclopaedias are worthy of consideration. "Books and Reading," by President Noah Porter, and "Books and Men," by Austin Phelps, are of great value to the preacher for suggestions on studies and books. Sir John Lubbock's list of the one hundred best books is well known, and those who desire such a list for reference can find it and many other excellent lists in a volume entitled "Reading and Home Study," edited by Hamilton W. Mabie. "Great Books," by Canon Farrar, is an excellent volume in small compass. "The Choice of Books," by Frederick Harrison, remains among the standard works which treat of such matters, while Emerson's "Essay on Books" is well known to the preacher. If the preacher will wade into the catalogues and the book reviews which will review in the interest of the reader and not merely of the publisher, he will find abundant satisfaction; and if he ever gets beyond his depth a raft made of a thousand or two volumes of the latest fiction can be swung within his reach to bring him safely to terra firma.

Some advise the preacher to spend a winter with Wesley, with Maurice or Kingsley, with Jonathan Edwards, with Wordsworth or Longfellow, or any of the masters of poetry or fiction. It would be a work of grace for some of our preachers to spend a winter with Alexander Campbell to find out what he taught. A winter spent with Gibbon or Macaulay or Froude would bring rich returns. And every preacher who cares to can arrange a reading course for himself, allowing his bent to direct him, and, if it be faulty, the effort to do something in the way of systematic reading can be trusted to correct his natural vagrancy.

E. B. Barnes.

* * *

For a Faithful Heart.

I, and the bird,
And the wind together,
Sang a supplication
In the winter weather.

The bird sang for sunshine,
And the trees for winter fruit.
And for love in the spring time
When the thickets shoot.

And I sang for patience
When the teardrops start:
Clean hands and clear eyes,
And a faithful heart.

A. C. Benson.

The Sunday School

DAVID BRINGS THE ARK TO JERUSALEM.

INTERNATIONAL UNIFORM LESSON FOR MAY 30.

Golden Text: I was glad when they said unto me, Let us go into the house of Jehovah. Psalm 122:1.

II Sam. 6:1-19, Psalm 24: II Sam. 6:12-15, Psalm 24. Memory Psalm, 24.7-10.

American Standard Bible.
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2 S. 6. (12) And it was told king David, saying, Jehovah hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. And David went and brought up the ark of God from the house of Obed-edom into the city of David with joy. (13) And it was so, that, when they that bare the ark of Jehovah had gone six paces, he sacrificed an ox and a fatling. (14) And David danced before Jehovah with all his might; and David was girded with a linen ephod. (15) So David and all the house of Israel brought up the ark of Jehovah with shouting, and with the sound of the trumpet.

Ps. 24. 1 The earth is Jehovah's, and the fulness thereof;
The world, and they that dwell therein.
2 For he hath founded it upon the seas,
And established it upon the floods.
3 Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?
4 He that hath clean hands and a pure heart;
Who hath not lifted up his soul unto falsehood,
And hath not sworn deceitfully.
5 He shall receive a blessing from Jehovah,
And righteousness from the God of his salvation.
6 This is the generation of them that seek after him,
That seek thy face, even Jacob. [Selah.
7 Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors:
And the King of glory will come in.
8 Who is the King of glory?
Jehovah, strong and mighty,
Jehovah mighty in battle.
9 Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory will come in.
10. Who is this King of glory?
Jehovah of hosts,
He is the king of glory.
[Selah.

Verse by Verse.

BY ASA MCDANIEL.

2 Sam. 6:12. **Jehovah hath blessed the house of Obed-edom, because of the ark of God.** We are not told what the blessing was, but it has been suggested that the blessing may have consisted in both riches and children. The ark symbolized the divine presence. The blessing, which followed the ark, was the reason why David wanted the ark in his own house. Parker suggests that the Bible represents the ark today.—**David went and brought up the ark of God.** Read in this connection 1 Ch. 15 and 16.—**With joy.** With music and song, and great shouting.

15. **With shouting and with the sound of the trumpet.** This was an occasion of unusual interest. Making a loud noise was an act of worship as late as the time of the Psalmist. We see traces of it today.

Ps. 24:1. **The earth is Jehovah's.** The natural order of the Hebrew fixes the reader's attention upon Jehovah, hence a better reading would be, "Unto Jehovah belongeth the earth." Albert the Good caused these words to be placed as a motto over the Royal Exchange.—**The fulness thereof.** All that fills it, its contents, its creatures.

2. **For he.** The emphasis is on "he." Jehovah and no other.—**Founded it.** The land rising out of the water is supposed to rest upon it. **Established it.** "The single act of creation passes over, as usual in the Old Testament, into the habitual act of God's sustaining providence." Briggs.

3. **Who shall ascend?** What sort of person is worthy to approach the Creator and Lord of all the earth?—**Hill of Jehovah.** The hill of Jehovah is here the temple hill.—**Who shall stand?** Not only to appear, but to remain.—**Holy place.** Synonymous with the **hill of Jehovah** in the preceding line.

4. **Clean hands and a pure heart.** He who is innocent of wrong doing, and violence.—**Not lifted up his soul unto falsehood.** To direct the mind to false and unreal things.—**Sworn deceitfully.** One who hath not sworn to deceive his neighbor.

6. **This is the generation of them that seek after him.** These are the men who desire to know God. The true Israelite, the ideal, the true people of God.—**Selah.** The word is of uncertain meaning, but the most natural one is that it is an interlude, or the place where the Psalm might be concluded for the service.

8. **Who is the King of glory?** The demand sung by the choir from within.—**Jehovah strong and mighty * * * mighty in battle.** The answer by the choir without setting forth the qualities of the king in war-like terms.

9. The choir of the army renewing the demand for admittance in almost identical terms.

10. The sentinels make another identical challenge, see v. 8.—**He.** The pronoun is emphatic. Jehovah and no other is **the king of glory.** The God of the universe. The eternal one.

Worship

The Lesson in Today's Life.

BY JOHN R. EWERS.

The ark was the symbol of worship among those ancient Israelites. In reality it was only a beautiful wooden box with some interesting objects inside. But it stood for God's leadership and particular care. It had a memorial value like our communion table. It was entirely right that this box should be sacredly guarded and that it should have a place, not in any private house, but in some central place of worship.

DAVID'S JOY.

The heart of the new king was in the right place. He made the return of the ark a great occasion. Thousands of people came to witness the bringing of this sacred emblem into Jerusalem. Soldiers, farmers, shepherds, vine-dressers, merchants, women and children came in crowds to see the ark brought into the capital. And now the procession approaches the gates. Dressed in white robes the elders come. The ark is surrounded by priests and Levites in brilliant oriental garments. Cymbals clash and trumpets blare. Beautiful women sweep forth from the city gates, to meet the priestly procession, with sweet voices. The air is filled with the scent of burning sacrifices. The crowds cannot be restrained and break forth into loud cheers as the gates are entered. Now the ark is placed in its tent. David reads a religious poem that he has written for the occasion. The people respond with feeling "Amens." David makes a prayer and the people end the day in feasting and great rejoicing. The religious significance cannot be overestimated. The king had led the procession and so happy had he been that no conventionality could hold him back. Dancing "with all his might" came David at the head of the group. David was no iceberg.

MODERN WORSHIP.

Today in our worship we are torn between two conflicting ideals. On the one side are those who care much for beautiful forms and ceremonies. With them architecture counts for much. The arches, the stained-glass, the organ, the choir, the oratory, the rhetoric, the ritual, the pious behavior, the deep reverence in the house of God—all of these elements are greatly esteemed. On the other hand are those who want spontaneity in the service. Emotion counts for much. Results are sought immediately. Friendliness before, during and after the service is supreme. Too much order is tiresome to such. A certain free and easy manner must be maintained. Architecture is secondary, music must only be enthusiastic, the sermon must be the feature and it must be vigorous and interesting. People fall naturally into one or the other of these two schools. Every church has both. Now, how shall we worship?

DIFFERENT CHURCHES.

Even when Christian union organically arrives differences in people will not be done away. Birds of a feather will still flock together. Each congregation will represent a different curve. One will be decidedly intellectual, another strongly evangelistic, another supremely interested in social service and missions, another aesthetic, another a social club, another a society group. This always has and always will be true. Churches of the same denomination in any given city have such marks. One will have to take his choice and the fact that many people elect to travel across an entire city in order to worship in a certain church indicates the strength of this assertion. But are there some fundamental ideals?

SINCERE WORSHIP.

All acceptable public worship is grounded in private worship. One must meet God in the silence of one's own home and in the great out-of-doors, as well as in the various experiences of daily life, if public worship is to be of much value. This is the first element—reality. There must be a hunger and thirst for the living God. There must be a realization that we are in God's presence confessing our sins, asking for what we need and thanking Him for his goodness. There should be beauty in worship. One would even choose a beautiful place out of doors in which to worship God. The church should be the most beautiful place, according to the best taste, in the community. The worship should be natural, with that quiet dignity that greatness inspires. Even the most humble men will, if given a fair chance, approach God with a fine dignity and reverence. This should never be abandoned. But the worship should never become so exalted and unreal as to make the return to everyday reality seem undesirable. I remember worshiping in one beautiful church where the effect of the aesthetic service was to make me hate the world outside the church. Such worship was harmful. Public worship should be charged with the feeling of friendliness. The sense of fellowship should be strong and uplifting. And from our lesson we may learn that worship should be enthusiastic, full of gladness, full of good cheer and good will. Scripture, hymn, prayer, ordinances, sermon and response should all be hearty, free from dullness. I owe much to a certain English preacher who tried to teach me the value of beauty, dignity and reality in public worship. Think on these things.

Disciples Table Talk

W. S. Lockhart Leads New Church.

W. S. Lockhart discontinued his services as pastor of Central church, Houston, Tex., May 1, and on the same day became pastor of a new congregation in the city called New South End church. A frame building has been erected and dedicated free from encumbrance. The new congregation starts out its career under very favorable auspices.

College President Preaches.

E. M. Todd, president of Christian university of Canton, Mo., is a frequent visitor in Missouri churches. He recently occupied the pulpit of First church, Hannibal, Mo., where Geo. A. Campbell is pastor.

Kansas Churches Help Belgium.

The governor of Kansas requested the churches of his state to take up collections the first Sunday in May for the benefit of the Belgium sufferers. First church, Wellington, Kans., responded to this call with a liberal offering.

An Aid Society that Aids.

The Ladies' Aid society of First church, Long Beach, Cal., is one that regards itself as more than a money raiser. It has a program of service for the local field. The name "Aid Society" hardly expresses the splendid work these women aim to do. They engage in every phase of district Christian service; visiting the sick, relieving the distressed, reclaiming those who have lost heart and interest, saving the lost, canvassing the city by blocks, securing new pupils for the Sunday-school and visiting absentees, building up the mid-week meeting, conducting neighborhood prayer meetings.

Looking Forward to Big Day.

On May 23 the Dowagiac, Mich., church will celebrate the fortieth birthday of the church organization. Besides a great home-coming service in the morning, they hope in the afternoon to be able to report the successful raising of $1,000 to be used in repairing the church building.

Form a Eureka Club at Bloomington.

Some of the Eureka alumni living in Bloomington, Ill., decided recently to hold a reunion of all former students of Eureka college living in their community. They invited President Pritchard to the dinner resulting from this purpose and about seventy people sat down together. A Eureka Club has been formed which will hold regular meetings hereafter.

New Pastorate Prosperous.

Seven more additions are reported at the Oakland, Cal., church under the leadership of Vaughan Dabney. Mr. Dabney had a part on the commencement program of the Divinity school at Berkeley, and on May 4 gave the evening address for the C. W. B. M. session at the district convention held in Sacramento.

Church Attempts Community Service.

The congregation at Moulton, Iowa, has decided to provide the community with a playground. The rear of the church lawn has been turned into a recreation center for the members and friends of the church. This is a long step in the right direction.

Every-Member Canvass at Warren, O.

First church, Warren, Ohio, reports that it has increased its current expense pledge from $2,890.68 to $5,324.76 by the every member canvass.

Editor of State Paper Gets Compliments.

The Christian Banner is the state paper in Michigan. Some subscribers have been writing complimentary words about this newsy sheet, which gracious appreciations are acknowledged in the following terms: "One wrote that he had rather read it than the Standard. Another wrote, 'It's a Craeker Jack.' Now, we believe these were all meant as compliments and we accept them in the same spirit that Sam Jones did the colored woman's compliment. He was preaching to a southern audience and at the close of his discourse a motherly colored woman grasped his hand and said, 'Praise de Lawd, Brodder Jones, yo preach mo like a nigger than any white man I ebber saw. I tell ye, Brodder Jones, yo got a white skin but thank de Lawd yo got a black heart.'"

Yearly Meeting at Eaton, O.

The church at North Eaton, O., held its yearly meeting May 2. I. J. Cahill of Cleveland and E. B. Buffington of Elyria were the speakers. W. A. McCalla, who is leaving for his new work at Rushsylvania has done a good work in this field.

Around the World of Foreign Missions

The Men's Bible class of the Glendale (California) church has decided to support Teranishi, the pastor of the Hongo church, Tokyo. This church is under the supervision of Fred E. Hagin.

Clarence H. Hamilton writes from Nanking as follows: "It is not the least of the wonderful privileges of service here to be in the midst of fine missionary personalities. These rare lives are an endless suggestion to one's own."

Rev. J. Boyd Jones, who will come to Central Church, Terre Haute

There is increased interest in the taking up of Living Link support on the foreign field. Within the last few weeks four churches have made this advance step. They are West Liberty, Iowa, where C. V. Allison ministers; Chillicothe, Missouri, where E. S. Priest is pastor; McKinney, Texas, to which church W. P. Jennings has recently been called, and Sherman, Texas, of which the pastor is G. F Cuthrell.

A fine group of missionaries will sail for Africa in the early summer. W. R. Holder, of Alabama, who is at home on furlough, will take as his wife a splendidly equipped, cultured young Southern woman. W. H. Edwards, who has been taking a two years' course in the College of Missions, will go to the Congo to be one of our steamer men in charge of the "Oregon." He served three years in the Congo Boloso mission before coming to the Foreign Society and is a strong, experienced man. Dr. and Mrs. G. J. P. Barger of Lincoln, Nebraska, who have just finished their course in tropical medicine in Harvard medical school, will sail with the same group. These fine workers will greatly encourage the African missionaries.

A. F. Hensey and wife have just returned home on furlough after more than four years of service at Bolenge, Africa. They are both well and in the best of spirits. They report that our Congo churches have now a combined membership of almost 5,000.

The graduating exercises in the Christian institute in the Philippine Islands were held March 28-29. Four were graduated from the Evangelists' Training School, one from the Training School for Nurses, and one from the Bible College.

The annual India convention was held this year in Jubbulpore. The presence of eight new and returned missionaries was a great joy to those on the field. Five Australian missionaries from the Poona district were present.

In India there have not been as many baptisms this year as last. Nevertheless the year has been a good one. The missionaries are working hard and are in good spirits. The war has disturbed the work somewhat.

Transylvania and College of the Bible Commencement

The one hundred and seventeenth annual commencement of Transylvania university and the forty-ninth annual commencement of the College of the Bible at Lexington, Ky., will be held in Morrison Chapel June 10. The annual commencement of Hamilton college, the Junior College for Women, will be held in the Ben Ali theater on the evening of June 9.

On account of the "home coming" in connection with commencement week and the formal opening of Ewing Hall, more than usual interest is being manifested in the commencement season, and the attendance of alumni and friends will be greatly above normal. Extensive preparations are being made for the reunion, and a large number of alumni and old students are expected. One section of Ewing Hall will be turned over to the visitors.

The commencement sermon will be delivered on Sunday evening, June 6, at the auditorium, J. N. Jessup of Hopkinsville giving the address. Mr. Jessup for a number of years was one of the leading ministers of Little Rock, Ark., where he erected a handsome church building and developed a large and influential congregation. When H. D. Smith was called to a Dallas pulpit last fall, Mr. Jessup was elected to the Hopkinsville pulpit.

The commencement addresses of Transylvania and the College of the Bible and Hamilton college will be given by F. Waller Allen, the minister of the First Christian church, Springfield, Ill. Mr. Allen is a graduate of Transylvania, and he has achieved a wide reputation as an author, lecturer and preacher. He filled fourteen chautauqua engagements in Kentucky last summer and has been invited for return engagements in practically all of these towns and cities.

The program for the week is as follows:

June 6—Sunday, 8 p. m.: Commencement sermon.

June 7—Monday, 2 p. m.: Art exhibit, Hamilton college; 8 p. m.: Play by the Marlowe Club (Hamilton college).

June 8—Tuesday, 8 p. m.: Play by Ossolia Literary Society (Morrison Chapel).

June 9—Wednesday, 10 a. m.: Class day exercises (Hamilton); 3 p. m.: Class day exercises (Morrison Chapel); 5:30 p. m.: Alumni dinner and annual meeting of alumni association; 8 p. m.: Commencement of Hamilton college.

June 10—Thursday morning: Commencement of Transylvania and the College of the Bible; 1 p. m.: Luncheon to donors at Ewing Hall.

N. B.—Fill out this blank and mail it to the address given.

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Town and State. . . . . .

Lost Disciples in Chicago.

There is a movement on foot in Chicago which should commend itself to every loyal Disciple throughout the brotherhood. An effort is being made by the aggressive Sunday-school forces of Chicago to find the Disciples who have come to the city and have not identified themselves with the churches here. Hundreds of men and women are lost to the churches of Chicago because the Disciples have not yet learned the art of transferring members from one church to another. Ministers, superintendents, and teachers are requested to fill out the blank printed herewith that the "lost Disciples" may be looked up at once. This is a work of great importance and The Christian Century solicits the earnest co-operation of its readers in behalf of the movement.

Remember

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First Sunday in June

The Burden of the Oriental Child

Supplies Sent Free Order Them Now

(Be sure and address as directed below.)

The Foreign Christian Missionary Society **will furnish** ***Children's Day Supplies*** **for the first Sunday in June** ***Free*** **to those Bible Schools observing the day in the interests of** ***Foreign Missions.***

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1st. Coin Pocket Missionary Collectors. These are an improvement over the missionary boxes. Attractive, convenient, suitable for old and young.

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Order supplies at once. Give local name of Sunday-school and average attendance.

Give your Sunday-school the privilege of this great day and have a share in world missions.

STEPHEN J. COREY, Secretary
Box 884 CINCINNATI, OHIO

District Convention in Illinois.

The Third District, Illinois, convention will be held at First church, Quincy, May 11, 12 and 13. The church extends a cordial invitation and will give a royal welcome to the Disciples of the district.

A. L. Cole to Leave Carthage, Ill.

A. L. Cole resigned his work at Carthage and will close his labors July 1. He has made no plans for the future. Miss Nettie Wright is the corresponding secretary of the Carthage church. Her address is 118 Scofield street.

Pastors Join in Farewell Service.

The Methodist and Baptist pastors at Independence, Mo., closed their evening services and with their congregations attended the farewell service to H. K. Pendleton, at First church, Independence.

Anniversary Service.

That the services of Clyde Darsie at Mt. Sterling, Ky., have been appreciated by his people was shown by the fact that on a recent Sunday each of the departments of the church presented the pastor with a rose.

Evangelism at Rockford, Ill.

W. B. Clemmer, of Rockford, Ill., is holding a short exchange meeting for the Park and Prospect church, Milwaukee.

L. G. Batman Preaches Political Sermon.

L. G. Batman of First church, Youngstown, O., is to give a political sermon to stimulate interest in the election of the right kind of mayor. In the preparation of the sermon, Mr. Batman has interviewed men in all walks of life and also some prominent women. The sermon is timely and will be heard with interest.

FOR RENT—My attractive seven-room furnished apartment. Facing Washington Park. Near University of Chicago. Large porch, bright, airy rooms. $60 per single month. $150 for June, July and August. Address M, care of The Christian Century.

News of Illinois Discipledom

Central church, Joliet, continues to grow weekly. Five additions, among them a man who for many years had been a Catholic priest. Brother Smithson is leading this church on to great victory.

Benjamin Oden of North Carolina has accepted the call to the church at Rantoul and will begin June 6.

The convention of the Seventh District will meet at Greenville May 18 and 19. There should be a large attendance from the churches of the Seventh District. Every church in the district is urged to have a representative at this convention.

The Eighth District will hold its annual convention at Marion on May 19 and 20. A splendid program has been provided for both of these conventions.

The Men and Millions Team will conclude its work in Illinois with the three weeks' campaign the last of May. This period will be spent in southern and southeastern Illinois. The team will then have covered the entire state. The coming of these men has been a great blessing to the churches of Illinois, as all the churches will testify.

Mr. F. J. Paine has accepted a call to Dahlgren and Boyd, and is already at work.

We are glad to welcome E. E. St. John, who takes the work at Rossville. The work is already prospering under his leadership.

The Third District convention will be held at Quincy, May 11 to 13. We have a great program and every church in the Third District should be represented at the convention.

The secretary happens to know of three or four positions as superintendent of schools or as a principal in a high school that are open and in cities where we have a good church. He would be glad to communicate with any Disciple who desires such a position.

The "History of Illinois Disciples," by N. S. Haynes, is meeting with a good sale, and the people are well pleased with it. It will be sent upon receipt of $1.65 at the office of the secretary, 504 Peoples Bank Bldg., Bloomington, Ill.

John R. Golden, Secretary.

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Springfield, Mo., Dr. Breeden, evangelist; F. L. Moffett, pastor; 158.

Bromley, Ky., Graham Walker, evangelist; 30.

Manhattan, Kan., G. L. Snively, evangelist; 14.

Sacramento, Cal., Frank Zook, evangelist; 25.

Hillsboro, O., Wilhite and Shaul, evangelists; 564.

Memphis, Tenn., W. T. Brooks, evangelist; W. H. Sheffer, pastor.

Rock Island, Ill., Central; M. E. Chatley, minister; John T. Houser, evangelist; 32 accessions; closed.

Cheney, Wash., Memorial; James Egbert, pastor and evangelist; Le Roy St. John, singer; 104 accessions; closed.

CALLS.

H. Jas. Crockett, Third church, Topeka, Kans.

M. E. Miller from Clay Center, Neb., to Kearney, Neb.

H. F. Sayles from Canton, Ill., to Burwell, Neb.

Benjamin F. Oden to Rantoul, Ill.

RESIGNATIONS.

A. L. Cole, Carthage, Ill.

D. W. Miller, Belle Center, Ohio.

Are You Going to California?

First church, Oakland, California, is maintaining a free information bureau for the benefit of tourists who plan to attend the exposition in San Francisco. Let us give you correct hotel rates, help you secure rooms, furnish you with a place to rest and meet friends Church, corner Grand avenue and Webster street, Oakland forty minutes from San Francisco. Bureau open 10-12 daily. Phone Lakeside 1839. Address "Exposition Bureau." First Christian church, or the minister, Vaughan Dabney, 2222 Webster street, Oakland, Cal.

Preaches Against Poverty.

Sermons against the saloon are common enough, but Frank Waller Allen believes in assailing poverty as one of the great root evils of life. In his sermon on a recent Sunday evening in First church, Springfield, Ill., he discussed this in no uncertain tone. Mr. Allen said in part: "Will the poor be with us always? An ancient common fallacy is the belief in the necessity and permanency of poverty. Ninety-nine of the unthinking out of a hundred will tell you that 'it is the making of a man': that 'ye have the poor always with you.' They believe poverty to be a virtue. In their philosophy of life poverty plays the role of the maker of strength. They say it makes men reliant, efficient, sweet, sympathetic. Such teaching is the mere sentimentalism of the stupid. In its last analysis, such a belief is atheistic and unhuman. Of this the thoughtless may not be conscious, but it is always pernicious and never remotely makes for good. The curse of the land is poverty. Poverty, genuine, grinding, soul-depraving can produce nothing but viciousness, heartlessness, misery, hell itself. A hell far more terrible than Dante ever dreamed of in his greatest imaginings. Poverty is the most self-enervating sin of society. It is the shame of a so-called Christian era. The ideal of Jesus the Carpenter was not poverty but service. 'Whosoever would become first among you shall be your servant.' The man who preached 'Blessed are the poor,' could not have meant that penury was good fortune when his wondrous fingers were so given to feeding the hungry, and whose advice to the rich young man was so aptly spoken. No, poverty is incompatible with the ideals of the kingdom, and its amelioration and, eventually, its eradication is a part of our task."

Noted Disciple Physician Dies.

Edward R. McDonald, a well-known physician, and Disciple layman in Memphis, Tenn., died recently, aged seventy-five years. He was interested in uplift movements in the community and was a tireless worker in lodge circles.

Emory Ross Continues Itinerary.

Emory Ross, home from Liberia on furlough, continues his itinerary among the churches. He spoke recently at Clinton, Ill., to a large audience. He served as best man at the wedding of his classmate in Eureka, Bolla Dragstrem.

FOREIGN MISSION NOTES.

The churches in Victoria, Australia, raised $6,795 for foreign missions, a record amount. The Swanston Street church of Melbourne has raised $600, thus entering the Living Link column. The churches in Australia support P. A. Davey in Japan, Miss Mary Thompson in Harda, India, and Miss Rosa L. Tonkin in Shanghai, China.

Miss Mary Thompson is now visiting the churches in Australia. She has been in India for twenty-four years. Most of her time has been given to work in the zenanas.

The athletic field of the Bible college in Jubbulpore, India, is being leveled off. A good field can be provided on the Silver Oaks compound.

The work of leveling the new playground for the Harda High School is well under way. It will be some little time before the foundations for the new school building can be laid.

The Los Angeles Convention begins on July 18 and closes on the 25th. The Foreign Society occupies Tuesday the 20th.

S. J. Corey, Secretary.

I chatter, chatter, as I flow,
To join the brimming river;
For men may come and men may go,
But I go on forever.

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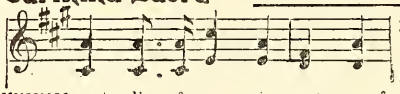

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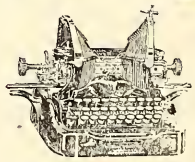

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EASTER OFFERING REACHES $16,000.

The Easter offering of The National Benevolent Association to the end of the 25th day after Easter is $16,067.08. This is $101.65 less than the amount received during the same number of days last year. The needs of the Association are greater than last year since its work is greater and since last year's offerings were not quite equal to the great task performed. The Association needs an Easter offering of at least $40,000 to adequately care for its truly great and growing work. The total Easter offering last year was less than $26,000.

If your school did not take the Easter offering plan now to send a generous offering soon. Send all offerings to

The National Benevolent Association.
2955 North Euclid Ave., St. Louis, Mo.

Pastor to Do Special Work.

C. M. Ford will do special work at Oberlin College this fall, in connection with his pastorate at North Eaton, Ohio.

THE CHRISTIAN CENTURY

Vol. XXXII May 20, 1915 Number 20

The Disciples and Union Churches
Editorial

What Will Happen to China
By William J. Calhoun

Religion and Daily Life
By Wilfred T. Grenfell

"Reverend"
By E. B. Barnes

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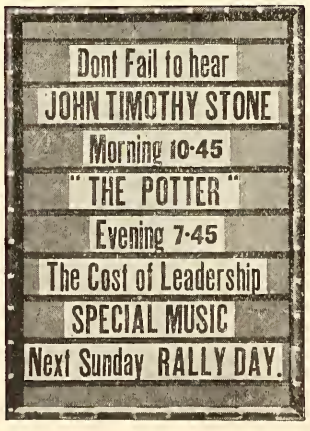

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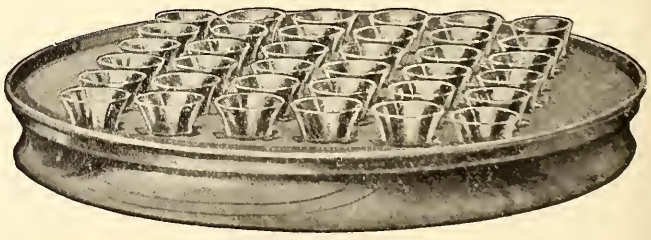

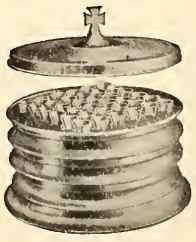

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THE CHRISTIAN CENTURY
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The Disciples and Union Churches

THAT there is an evident movement in the direction of the combination of individual churches, in communities where such unity promotes economy and efficiency, is not to be doubted.

It is not confined to any locality, nor to any particular denomination. It has not grown into being as the result of any special propaganda, but in answer to the needs of various towns and cities.

Naturally it has drawn together churches of like faith and order, for in their case no denominational interests were sacrificed. There are many instances of late of two Presbyterian churches uniting, or two Methodist congregations, or two of some other body.

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But more notable have been those unions of churches of different denominational standing, which have marked the growing disregard of church divisions, and emphasized the desire to promote efficiency and stop waste.

In these cases there has been an entire overlooking of boundaries. The churches that have entered into those unions have represented in turn most of the more prominent bodies. Unions of Congregational and Baptist churches or of Presbyterian and Methodist churches have proved that in many instances at least the item of denominational loyalty was deemed of less importance than ability to serve the community as a congregation of Christian people without regard to name or affiliation.

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In many cases local congregations of Disciples have united with similar groups of Baptists or Congregationalists to form a new and more useful church. Perhaps the records of these union churches will show a larger constituency of Disciples than of any other body. Our people have from the first been familiar with at least the idea of union, and when brotherhood and local efficiency can be secured in this manner, there seems to be the best of reasons for the experiment.

But these union churches ought not to remain without the advantage and stimulus which is afforded by connection with a strong central organization. It has been thus far the weakness of union churches that they have been separated from the fellowship of a body of churches with which they were previously associated. Some of them relate themselves to one or the other of the denominational groups for the sake of moral support and co-operation. In some instances connection is maintained with both of the bodies from which they have come. But in too many examples that larger connection is lost, and the church loses the sense of momentum which comes of such relations.

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The question here raised is this: Have the Disciples reached that stage of awareness and insight at which they are willing to accept and invite the fellowship of such churches as are seeking to work out the program of Christian unity in the local field? Would they allow such churches to find congenial and fruitful service in connection with their co-operative work?

In the case of union churches composed of Disciples and Baptists there would be no difficulty. It is probable that such churches would feel more at home in the atmosphere of the Disciples than of the Baptists, though there is no essential reason for such a condition.

But what is the situation as relates to a union church made up of Disciples and Congregationalists, or Disciples and Methodists? Would such a church be made to feel at home in the broader fellowship of the Disciples? If not, then is there not something lacking in our plan for the promotion of unity? Where ought such churches to go, in their search for a communional home?

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Is it reasonable to suppose that the denominationas which have no professed interest in the union of the people of God will offer their hospitality to congregations which have been led by hard experience to try the adventure? On the other hand, ought it not to be the first desire of the Disciples to recognize and welcome the spirit of unity, wherever manifested?

It is not for the purpose of swelling our list of churches that we urge this question upon our readers, but in the interest of that historic task left by the fathers of this movement to be completed in this generation.

As a matter of fact, up to date the Disciples have done little to give hospitality to such isolated bodies of Christians, even when one of the constituent groups was made up of Disciples. The Congregationalists have been far more sensitive to the needs of such churches than have we, and in several instances have gladly enrolled union churches in their fellowship. Perhaps those churches were actually more at home with the Congregationalists than with us. But we believe it ought not so to be.

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There is still another situation which confronts us at the present time, particularly in the great cities. There are many of the most promising sections of such places where community churches are desired, and are being organized. The people of admirable residence parts of many of the larger cities have had enough and quite enough of denominational Christianity, with all that it implies of sectarian differences and misunderstanding.

They do not want half a dozen churches competing for the support of a community capable of living happily and efficiently with one. They want a church that shall be open to all the Christians of the neighborhood, and they turn from the invitation of denominational promoters to the idea of a union church. Such is the situation in many localities that we know.

Could the Disciples go into such a community upon the terms of such a union church, and offer their support and co-operation in such an organization? If they cannot, then are they quite right in their plan of unity?

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Let it be understood that we are not here discussing the program of the ordinary church. We are facing the problem presented by the union church in its need of affiliation with a Christian body that can supply it with the moral support and the co-operative opportunity it needs.

We believe these are questions which all Disciples sensitive to the ideals and possibilities of Christian unity are compelled to face and answer in some effective manner. H. L. W.

Religion and Daily Life

BY WILFRED T. GRENFELL.

From "The Congregationalist."

THE FEAR that Christ's way of life involves communism and socialism on the absolutely equal division of property basis led largely to the boxing off of religion from every-day life, and a sort of tacit acknowledgement has arisen that it is too radical a thing to mix with ordinary business. The process has made it such an enfeebled and unattractive plant that many persons now think it an exotic which needs a glass cover and a cubby-hole all to itself, otherwise it would perish. The Oriental hyperbole was perfectly understood in Christ's day. To believe that he insisted on men hating their parents and their own lives is a direct contradiction of his own statements that he came not to abolish but to fulfill that law; which includes only one with a special promise attached to it; viz., that we must honor our parents.

It would be positively suicidal for a physician in the Arctic not to have two coats, even though I have seen children and even adults without what one could properly call one. Christ obviously leaves us freedom to use common sense, natural sense, sense the direct gift of the Creator of the brain, in dealing with property and business. We know of only one rich man whom he told to give away what was ruining his character.

RAISING THE MORAL LEVEL.

The wisest teachers of this age are one with the Master in agreeing that no way is too expensive to attain that supreme prize of life, character. Thus some consider that the man who corners foodstuff, cuts down his workmen to the last penny, squeezes the fisherman to the lowest price, obtains special protection for his wares at the consumer's expense, can yet be a Christian if he believes in the miraculous birth of Christ, his resurrection, etc., and sings hymns and prays prayers. We simply cannot conceive God as valuing clothes and attitudes and ceremonies as he does life. We must remember that unless our following of "the way" leads us to raise our entire standing of business morality, to a common-sense Judge we are not so good as other heathen who more nearly live up to their high moral code. We expect to answer before a tribunal characterized by sanity and righteousness, before a Judge whom Scripture suggests is also gifted with a sense of humor.

Why should not every judge, as one has shown us a judge can do, make it the aim and object of his professional work to cure the criminal? Why should it not be the absorbing interest of every medical man to eliminate himself by adding to his labors "social work" which should tend more and more to eradicate disease? Why should not manufacturers, as some do, make it their chief aim to dignify and reward their labors; why should not retailers seek to do for their customers as they would be done by? Why should not the clergy seek only for the advance of God's kingdom, and not for that of the little church which they call theirs? Judge Lindsey, Parson Worcester, Dr. Cabot, the National Cash Register Co., Lever Brothers are notable examples of what such a spirit can do to help on righteousness, joy and peace.

Educators are certainly trying more today to teach their pupils to select and prepare for lives where they can contribute most to the common good. Property owners today see that it pays, even in a mundane sense, to study their tenants' interests. Statesmen are more and more exhibiting the same spirit, and the voters are ever increasingly demanding it. Christ would have a far better chance of occupying the White House today than ever he had for Herod's throne. The fact is, we know that Christ's way is the way for business, for we have learned that lasting joy and worth-while success are only to be measured by what we give, and not what we get. Only the shallow can afford to laugh at Christ's teaching that it is more blessed to give than to receive. Only those who for some reason are behind the times in knowledge can afford to laugh at the old alchemist who said that precious stones can be made out of dirt and gold out of apparently ignoble elements.

AN AVOIDED SUBJECT.

To many, much modern business does seem inconsistent with Christ's way of life; one could not fancy him gambling in stocks and squeezing unearned increment out of land grabbing. I remarked to one friend last year who was pointing out to me a section of land out of which he had just made a big "scoop," "It seems hard on the newcomers." He looked puzzled, and then said: "That's business. You can't expect to mix religion and business"—as if they were oil and water.

The divorce of our religion from our life has become so accepted that we hardly notice it. For the ordinary business man or college student to talk about his relation to things eternal under every-day circumstances is entirely abnormal, however convinced we may be that we are Christians. It has almost become immoral. We speak of it with bated breaths as of something outside our lives, instead of it being the very breath of our life. Others again consider it so intimate to their personality that they do not wish to have to defend it, thinking partly that it must be intuitive and carries no credentials to convince the ordinary mind, and partly deterred by the exhibitions of that cheap emotionalism which so readily lends itself to parody; and anyway they do not wish to talk about it as being too sacred for every-day life.

RELIGION DIVORCED FROM LIFE.

This divorce is not recent; it dates back to childhood and training. Thus it is probably right to say grace before meals, but people would look askance if you began to speak naturally about Jesus Christ as if he were sitting at the table. Dinner, of course, is a vital part of your daily life. Yet the fact that the religion of the churches seems to be divorced from every-day life is certainly due to the fact that there is any diminution of interest in or reverence for the person of Christ.

The best revival we ever saw here was when the tail end of a cyclone actually took a building, which the folk had mistaken for God's church, and whisked it, seats, floor and all, right into the middle of the harbor. All hands found refreshing supplies of God's grace in the free labor cheerfully given and laboriously served for no cash return, and in the new house of their public worship, because of the personal labor every board and timber represented to them. Poor people who build their own little homes love them out of all proportion to the occupiers of even model tenements or modern palaces. Enduring love is the true test of real value. Even medicine and cold still find love and gratitude when they are understood.

THE CURE FOR LUKEWARMNESS.

If you want to save a man from temptation, self and despair, find him some work to do. To show the world that Christ needs a "Labor Party," and then to show the members how to work, and act as whip for the party, is the role which the church must play if it is not to atrophy out of existence. Lukewarmness is becoming more and more incompatible with manhood's digestion, and the church which does not lay supreme emphasis on work must inevitably, in the expressive language of Scripture, be "vomited out of the mouth."

Two years ago I was discussing with a young university graduate of considerable wealth and no ties this very question—where he could best put in his life. His gifts were great, but especially strong along a certain line. We longed for his help here, but we decided that he had a larger field for his talents in big cities.

SUPPLY AND DEMAND.

That there is need for all any man has to give is a corollary also of the axiom that life is given us for a purpose, and this surely is high enough to appeal to anyone. Still in the world there is merciless competition. Still men, anxious to work, starve for the need of it, while endless work goes undone. God knows there exists a need for really up-to-date doctors and lawyers with Christ's spirit, to heal and advise and save, if they will only go where there is need and not necessarily a cash return. The giving and not the getting decides the location; though I do not mean that any place where a man's lot is thrown is not needy enough, if he will only find out that need and try to meet it. There are festering, overcrowded slums, and lands are lying idle while the world is in need of their possible products. The fear of the wolf of hunger still overshadows the old age of countless of our fellowmen and eventually drags them down to a miserable death. Vampires living on vice and frauds living on ignorance still find plentiful victims who might be saved.

DECISION TO BE A WORKER.

A man need not recognize a label, but that he should recognize and avow his own definite decision to be a worker is essential for his development and for his full usefulness to others who are following the same "way." Among the many university students who each year come to help out here I have never yet found one whom the whole lot will characterize as worth while who has not been not only willing literally to go into the drain to dig, but spoiling for it or any useful work. No man who appeals to manhood has false shame about avowing such a purpose. The term "Christian" was never intended to be a final judgment on a closed career—only to characterize the follower of the way of life of the Nazarene carpenter. It has only again to become synonymous with unselfish aims and solid work, and no longer be a term for intellectual orthodoxy, and it will attract a hundred where it now attracts one.

What Will Happen to China?

Present Relations and Probable Future Complications of Militant Japan and the Peace-Loving Land of Confucius.

BY WILLIAM J. CALHOUN.

THE COMPLICATIONS between Japan and China have two phases; one relates to Manchuria and the other to China proper.

Manchuria may be said to be a dependency of China; at least, historically, it is not a constituent part of China proper. It was the home of the Manchus. It lies north of the great wall. When the Manchus conquered China and established the Manchu dynasty they brought Manchuria with them to China.

Years ago the Russians obtained a cession from the Chinese for the extension of their Siberian railway through Manchuria to Vladivostok, with a branch running south from Harbin to Port Arthur, on the China Sea. This lease ran for some years. The Russians also acquired certain terminal and territorial rights at Port Arthur.

As the result of the Russia-Japanese war, the Russians ceded to the Japanese all rights at Port Arthur and that part of the branch railway extending from Port Arthur to a point a few miles south of Harbin. With the railway goes a wide range of territory on each side of the line, over which the railway has administrative jurisdiction.

As I remember the lease, its term expires in some twelve years from this time, when the Chinese will have the right to take over the railway and terminal rights upon the payment of a certain measure of compensation, etc.

MANCHURIA LOST TO CHINA.

The present negotiations between the Chinese and the Japanese involve a renewal or extension of these leases.

I do not regard this phase of the situation as the most serious. For a long time foreigners who are at all informed as to conditions in Manchuria have regarded that vast territory as practically lost to the Chinese. The Russians will in all probability take the north half and the Japanese the south half.

The other phase to the situation is represented by the demands made by Japan upon the Chinese in reference to China proper, and this is the serious phase. There is some uncertainty as to what the demands of Japan really are. Certain schedules have been published, but the statement also is made that there are some demands which have not been given to the public.

From what little I know about these demands—and I do not assume to be well informed in reference thereto—Japan is insisting upon certain administrative and commercial preferences which amount to an intrusion upon Chinese sovereignty; such as a preferential right to name advisers in different department of the government, furnish drill masters for the army and to have leadership in the construction of railways, etc.

The effect of which will be to give the Japanese a predominating influence in the internal affairs of China to the subordination of the Chinese in the affairs of their own government and to the exclusion of other foreigners.

WHAT IS JAPAN'S PURPOSE?

We can only conjecture as to the ultimate purpose of Japan. Several primary facts should be taken into consideration. Japan is only a comparatively small group of islands lying off the Chinese coast. The Japanese are a very active and aggressive people; they have shown themselves to be warlike and ambitious for "a place in the sun," and they have shown wonderful adaptation to foreign ideas and methods.

The European war was for a time wiped off the front page of the newspapers by recent entanglements in the Orient. The following statement of the situation, written for the Chicago Herald by Mr. Calhoun, who was formerly United States minister to China, will be of interest to Christian Century readers.

The Chinese, in many respects, are the reverse of the Japanese. The former are slow, conservative and peaceable; they have been trained through the centuries of the past to prefer peace to war; they are not aggressive or warlike. I do not mean that they will not fight. On the contrary, if they are properly organized, disciplined, equipped and led they will fight as well as any people.

Japan, however, is confronted with a very serious internal problem. Like some other nations, she has a surplus of population for which she has to provide.

JAPAN HEAVILY IN DEBT.

In addition, in the development of her industrial, commercial and political life along modern lines she has incurred a great national debt, which bears heavily upon her people. Her only hope for the payment of this debt is by the development of her manufactures, the expansion of her commerce and the extension of her political influence.

She undoubtedly aspires to emulate England, her ally; to be the mistress of the Pacific and the great political and commercial power in the far East.

China is a great country close at hand. Although one of the oldest of nations, hers is comparatively a new country. She is supposed to have almost boundless undeveloped natural resources.

Japan aspires to be a producer of iron and machinery; to produce cotton goods on a large scale; in fact, she is reaching out for all lines of industrial production. But she is short of raw material; she has no iron ore; no coking coal; no raw cotton, and has to import all or the greater part of these essentials. China has all of them in great abundance. In addition, the development of China along modern lines offers possibilities for a great market for almost unmeasured power of consumption.

The European powers have recognized and appreciated these possibilities. They have been actively intrenching their trade interests in China by loaning money, building railroads, securing advisers in different departments of the government, etc.

"SPHERES OF INFLUENCE."

These activities have excited international jealousies and conflicts; the country has been divided into "spheres of influence," in which respective nationalities claim preferential rights.

Now Japan has watched all this with a suspicious and jealous eye. This virgin market is close to her; she has a racial, religious and historical affinity with the Chinese people. Both belong to the great "yellow race," which the white race looks down upon and discriminates against. Why should the yellow race not discriminate against the white race?

Furthermore, the question of "advisers" has great political significance. Japan doubtless knows that many, perhaps most of the foreign representations in China, have little faith in the ability of the Chinese to establish and maintain an effective republic.

China is borrowing, and will borrow, vast sums of money. The story of Egypt and Persia may be repeated. Foreign intervention to collect debts is more than a possibility. The foreign advisers placed here and there throughout the country will form a skeleton foreign organization, ready and at hand to take over control of the country. It may be that Japan wants to forestall that possibility.

THE PRESENT IS JAPAN'S CHANCE.

The great powers of Europe are now busy elsewhere. This is the opportunity for Japan to intrench herself in China, to control her destiny, to obtain for Japan the elements of national and industrial strength, to be to China what England is, and has been, to India and Egypt, and to establish an Asiatic Monroe doctrine.

And poor China is helpless and almost defenceless. She has no friends to whom she can appeal for help. She has no armies, no navies, no munitions of war, no military leadership.

She may resist, she may fight, but it will be a fight of despair.

WHY GO TO CHURCH?

By J. H. Yates.

It is a sure sign of the loss of religious vitality when people ask the question, "Why go to church?" To the early Christians such a question as this would have been incomprehensible. The first Christians were drawn to church by a common love and a common purpose. They all loved the one Christ. They had a brotherly and sisterly interest in one another, which made it a pleasure to come together in the "breaking of bread," and the singing of hymns. And they had one common subject: the spread of the kingdom. When all these things are lacking—when there is no real love for the Master, when pride, or snobbishness or selfishness make brotherly love impossible, and when there is no interest in the spread of the kingdom, either at home or abroad—then it may well be asked: "Why go to church?"

There is many a half-formed man who has no fixed habits of life, and in whom sometimes one part of his nature gets momentum and comes into the ascendency, and sometimes the other part. Sometimes those faculties which are seeking to do good govern, and sometimes those that are seeking to do evil govern. And to a greater or less extent there is a state of conflict between the upper and the lower nature, between the manhood and the animal, in every one of us. Then comes that state in which, by the power of God's Spirit, and by the discipline of life, complete ascendency is gained by our supersensuous nature. And all the other parts of our being are brought into obedience, as it is said, to the Lord Jesus Christ. Or, if you choose to follow out the psychological figure, the superior faculties in our souls assume control. And then there is peace. Then there is rest. —Henry Ward Beecher.

THE CHRISTIAN CENTURY

EDITORIAL

CONSIDERING THE SOURCE.

THE average mind attempting to grapple with such a problem as that raised by the sinking of the Lusitania, speedily founders in the tossing sea of contradiction.

One must go back to the proximate origins of this present war, and must consider the political philosophies held by the parties to it. Otherwise it is impossible to fix the responsibility for the awful excesses which have been committed. To the proximate origins, I say, because no man is able to weigh the more remote factors which run far back into history, with sufficient precision to make a moral judgment based thereon of much value.

It is a fact that in Germany there has grown up a theory that the state is bound by the ethical principles that apply to individuals in their relations with each other. A state ought to do whatever it can for its own power and glory without regard for the accepted rules of morality. Human life possesses no sacredness provided its use, or even its sacrifice, is needed for the interests of the state. The growth of a state is limited only by its power to subordinate and dominate everything in its own interest. Hence the best state is simply the mightiest state.

The violation of a treaty is fully justified by "military necessity." War is desirable as a means of realizing national aspirations. Nay, it is right.

In the present instance it was Germany that chose war when she could have averted it. Had she not believed in war she would not have so thoroughly prepared for it. Had she not desired war now she would not have chosen it. It was in her power to restrain Austria from invading Servia.

Having chosen war Germany has gone forward in the systematic application of her political philosophy.

English political philosophy has not gone mad as has that of Germany. She has a philosophy substantially different. England represents essential democracy. Germany is essential autocracy, for the state which she makes everything is always concentrated in the ruler, or the ruling caste.

Germany is to be held primarily accountable for sinking the Lusitania because it is a part of her whole principle and program. Any blame which may attach to England and to the United States is secondary, and their sin is venial. That of Germany is mortal.

A STIMULATING COMPARISON.

SOME account was given two weeks ago of the convention that was held in this city by the leaders of the Methodist Episcopal Church in the interest of their Conference Claimants. The chance which is offered in this issue for immediate response to an emergency call in the same behalf by our Board of Ministerial Relief moves us to make some comparisons that ought to prove stimulating.

Within the last two or three years we have more than doubled our payments on the debt of honor and gratitude which we owe our aged and disabled ministers and missionaries and the widows and orphans of those deceased, but even so, we gave only $40,000 last year, including bequests and annuities and the $6,000 annual check of one man.

In actual pensions we paid $20,000.

The Methodists paid their heroes of the retired list $1,100,000, and are so ashamed of its meagreness that they are bending every energy in a great campaign to bring it up to $1,600,000 per year! In addition to large and small personal gifts they have made this a part of the Current Expense Budget of every congregation.

With less than three times as many members as we, they are doing fifty-five times as much in this vital work!

The Presbyterians are most nearly our equal in membership. They gave their veterans over a third of a million dollars last year, have three and a third millions in their Permanent Fund, two-thirds of a million pledged to it, and are pressing steadily onward to make it ten millions.

They are not satisfied with doing sixteen times as well as we!

Of course our duty is not determined by our neighbors' example, but their unanimity and energy in such manifestly universal duty as this ought to move us to at least a thorough self-examination. And this we believe will lead to filling out and mailing the "Ballot" which we print elsewhere.

STEALING JOHN HUSS.

PROTESTANTS the world over on July 6 of this year will celebrate the five-hundredth anniversary of the burning of John Huss at Constance. This mighty man of God was one of the pioneers and forerunners in the great movement which reached its consummation in the Reformation.

Huss fought his battle against ecclesiastical corruption and tyranny. He believed that the Bible and conscience are higher authority than the findings of any Council or the deliverance of any Pope. He fought for Christianity in its elemental purity, and against the superstitions and corruptions which had grown up around the historic Church.

For this reason he is honored by the Protestant world, and is regarded along with Wyclif as another morning star of the Reformation.

With astounding audacity the Bohemian Free Thinking Societies have rented the great Auditorium Theatre in Chicago with the intention of holding a John Huss Semi-millennial Anniversary of their own. Because he was brave enough to defy the Pope and suffer martyrdom for his conscientious convictions they propose to class him with those religious anarchists who repudiate Christianity entirely.

They propose to make capital out of his heroic Protestantism in the interest of Free Thinking infidelity.

The Protestant churches of the entire world should seize upon this semi-millennial anniversary to honor the man who gave his life for his belief in God and Christ and the Bible, going to the stake with a song upon his lips, glad to have his ashes thrown into the Rhine, if, like them, the truth for which he stood might flow down the river of life to the ocean of time there to spread to every land and nation.

LEARNING BY EXPERIENCE.

WE MUST make the experience of yesterday grind the grist of today. The poet was mistaken who said "the mill will never grind with the water that is past."

The man who by experience learns how not to do it, has learned also, in part at least, how to do it. The man who does not make the same mistake twice is not likely to belong to the class of those who will "try anything ONCE." He has gained by experience a caution, an insight, an ability not to be a fool, which are the positive precipitates of failure.

The world is full of men who would never have succeeded so gloriously had they not failed so horribly. Some men who have success in them will never get it out, because they have not the gift of failing, and knowing what and why their failure is.

Be not thou of their company!

One does not transform a failure into a success by proceeding further therein, but by the reaction therefrom, bringing wisdom and resolve for new effort in a direction at a different angle.

TEMPTATION.

LEAD US not into temptation." Yea, Lord, but if temptation seek us out? Shall we flee it, or shall we conquer it?

"Deliver us from the evil one." But how, Lord, shall we be delivered? Wilt Thou snatch us away from the battle and ensphere us in some realm of peace far from the "tumult and shouting?"

Nay, my disciple, I do not sound a retreat for my soldiery; the bugles of the spirit host are ever blowing a charge. Resist the devil and he will flee from you. Flee from him, and he will pursue you. In the world ye shall have tribulation; in me ye

shall have peace. The law of the spirit of life has made you superior to the law of sin and death. I deliver you from temptation by reinforcing your inner life. I vitalize you for spiritual conquest. I free you within, and expect you to conquer all that is without. Stand fast in the liberty wherewith I make you free, and none can bring you into bondage.

With Other Editors

SAMPLES AND EXAMPLES.

WE HAVE heard people say, "My minister," as if they owned him. They often use this expression when they are objecting to something their minister has done or said. Generally the assumption is that what is being objected to is something they would blame no one else for doing or saying. The minister is held to a standard which is sometimes, ridiculous artificial and insincere. It implies that he not only is supposed to do their thinking and praying for them, but also their living. He is not so much an example as a sample; and unlike the samples which we are told are given salesmen in better quality than the manufacturer has any intention of delivering, the sample the minister is expected to be is of a kind no one either expects or wants. Ministers who turn out such products are avoided by their fellow-men, and their teaching is as little valued in the community as the paper of a man with no credit. It it true, like men in any important position, the minister must pay heed to the proprieties of his position, but to get petrified with such proprieties is a sad fate. Vitality is the best propriety. The ministry needs manliness a good deal more than it needs ministerialness.—THE CHRISTIAN REGISTER.

THE RULES OF WAR.

THERE was a time in the history of humanity when certain tribes indulged in war practices which have since been discarded as unworthy of human nature. Cannibalism is confined to remote tribes of the less advanced islands and continents. The spreading of disease as a means of destroying enemies has long been considered unworthy by all civilized nations. Outside of certain Pacific islands, only in Armenia do war-loving tribes deliberately attempt the total extermination of their more peaceable neighbors. The civilized nations in times of peace have reached certain understandings of what is befitting in the waging of war.

These are facts which must be admitted by any student of human affairs. Yet the South African leaders who are fighting in the German province of Southwest Africa, assert, over their own names, that the Germans in that remote and nearly rainless colony have entered upon a deliberate policy of poisoning the wells and infecting certain mines with germs of malignant disease. We can only hope that they are mistaken. But they present documentary evidence in captured orders to German officers which seem to vouch for the truth of this policy by their enemies.

There is a dispute as to the first use of asphyxiating gases in an attack upon an enemy's trenches. There is, however, no doubt that the Germans in Flanders are counting upon such a use of gases that are deadly as their main hope of advance against the enemy's positions. There may be no logical difference between tearing a man's body to pieces with the fragments of a flying shell and choking him to death with deadly gas. There is, however, an essential difference in the relation of the two processes of assassination to the generally understood and adopted usages of the civilized tribes of men. The poisoning of wells and the use of choking gases are reversals to the savage period of mankind. They can be justified only on the ground that the cause in which they are used is so unmistakably that of justice and of the future of humanity that it is admissible to adopt any means which will help.

That argument, however, proves too much. It would also justify the deliberate sowing of yellow fever or bubonic plague in the towns of the enemy, or the deliberate killing, by means of hired assassins, of the leaders of the other side. That was King Philip's way with William the Silent, but for the civilized world it is a way outgrown.—THE CONGREGATIONALIST.

BRYAN DOES UP TWO BLUFFERS.

SECRETARY of State Bryan did two things in one day just a little while ago. The first was his merciless "shooting up" of Admiral Peary, who publicly predicted that in a hundred years the United States must either occupy the whole of North America or else "be obliterated as a nation." This is nothing but an American version of that "world power or downfall" insanity which has dragged Germany to the brink of ruin, and Mr. Bryan used the tongue of stern common sense when he bitingly observed that such talk from a man of Admiral Peary's standing was "little less than a crime." It is evident that neither wisdom, discretion nor generosity are indispensable qualities for the feat of discovering the north pole.

The other good use which Secretary Bryan made of his pungent gifts of language on that same day was a letter addressed to Father Kelley of Chicago, president of the Catholic Church Extension Society, who has been leader of the Catholic demand for "religious toleration" in Mexico. Mr. Bryan very properly assured Father Kelley that the administration at Washington was doing and would do all possible to induce the Mexican revolutionists to treat humanely Catholic priests and nuns. Then he went on to say (hewing to the line and letting the chips fall where they might) that Mexico in order to achieve a proper stability of civilization, must be given "just land tenure, free schools and true freedom of conscience and worship."

That was more than the "reverend father" bargained for. He had not emphasized his idea of religious toleration with any such adjective as "true." And free schools he hadn't mentioned at all. He cannot have failed to catch the accent Mr. Bryan intended by introducing these allusions—the pungent reminder, in the first place that Catholics never bothered their heads about Mexico, until they got to the short end of the rope, where it was they who needed the privilege and not Protestants. And the priest must realize, too, that Mr. Bryan, delicately but with sufficient point, has recalled to him that Mexico's disastrous lack of schools up to this time is Catholicism's fault and failure.

The secretary is to be congratulated on the good nerve to put all this up to his priestly correspondent so unmistakably, and also on the polished adroitness which enabled him to express it all in a fashion to which the priest cannot take exception without exposing himself to public ridicule.—THE CONTINENT.

* * *

The Light Lies on the Farther Hills.

THE clouds upon the mountains rest;
A gloom is on the autumn day;
But down the valley, in the west,
The hidden sunlight breaks its way—
A light lies on the farther hills.

Forget thy sorrow, heart of mine;
Though shadows fall and fades the leaf,
Somewhere is joy, though 'tis not thine;
The power that sent can heal thy grief;
And light lies one the farther hills.

Thou wouldst not with the world be one
If ne'er thou knowest hurt and wrong;
Take comfort, though the darkened sun
Never again bring gleam or song—
The light lies on the farther hills.

RICHARD WATSON GILDER.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Congregational National Body.

The National Council of the Congregationalist churches meets this autumn at New Haven, Conn. Among the questions that seem likely to come before the body are a proposition to create a board of religious education to in some way direct the work of day school religious education that has been left out of the scheme of public school instruction, and the question of the future status of the "Pilgrim Press." Some are urging that this publishing house of the denomination be reorganized on some such lines as those of the Methodist Book Concern.

Fear Revival of Old-time Religion.

A writer in a recent issue of the Congregationalist expresses the fear that the revival of religion following the great war will be a revival of old and discarded forms of religion, "a revival of the Old Testament religion, instead of the religion of the New Testament." He expresses the fear of a revival of obscurantism, which will undertake to ignore the well-established results of modern study of religion, such as the higher criticism and the application of the evolutionary hypothesis to religion.

Presbyterians Grow in New York.

Dr. Forbes, stated clerk of New York Presbytery, has announced that during the last year 2,176 members were received on profession of faith in the sixty-one churches of the presbytery, and 1,402 by letter. This is a gain of 1,441 over last year, and marks the largest membership ever reported. The total net membership is 34,895. The churches showing the largest gains are the American International, French Evangelical, Madison Avenue, East Harlem, West End, Fort Washington, Christ and Fifth Avenue. Congregational expenses were $648,414, which, together with $926,389 for benevelent purposes, makes a total of $1,574,802 for the year. This sum does not include $248,339 spent by the church erection committee of presbytery, nor does it include $25,000 contributed specially for Labor Temple. In congregational expenses Fifth Avenue church takes the lead, spending nearly $60,000. For benevolences the same church gave $417,211. Sunday school enrollment has increased, there now being 24,044 on the roll, as against 21,965 last year.

New York Prepares for Revival.

Since "Billy" Sunday has refused to go to New York, the ministers of that city have been meeting to prepare for a revival without reference to whether the well-known evangelist ever visits them or not. About seventy were present at the first meeting, and the number attending and the spirit manifested have steadily increased with each successive meeting until at the meeting on April 12 in the Madison Avenue Baptist church, where the meetings are now being held, 250 were present. A rising spirit of enthusiasm has been shown. The committee in charge consists of Dr. Welch, Dr. Henry A. Stimson of the Manhattan Congregational church, Dr. W. H. Morgan of Calvary Methodist Episcopal, Rev. James M. Philputt, Central Church of the Disciples, Dr. Charles A. Eaton, Madison Avenue Baptist, and Dr. David J. Burrell of the Marble Collegiate Reformed church. They have not thought it wise to launch out upon any great spectacular campaign until they can get practically all of the ministers interested; so the meetings have thus far been chiefly for meditation and prayer, with a few short inspirational addresses. It is hoped that out of these meetings a plan will evolve which will demonstrate the way that ought to be taken to evangelize the city.

Dr. Conwell Gives "Acres of Diamonds."

Dr. Conwell recently gave his celebrated lecture, "Acres of Diamonds," in Toledo. It was announced that this was the 5,117th delivery of this famous lecture. It continues to be in demand though it has been printed and circulated widely. When the lecture was delivered the five thousandth time, Philadelphia celebrated the event by giving Dr. Conwell a solid gold key to the city worth six hundred dollars. He used it for a paper weight awhile until he learned its true value.

The Churches Working for Peace.

Dr. David Starr Jordan, the prophet of the peace movement in America, has issued a statement showing how the churches can work efficiently for peace in America. "This the church can do," Dr. Jordan says, "it can educate, it can elevate; it can lend its organization, its prestige, its influence to every movement that promises to give the people of Europe better control over their own affairs, that tends to reduce international jealousy and hate, that makes war-making a more difficult task, that looks forward to lasting peace."

Catholics and Protestants Invited to Confer.

Rev. F. L. Lynch, known for his connection with the peace movement in America, has recently proposed in the "Christian Work," of which he is the editor, that there be a conference between twenty Protestant leaders and twenty Catholic leaders, both ministers and laymen, to discuss the differences between these two bodies. An anti-Catholic movement of considerable proportions is extending through the country, and the Knights of Columbus have raised a large "defence fund" to be used in meeting this movement. Mr. Lynch feels that much might be gained from such a conference. The proposal has been met with criticism from a considerable part of the Protestant press and has been ignored by the Catholics. It has been regarded as strange by many that any Protestant with his views of religion would refuse to meet any one for conference.

Birthday of the Epworth League.

The Epworth League movement is twenty-six years old. The birthday was celebrated in Methodist circles early in May. There are now 800,000 members of the Epworth League and the official paper, the Epworth Herald, has a circulation of 100,000. The Christian Endeavor Society has four million members. Many Methodists still belong to this older movement for young people.

Religious Journalism is Discussed.

A number of preachers and laymen in New York met recently to discuss religious journalism. One of the criticisms was that the religious journals "lacked teeth," that they do not have a well-defined policy and show courage in the defence of this policy. The leaders in this conference agreed that the religious journal of the future would have to emphasize the relation between the church and the growing life of the nation. The criticism was also passed that the religious journal in many cases is losing its religious quality. One of the men present said: "It would be impossible to realize in the slightest degree the momentousness of certain great movements and tendencies in American Christianity if one had to depend on certain of the religious journals."

Dr. Sheldon Called Back to Topeka.

Dr. Charles M. Sheldon has been traveling over the country with the Flying Squadron, a temperance organization, since his resignation from Central Congregational church of Topeka, Kans. Dr. Roy Guild was called as pastor of that church, but has resigned; the church has now issued a call to Dr. Sheldon to return. Dr. Sheldon is accepting the work only on the condition that he shall have an abundance of time for his larger ministry to the nation. He will preach eight months each year at the morning services, his assistant taking charge on Sunday evenings, leading also in the services of the summer, as well as taking care of the pastoral work. The new arrangement will begin next fall.

United Brethren are Prospering.

It is a matter of congratulation that the United Brethren church is growing in a commendable way. The number of accessions promises to be greater than in any previous year. Improved methods of conservation will look well on the records at the conferences next fall. From every quarter have come reports of great revivals and great ingatherings. The financial year has been good. This does not mean that all the money has been received which was needed. Treasurer L. O. Miller handled over a half million dollars from April 1, 1914, to April 1, 1915. The home mission debt is being reduced, the foreign mission debt is lower than last year, the Church Erection Society is seeing brighter days. Seminary prospects appear better, and the benevolent homes have just reason for gratitude.

"King's Pledge Sunday."

April 18 was observed throughout England as "King's Pledge Sunday." The King had announced some time ago that he would be a total abstainer until the close of the war, since the great Chancellor of the Exchequer, Lloyd George, had announced that liquor was decreasing the output of the workmen in the factories making war goods and delaying the progress of the war. Ten thousand churches in England called on their members to take the pledge the King had taken. At a large meeting in central London two thousand people responded favorably to the appeal. The example of the King and of Lord Kitchener has been having its effect upon many others in the realm. It is said that in a recent two-day period the sales of liquor to members of the House of Commons amounted to less than one dollar.

Church Union Probable.

The project of uniting the Methodist Protestant and United Brethren denominations has been revived and there seems much probability that the union will be consummated within the next year. At a recent conference of the two denominations at Indianapolis, it was recognized that the Methodist Protestants had completed every formal step toward union and now the matter is before the United Brethren. The leaders of both denominations will conduct a publicity campaign to prepare the way for union, not by advocating union formally and arguing for it, but by showing the ideals and character of the sister body.

Home Missions Agitate Presbyterians.

The Board of Home Missions of the northern Presbyterians has dismissed Rev. J. Ernest McAfee, who was secretary. The issue was concerning the policy of the board as regards social service and the planting of Presbyterian churches in over-churched communities. The critics of Mr. McAfee believed that every community should have a Presbyterian church. He believed that some communities had too many churches already and that the kingdom would be served best by the elimination of some of these churches. The Continent, the leading Presbyterian weekly, has taken up the cudgel in behalf of the ousted secretary and speaks thus with regard to the situation: "There, then, is the question: Shall or shall not the Board of Home Missions ever inquire if there are better ways to help on Christianity than extending the Presbyterian denominational name? Which road does the church wish to travel from these forks? Let it not be understood, however, that the Home Board itself approves the policy of a narrow denominationalism. The board itself approves no policy whatever except the policy of quieting all complaints by doing what every complainer demands. A few people were shouting that McAfee must go, and so the board turned him out in order to stop the noise. Because the noise was big, the board imagined that shouters were many. That anybody would make new trouble because he was turned out, never occurred to the board's honorable and sapient members. They have gone on the principle that only reactionaries are kickers; that Presbyterians of a liberal and progressive disposition will stand for anything. An interesting side-phase of the question is whether they are right about that."

Presbyterians Will Have Deaconesses.

An overture to provide the Presbyterian churches with deaconesses has been passed by an overwhelming majority of the presbyteries voting. The new law will not only provide that women sit in church sessions of congregations, but will also care for the appointment of women, wearing "distinctive garb," to serve as pastoral helpers in the work of the congregations much in the same way as do the Methodist deaconesses. Twenty years ago a similar proposal was put before the church and was defeated by a very large majority. It is well remarked that the status of woman in the churches of America has changed greatly in this period.

Methodists Succeed in Bulgaria.

Bishop J. L. Nuelsen, of the Methodist Episcopal church, writing to the Board of Foreign Missions under date of April 15, gives this extract from a letter of Rev. Paul L. Mishkoff, Methodist pastor at Varna, Bulgaria: "A most gratifying revival is in progress here. Many have been converted and seventy-four have already been received into our church. The whole city is greatly stirred. Priests publicly denounce me in their churches and join with the saloon keepers in open persecution. All this, however, only increases the interest shown in our revival meetings. The building is not large enough to accommodate the crowds that want to come."

United Presbyterians Vote on Union.

An overture for union with the regular Presbyterians has been voted on by sessions and presbyteries of the United Presbyterian church this spring. The returns show the vote pretty evenly divided, but with a majority against such union. This would indicate that the sentiment for union is strong but not strong enough to result in action in the immediate future.

Colleges Fight Militarism.

The Collegiate Anti-Militarism League, which was formed recently among the students at Columbia, Harvard, Yale and Princeton and other colleges to combat the activities of such organizations as the American Legion and the National Security League, is undertaking an investigation to discover the exact strength of the militaristic spirit among college men.

Two hundred letters are being sent to the editors of college dailies, to find their attitude towards summer training camps, military drills and lectures on military tactics. The letters say in part: "An agitation for military service has been started by the National Security League. It is our belief that such a movement is unnecessary and to the highest degree vicious. Its advocates may declare they are opposed to militarism yet they are really fostering its spread. The proposal strikes all college men very close to home. We desire to get your opinion on this subject as we wish to publish a symposium of student opinion on military camps, drills and lectures."

Eight hundred letters are being sent to instructors and professors in colleges and universities to gauge their personal inclinations as to increased armaments and a larger army, recruited among college students. Blanks are also being sent to four hundred colleges, including every state in the Union, for the purpose of obtaining an actual poll of the students themselves. Each institution is provided with a list of questions to be submitted to individuals.

The Collegiate Anti-Militarism League professes a belief that the trend of undergraduate thought is against the growth of militarism, and will publish the returns as an answer to the arguments of the American Legion and the National Security League. The officers of the league are Karl G. Karsten, president, Columbia; Arthur Fisher, vice-president, Harvard; John Temple Graves, Jr., secretary, Princeton; A. L. Trachtenberg, treasurer, Yale.

Legislators Go to Sunday-school.

A Bible class has been organized among the legislators at Harrisburg, Pa. The solons meet for study once a week. It is said that this is one of the by-products of the Sunday meetings at Philadelphia.

English Clergy Oppose Prohibition.

In the archdiocese of York, the matter of national prohibition for England during the war was discussed and it was decided that such a course would be unwise. The clergy of England have been invited by Sir Edward Clarke to become total abstainers, but his suggestion has been rather indignantly repelled, although the Archbishop of Canterbury has made a quiet announcement that he was following the example of the King and of Lord Kitchener. The non-comformist churches very commonly follow the total abstainers' policy whether during the war time or time of peace.

Manuscript of Famous Song.

Replying to a criticism that the "Christian Denomination" has had no famous men, the Herald of Gospel Liberty has reproduced a facsimile of the original copy of the song, "God Be With You Till We Meet Again," showing that it was written by Prof. W. G. Tomer, who was, at the time of the composition of the song, leader of the choir in a "Christian" church in Finesville, N. J., where Dr. J. J. Summerbell was pastor, and probably a member of that church.

Congregationalists and Episcopalians Confer.

Perhaps the most outstanding "high church" diocese of the Protestant Episcopal denomination in the United States is that of Fond du Lac, Wisconsin. Recently Bishop Weller, of that diocese, invited Dr. Newman Smyth of New Haven, Ct., to visit Oshkosh to hold a conference on church union. Fifteen ministers of various churches were present and very frank discussions followed on the religious situation. The ministers unanimously requested that another such conference be held, to which all ministers of the Fox River valley should be invited; that its purpose should not be any move toward organic union, but simply free, frank discussion on the subject. One of the leading promoters of the conferences has been Rev. Harry F. Burns, pastor of First Congregational church, Oshkosh.

Celebrate Return of Peace Leaders.

A dinner was recently held at the Hotel Astor, New York, by the Federal Council of the Churches of Christ of America, and the New York Peace Society, to welcome home Dr. Shailer Mathews and Rev. Sidney L. Gulick, just back from a most interesting experience as peace envoys to Japan from the churches of America. Dr. T. Iyenaga, who now lives in New York, spoke at the meeting and insisted that the temperamental differences between Americans and Japanese must be taken into account in any estimate of the two nations. His fellow countrymen, he said, are not like the average American, communicative and outspoken, but reserved, unexpressive, apparently unemotional, but with all that, as sincere lovers of peace as any people in the world.

Methodists Will Build Publishing Building.

At the meeting of the Book Committee of the Methodist Episcopal church recently, action was taken with regard to the erection of a building in the middle west to house the publishing interests of the denomination for that section. The Cincinnati committee was authorized to purchase a lot at the corner of Rush and Superior streets in Chicago and to erect a building on the new location within a year, at a cost not to exceed $275,000. There was some opposition to this project as some were in favor of waiting on the plans of the First Methodist church which owns a business corner in the "loop" district and contemplates building a skyscraper thereon. The location of the publishing house will be north of the "loop."

Here and There

THE USE OF THE TITLE "REVEREND."

A body of ministerial students in one of our Bible colleges recently published a resolution disapproving the use of the title "Reverend." Evidently the season of graduating addresses draweth nigh, and this may account for the disposition to settle a few of the vexing problems of the brotherhood for all time. They gave the menace of "ecclesiasticism" a side swipe, and probably space forbade their paying particular attention to that other menace which we look upon with grave concern, viz.: the true distinction between tweedledum and tweedledee. It is very essential to the life of any people that such a distinction be made and maintained. However, the use of the title "Reverend" once so alarmingly prevalent, will be discontinued, now that the sons of the prophets have spoken.

The only item of interest to us is the revival of the memory of an old controversy of which most of the present generation have never heard, and many of the older generation have forgotten. Time was when a man who suffered a title to be attached to his name was under serious suspicion. He was looked upon as a compromiser, as a truckler to the sects. The custom savored of popery. Imagine, said the fathers, Paul addressing a letter to the Right Reverend Simon Peter! The laugh that resounded throughout the brotherhood has not wholly died away. But in spite of the jest the title survived, and men began to see that the use of "Reverend" was not an indication of a corrupt heart. If incongruous to address Simon Peter as "Reverend," it is equally so to speak of him as "Mr.," or "Esquire," titles to which there are no objections. We might make an argument for a sack coat by saying, "Imagine Simon Peter with a Prince Albert coat, a silk hat, patent leather shoes, a linen collar and a four in hand tie!" He, He, Ha, Ha, Funny, isn't it? A good argument for walking from one appointment to another would be, "Imagine Simon Peter riding in a railway train, or in an automobile!" Time to laugh again.

As a matter of fact, our ministers don't care the snap of their finger about titles. They use them in addressing each other as they use the terms "Dr.," Prof.," or any other title. To say that the practice savors of ecclesiasticism is as near the truth as to say it savors of apples and oranges. But the early prejudice has kept our missionary and benevolent secretaries undecided as to whether to address the ministers as "Reverend" or "Mr."

If any man feels himself exalted above measure because he receives a letter with "Rev." attached to his name, he should remonstrate with those who thus put his soul in deadly peril. If they persist he should hale them before the judgment seat. Nothing is so perilous for the minister as to pitch his tent in the direction of a title. Brethren, let us forswear the use of "Rev." lest we be the innocent cause of cherishing within the heart of some aspiring youth the ambitions which a long time ago resulted in the papacy!

It strikes us as a little strange that a body of students should be passing resolutions on such matters, when a ferocious war is raging in Europe. What are the boys thinking about, anyhow? Is this the time for reviving old issues and starting anew worn-out and threadbare discussions? How much more timely a resolution to do everything in their power in behalf of international peace?

But, of course, youth is ambitious and magnificently fearless, and our words are only half meant for them. They are wholly meant for those who can see no issues in the world save those which minister to their sectarianism or to their vanity, and which when advertised, may help forward the sale of mint, anise, and cummin grown on the ancient soil, while all else offered by competitors was grown in the land of Philistia!

* * *

IT SOUNDS ENGLISH.

Rev. Sylvester Horne once heard a Tory member of Parliament say in praise of bishops: "Bishops are not really stiff and starchy. There's a good heart beating below their gaiters."

* * *

THE POOR "AVERAGE PREACHER!"

We are wondering what the world will do when Billy Sunday dies. One of his eulogists has this to say: "Credible report says that he ('Billy'), once was as tedious and tiresome as the average preacher." Poor average preacher! He's an intolerable bore, an effeminate pink-tea individual who combs his hair in the middle, regulates the proprieties of a few women and children, baptizes the babies, marries the marriageable, and buries the dead. He is invisible through the week and incomprehensible on Sundays. Yet we venture to assert that he has done a great deal of good in the world, is doing a great deal today, was here before "Billy" came, and will be here after "Billy" leaves. All of which leads us to remark that if "Billy's" eulogists continue to disparage the average minister and the average church for the sake of setting their idol upon the ruins of both, there will be no preachers left to extend a call to Brother "Billy" on a silver slab, and no churches left to pay the freight. There is an appreciation which carried beyond a certain point is the highest form of detraction. It has come to pass that "Billy's" admirers cannot write about him without first throwing the forces which made his success possible on to the ash heap. If the process continues we may soon expect the eulogists to claim that their idol sneezed, and the San Francisco earthquake was the result.

Will the gentlemen who write please use lead pencil instead of red ink?

* * *

WHERE DIFFERENCES DISAPPEAR.

Not long since we stood by the grave of a man who living was a reformer, and visited with the hatred common to all such. He was not particularly a religious man, though he stood for right things, but without that fine sense of right which comes only with years of religious association. Death has leveled all opinions into one—that he was a good and a great man, much abused because misunderstood. This is the usual funeral wreath which mankind weaves for the victims of their age whom death transforms into victors. Why humanity should persist in building the tombs of the prophets is difficult to say, but the tombs are assured when the first brick is thrown.

The paths of contumely lead to immortality when often the paths of glory lead but to the grave.

* * *

WHAT WILL THE FATHERS SAY?

Occasionally, we read of some church having a surpliced choir. We tremble as we consider what the end might be. This entering wedge may prepare the way for beads, confessionals, mitres, and all the trumpery of popery. The Old Ship is in perilous waters these days, and traitors are in the hold. Time to line up!

* * *

WE ALL PLEAD GUILTY.

"Brethren," said the esteemed pastor when visiting the scene of his former labors, "I'm sorry to see so many faces absent that I used to shake hands with."

* * *

WE'VE HEARD SOMETHING LIKE THIS:

The English professor, traveling through our Carolina hills, according to the Boston Herald, noted various quaint expressions. For instance, after a long ride the professor sought provisions at a mountain hut. "What d' yo' all want?" called out a woman. "Madam," said the professor, "can we get corn bread here? We'd like to buy some of you." "Corn bread? Corn bread did yo' say?" Then she chuckled to herself, and her manner grew amiable. "Why, if corn bread's all yo' want, come right in, for that's just what I hain't got nuthin' else on hand but."

E. B. BARNES.

ROYAL
BAKING POWDER
ABSOLUTELY PURE

Makes the food finer in appearance, more delicious to the taste, more healthful. Royal is the aid to many a cook's success.

NO ALUM—NO LIME PHOSPHATES.

The Sunday School

NATHAN REBUKES DAVID.

INTERNATIONAL UNIFORM LESSON FOR JUNE 6.

Golden Text: Create in me a clean heart, O God. Psalm 51:10.

American Standard Bible.
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II Sam. 11:1-12. 7a (compare Psalm 51) II Sam. 11:22-12.7a printed. Memory Verse II Sam. 12:5, 6,7a.

11 (22) So the messenger went, and came and showed David all that Joab had sent him for. (23) And the messenger said unto David, The men prevailed against us, and came out unto us into the field, and we were even unto the entrance of the gate. (24) And the shooters shot at thy servants from off the wall; and some of the king's servants are dead, and thy servant Uriah the Hittite is dead also. (25) Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another; make thy battle more strong against the city, and overthrow it: and encourage thou him.

(26) And when the wife of Uriah heard that Uriah her husband was dead, she made lamentation for her husband. (27) And when the mourning was past, David sent and took her home to his house, and she became his wife, and bare him a son. But the thing that David had done displeased Jehovah.

12 (1) And Jehovah sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. (2) The rich man had exceeding many flocks and herds; (3) but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. (4) And there came a traveller unto the rich man, and spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him. (5) And David's anger was greatly kindled against the man; and he said to Nathan, As Jehovah liveth, the man that hath done this is worthy to die: (6) and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

(7) And Nathan said to David, Thou art the man.

Verse by Verse.

BY ASA MCDANIEL.

II Sam. 11:22. **The messenger went.** Read the entire chapter, and especially verses 14-21.—**And showed David all Joab had sent him for.** He reported the results of the conflict with the men of Rabbah to David. The main purpose, however, was to inform David of Uriah's death.

23. **The men prevailed.** The men of Rabbah, see verse 1. The word prevailed is a little strong; the men made a sally would be better according to the context. **Came out.** The besieged came out against Israel, but were driven back in the city.—**We were upon them even unto the entrance gate.** The men of Israel drove them back into the city, but in their enthusiasm they came too close to the walls.

24. **The shooters.** The archers.—**Off the wall.** It was a walled city and the guards were stationed upon the walls to protect the people from attack.—**Uriah the Hittite is dead also.** The evil purpose of David to get Uriah out of the way has been accomplished and the messenger made special mention of it, see verse 15. It is difficult to see how one so good could commit murder. This crime mars the life that up to this time seemed so full of beauty.

25. **Thus shalt thou say unto Joab.** The message was dictated by a sanctimonious hypocrisy. Uriah's death pleased David and because of it he overlooked the recklessness of Joab, see verses 20 and 21.—**The sword devoureth one as well as another.** David is relieved by this statement and he commands the messenger to encourage Joab, by saying that it is the way of war. It is the uncertainty of war. One who goes to war takes his life in his hands.

26. **She made lamentation for her husband.** Bathsheba formally observed the seven days of mourning according to the custom, see Gen. 50:10; I Sam. 31:13.

27. **She became his wife.** In the East widows often marry very soon after the death of their first husband. It is not as uncommon as it should be in our day.—**Displeased Jehovah.** The day of reckoning always comes to the offender. This part of the verse belongs more properly with the next chapter.

II Sam. 12:1. **Jehovah sent Nathan unto David.** Nathan is to be regarded as the next successor of Samuel in the line of prophet-statesmen. David esteemed him as his own superior and made him his chief adviser.—**And said unto him.** Nathan brings home to David the meanness of his sin by means of a parable.—**Two men in one city.** In the parable the two men represent David and Uriah.

2. **Many flocks and herds.** A statement in the Old Testament indicating great wealth. It is a very natural statement among a pastoral people. This refers to David.

3. **One little ewe lamb.** This is a striking contrast to the rich man's wealth. The poor man represents Uriah, and the ewe lamb represents Bathsheba, the wife of Uriah. The lamb was highly esteemed by the family. It was a pet. The poor man had a wealth of affection for his small possession.

4. **There came a traveler.** The desire of David is spoken of as a traveler. The obligation to be hospitable to him was imperative.—**The poor man's lamb.** These cases were doubtless common enough in that country and time. The parable fits our day only too well.

5. **David's anger was greatly kindled against the man.** He could readily see the wickedness of the rich man and was justly incensed at the greedy man.—**As Jehovah liveth.** The usual form of a solemn oath.—**Worthy to die.** Hebrew, a son of death, RVm.

6. **He shall restore the lamb fourfold.** The Jewish law required a fourfold restoration for a sheep that had been taken wrongfully, see Ex. 22:1. **No pity.** This is the very essence of David's sin.

7. **Thou art the man.** All the guilt that David had attached to the rich man in the story, rested upon himself. If the man who has taken his neighbor's lamb deserves to die, what does he deserve who has taken his neighbor's wife and his neighbor's life? The prophet was fearless in his application of the truth, even if it involved the great king of Israel.

"Thou Art the Man!"

The Lesson in Today's Life.

BY JOHN R. EWERS.

NATHAN REBUKES DAVID.

The pictures in the Bible are not of ideal men and women. No idle dreamer, no impractical religious fanatic painted these subjects. The pictures are photographic. Cromwell is reported to have said, "Paint me wart and all." The hideous blemishes appear as well as the handsome features in these biblical scenes.

IDLE HANDS.

Not in the days when he was hunted from forest to cave, not in the strenuous days when he was battling like a hero for power and place, not in the days of obscurity, before his praises were chanted by maidens, did Divid sin. But in easy middle life, when power seemed secure, when praise was on every lip, when continued success had made him proud and confident, when others, under his authority, were at the front fighting his battles—it was in such an hour that David fell. "The devil finds work for idle hands to do"—and he found that idle, self-satisfied, complacement, soft-raiment king in that older day.

ONLY ONE DEED.

It only took one torpedo to blow up the Lusitania! One charge of dynamite would demolish a cathedral. One foolish hour can wreck a life. All the ruddy beauty of boyhood, all the fine devotion of the young shepherd, all the bravery of the giant-killer, all the magnanimity of the outlaw, all the glory of the organizer of a kingdom, all the splendor of the powerful monarch pale, sicken and fade into dust and ashes before this one beastly sin.

THE ALLIES.

All sins are bound together in a desperate alliance. Where one gains entrance he seeks to lead all the rest. They never break their treaties. They stick together to the end! Vile imagination, soft-indulgence, theft, lying, adultery, murder—there they are—the allies of sin. Woe unto him who lets any one of them enter his castle. Some dark night when the sky is ink and the thunders roll the whole miserable pack will come in over the draw bridge let down by some traitor from within. The evil thought, the evil plan, the evil deed, the damning sin, the scorpion sting of outraged conscience, a dead soul—that is the path to hell.

THE OLD STORY.

An apple, unpossessed, hanging over a sunny wall, how tempting! The apple stolen and tasted has turned to ashes in the mouth. "There are moments," says one of our brilliant writers, "when the conscience, like John the Baptist, lies chained in his dungeon and the Salome of Passion dances madly before our bloodshot and intoxicted eyes." Such a moment was that when David walked upon his housetop while his brave soldiers were far away. But that sad story in Second Samuel twelve is the story of the ashes, the disappointment. After a long while there may be burned out craters filled with snow—but the ragged scars remain. David may be a man after God's own heart; he was, poor son of earth, but the scars remained.

BROKEN PINIONS.

Is it true that birds with broken pinions never soar as high again? Remember that Peter after his base denial preached the masterly sermon of Pentecost. Call to mind the red-hot evangelists, temperance orators, and regenerate men who have "COME BACK." No, the music of repentance has not died out of the world. Thank God for that. The way to heaven is the path of repentance. We all have sinned and come short, but repenting, we have turned our stained faces heavenward again. It is better to always be good. Samuel, the unstained, became God's prophet. But let us throw out no discouraging word to the millions who have sinned. Repent and be saved. To be saved—that is a great fact.

Love, live for, work for, the undying truth and good—that is the way to nourish an undying vigor of the heart. These are the waters of the Fountain of Eternal Youth.—John W. Chadwick.

Disciples Table Talk

Monroe City, Mo., Church Missionary.
The church and Sunday-school at Monroe City, Mo., raised $600 on May 10 for all missionary and benevolent interests. W. Garnett Alcorn reports that this is the biggest offering in the church's history. The total for the year from all sources has reached $800.

Tokens of Esteem for Pastor.
The Bible school at Camp Point, Ill., is growing and the Men's class taught by the pastor, Geo. W. Wise, recently presented the teacher with a fine gold watch. The ladies of the church thought the pastor's wife should come in for some of the good things so they visited the parsonage with a set of Haviland china.

A School of Religious Training.
The church at Norfolk, Va., has been holding a school for religious training during the past seventeen weeks. The class reported seventy-eight out of an enrollment of 204. There were thirty-four from the Disciples congregation, the others coming from other communions. A constitution was adopted looking towards making the school a permanent institution.

New Church Dedicated at El Reno, Okla.
The congregation at El Reno, Okla., was organized twenty-five years ago and has grown steadily under efficient leadership until this year it was necessary to erect a new building at an expense of thirty thousand dollars. The present pastor is Frank H. Lash. The dedicator was Geo. L. Snively. To pay all debts, $12,500 was needed. There was received a total of $15,850. Thirty-one additions also are reported.

Missionary Returns for an Operation.
Frances Irene Banta grew up in Eureka, where her father is a well-known physician. After graduating from Eureka college, and carrying on advanced studies in Columbia university, she gave her life to the mission field. Being thrown from a horse the past year in China, she suffered a fractured skull, and has been compelled to return to America for more skilled surgical aid. She is well enough to deliver an occasional address and she recently visited her Living Link church in Plattsburg, Mo.

P. C. Macfarlane Writes New Novel.
Peter Clark Macfarlane, who issued a volume of human interest stories last winter, is writing a novel which will be called "Held to Answer." It will be published serially in Collier's Weekly next fall and later as a book by Little, Brown and Co. It is said to be a story of the conflict between ambition, love and duty. The hero ultimately becomes a minister and treads the "Via Dolorosa" to reach his triumph.

Dedication at Gill, Col.
On May 9, First church, Gill, Colo., was dedicated. Gill is simply a country trading point and the Gill church is a rural church. The building is a frame structure, with auditorium and side room and basement. The main auditorium is seated with oak pews. The property is valued at $3,000. Most of the money needed was provided before dedication day and only $550 was needed to cover all indebtedness. Claude J. Miller, pastor of First church, Greeley, was master of ceremonies and in a very skillful manner easily raised $750 at the morning service. More was given in the afternoon. The pledges were nearly all cash pledges. The surplus will be used in further equipping and beautifying the property. This rural parish, which includes the Gill church and the S. L. W. Ranch church, is now provided with two splendid buildings, and the work is prospering in every way. The S. L. W. church kept up its morning services after J. E. Lynn left and had nine ready for baptism when the new pastor, Oren Orahood, arrived. Two more have been added also during the month.

Big Banquet at State Convention.
The Texas state convention was very largely attended and at a banquet held one evening, 800 people sat down together. The addresses were by W. R. Warren, A. C. Smither, F. M. Rains and Grant K. Lewis.

Sunday-school Leaders on the Job.
Central church, Youngstown, O., has a live superintendent, as well as orchestra leader. These two men spend Saturday afternoon in preparation of the next day's work.

Geo. A. Campbell Becomes Dedicator.
Geo. A. Campbell, Hannibal, Mo., has added to his other accomplishments the gifts of a church dedicator. He recently visited Houston, Tex., at the invitation of W. S. Lockhart and his congregation, and assisted in the dedication of a new church there.

Around the World of Foreign Missions

Some Big Offerings.
We are cheered at the office by some excellent remittances for foreign missions these days. The First church, Akron, Ohio, sends in a partial payment of $782 from that church. This church gives more than double this each year and other payments will come later. Hyde Park church, Chicago, sends in $1,000 as the offering for the year.

The Greatest Children's Day.
The indications are that June 6 will record the greatest Children's day celebration in the history of our people. It is doubtful if anything has done more for the education of our churches in the missionary spirit than this annual festival. More than a million people gather each year to listen to the songs and exercises and participate in the offering.

Newspapers Print Mission Article.
Many of the leading newspapers of the country have published in full a missionary article on "Electricity and Fox Worship," by Mrs. M. B. Madden, of Japan. This article was copied from the May issue of "The Intelligencer."

Congo Chief Converted.
Herbert Smith, of the Congo, writes that the chief of the distant village where Ray Eldred was buried, had recently been converted to Christianity. When Mr. Smith first saw him in 1912 he was a raw, filthy, heathen man. At Christmas time he came to Lotumbe station, clean and dressed and a Christian. The influence of Ray Eldred's sacrificial death has been very marked on that whole section of the country. Recently there were 300 baptisms at that point. Brother Smith reports that about the only heathen people left in the town are some of the very old people and the children.

R. A. Doan Coming Home.
R. A. Doan and family sailed from Yokohama for home on May 15. Brother Doan has been holding meetings in our Japan stations to the great encouragement of the missionaries.

Sunday-school Becomes Living Link.
C. R. Oakley of Mansfield, Ohio, has recently taken the pastorate at Portsmouth. He reports that the great Sunday-school there voted last Sunday unanimously to become a Living Link in the Foreign Society. He anticipates no difficulty in raising the money. This is a fine step forward for this great school. Mr. Oakley writes that the people are very happy in this resolve and outlook.

County's Sunday-schools Support Missionary.
The Sunday-schools of Bourbon county, Ky., outside of Paris, are planning to become a Living Link in the Foreign Society and support their own missionary on the foreign field.

S. J. Corey.

Strong, Fruitful Meeting at Springfield, Mo.

South Street church, Springfield, Mo., on May 3 closed one of the most satisfactory meetings ever held in the twenty-eight years of its history. This meeting lasted just nineteen days and was held by Dr. Breeden, pastor of First church, Fresno, Calif. South Street church has never depended upon revivals for its growth, though a meeting of some days is conducted nearly every year. Being thoroughly organized it has looked to the regular agencies of the church for its increase in numbers. A church of this type is not very susceptible to sensational, high pressure evangelism. In looking for the man who would fit the situation, the official board was unanimous in the decision that Dr. Breeden was the man. He had dedicated the new church building nearly five years ago and they felt that he was safe and sane and that his work would be lasting. Group meetings were held all over the city, the week preceding the coming of Dr. Breeden. Personal work committees were formed. The gospel was preached from night to night without any attempt to astonish the people with gymnastic exercises or expressions after which the most spiritual and cultured would place interrogation points. Dr. Breeden's type of evangelism is the highest and the beauty of it is that it is the natural outgrowth of his life. Literature of both ancient and modern days was made to contribute to soul awakening and character building. He showed himself a tireless personal worker, every afternoon being devoted to this. While in the city he appeared before the students of Drury college, the state normal, the high school, and the Springfield Business College in readings from James Whitcomb Riley, Eugene Field, and Paul Lawrence Dunbar, to the great delight of all. The last Saturday evening of the meeting he gave his "Evening with the Dialect Poets" for the benefit of the church. His lecture on Browning before the leading Woman's Literary Club was a very fine piece of literary work. To me the meeting was a delight and a pleasure. It was a joy to have such fellowship for even a short time. It was especially pleasing to me as pastor to have no outgrown theology palmed off on the people in the name of evangelism, no coarse expressions in the name of effectiveness and no harsh, cutting things said in the name of loyalty. Love was the dominant note throughout. Possibly the most satisfactory thing to me as pastor is the fact that when I took my pulpit the Sunday following the close of the meeting, I did not need to create a normal atmosphere again; it had been normal all through the campaign. There were one hundred and fifty-eight added to the church during the meetings. Clifford H. Newham, pastor of the Villa Heights church, Joplin, very effectively led the music during the campaign.

F. L. Moffet, pastor.

THE DIVINITY SCHOOL
OF
THE UNIVERSITY OF CHICAGO
Summer Quarter 1915
First Term begins June 21 Second Term begins July 29

Courses will be offered in the Old Testament by Professors Breasted, Smith (J. M. P.), and Luckenbill; New Testament by Professors Votaw, Goodspeed, and Case; Systematic Theology by Professors Mathews and Smith (G. B.); Church History by Professors Moncrief, Walker, Mode, and Christie; Religious Education by Professor Soares; Homiletics and Pastoral Duties by Professors Davis, Hoben and Greene; Practical Sociology by Professor Woolston; Public Speaking by Professor Blanchard; Music by Mr. Stevens. Courses in other departments of the University are open to students in the Divinity School.

Address the Dean for further information.

VOTE TO-DAY!*

Board of Ministerial Relief, 120 E. Market St., Indianapolis, Ind.

Dear Brethren: Record the Vote of.....
(Name of Church or Person)

backed up by.....Dollars enclosed, in favor of keeping up pension payments to our 122 Heroes of the Cross, according to what you have found to be their actual needs.

Signed.....

St. or R. F. D. No.....P. O.....State.....

*See note on this page for particulars.

CUT ON DOTTED LINE

Poet Lindsay is Commended.

There is a two-page write-up in the Epworth Herald of Vachel Lindsay, the poet of Springfield, by J. Hastie Odgers. He is pronounced to be the most promising poet in America. The reference to the religious heritage of Mr. Lindsay will be interesting to Disciples: "The family of Mr. Lindsay is one of the most respected in Springfield. His church training has been among the Disciples, where the family are honored members. The truly Christian atmosphere of the home may be felt from the fact that a sister is now in the mission field in China; and the brother's appreciation of her and her work is seen in the dedication of the first volume to 'Dr. Paul Wakefield and Olive Lindsay Wakefield.' Curious as it may seem, in view of the mistrust with which the Disciples have been regarded by the most orthodox, as not according to Christ his full deity, is the habit which Mr. Lindsay has of referring to Christ quite interchangeably with God the father. At any rate, it is quite evident that with Mr. Lindsay, not only the vocabulary, but the ideals and the passion of the Christian are in his blood."

Efficiency Campaign at Warrensburg, Mo.

On May 7, G. L. Snively closed a ten days' efficiency campaign for Sherman B. Moore, at Warrensburg, Mo. There were 41 additions to the church membership, and $13,500 in cash and notes were received to care for a long standing debt of $11,000. Mr. Snively will assist Claude L. Jones, of Shreveport, La., in a meeting soon to begin.

Wellington, Kan., in Fruitful Work.

H. W. Hunter, pastor at Wellington, Kan., is preaching a series of sermons on the Twenty-third Psalm. His sermon for May 16 was "Delightful Surroundings Insured." The text was: "He maketh me lie down in green pastures." Mr. Hunter celebrated Mothers' Day with a sermon on "A Tribute to Your Mother and Mine." This congregation recently sent an offering of $15 for the Belgian sufferers.

Vote Today!

Above will be found a blank which ought to be filled out and mailed at once by every reader who has not given an expression on this vital matter since October 1.

This vote is to enable the Board of Ministerial Relief to keep up its regular pension payments to the 122 aged and disabled ministers and missionaries, and widows and orphans of those deceased, who have been found in actual need of their brethren's fellowship.

The necessary growth of the roll has outstripped the increase in receipts and this extraordinary rally of all God's people is needed right now, as there is no money in the treasury to make the next payment.

This is the last testimony of love and loyalty we can give some of these saints, for many of them will have completed the "One Hour Watch" before we shall see another summer.

In and Around Chicago

William Campbell, of Evanston, the only living son of Alexander Campbell, has returned to Wellsburg, W. Va., to finish up certain business negotiations which will make it possible for him to regard Evanston as his permanent home. His wife, two daughters and a son, Argyle Campbell, a dealer in railway supplies, are in the home with him.

The boys of Douglas Park Sunday-school are out after a prize of a thousand dollars. They have entered what is called the Merchants' and Manufacturers' contest in which the prize will be given for labels on certain kinds of canned goods. The boys are getting friends in other churches to help them and they are carrying on a very active work to secure the coveted award.

Clifford G. Roe is the author of a new book, the third he has written, on the "White Slave Traffic." The new one is entitled, "The Girl Who Disappeared." Mr. Roe is president of the American Bureau of Moral Education, and is a member of Hyde Park church.

Dr. Herbert L. Willett is booked for a large number of commencement addresses this spring. He will speak for high schools at Columbia, Mo., Newton, Kans., Hiawatha, Kans., and elsewhere. He will also fill the place of William Howard Taft at the Knife and Fork Club of Kansas City soon, the latter speaker being unable to fill his appointment.

O. F. Jordan and W. G. Winn exchanged pulpits on May 16, Mr. Winn addressing the Evanston Disciples on the subject of city missions.

The Sunday-school superintendents met in the loop on May 10 and discussed the plans for the observance of Children's Day. They also discussed the relation of athletic sports to the work of the Sunday-school.

The Chicago Christian Missionary Society met in the Ohio building on May 3 and discussed the contract relations with the American Christian Missionary Society. Heretofore for many years all mission work done in Chicago has been done through the local missionary organization. This year, F. W. Burnham, the new secretary, has recommended another policy, which means direct appropriations from Cincinnati to Chicago mission points. The local mission organization has opposed this plan as breaking up any unity of operation in a metropolitan city. Mr. Burnham was present on the evening of May 3 for part of the evening, and defended his point of view. A large majority of the Chicago delegates opposed his policy, and directed that a committee of laymen should be sent to Cincinnati to lay the matter before the Cincinnati board. This committee, as appointed, includes the following members: E. M. Bowman, Dr. P. L. Prentis and John Bain, all of whom oppose the proposed innovation.

O. F. Jordan has written a teachers' and a pupils' quarterly in the Bethany lesson series, the booklets dealing with the church, its doctrines, practices and life. These are now in use in the schools using this series of lessons. Dr. Errett Gates is also writing some new lessons in this series that will be printed soon.

The Ladies' Aid Society of Evanston church gives a monthly luncheon at a nominal price to the school teachers, clerks and others who are in the immediate vicinity. Many people have been led to know the church through this device.

Burglars entered Chicago Heights church recently and vandalized the pastor's study. Some small change was taken and a Yale lock on the door was destroyed. The loss was not great.

Asa McDaniel preached for Edgewater church on May 16. This young congregation has made much progress since it was founded.

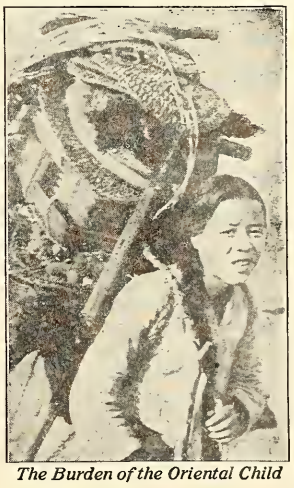
The next quarterly meeting of the Chicago Union of the C. W. B. M. will be held the first Thursday in June in Memorial church. At this meeting the annual election of officers will be held.

Remember

CHILDREN'S DAY

FOR FOREIGN MISSIONS

First Sunday in June



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Order supplies at once. Give local name of Sunday-school and average attendance.

Give your Sunday-school the privilege of this great day and have a share in world missions.

STEPHEN J. COREY, Secretary

Box 884 CINCINNATI, OHIO

EUREKA MAY FESTIVAL.

Eureka is a city of 1,600 people, the seat of Eureka college. The festival was held on the afternoon and evening of May 6. In the afternoon a children's chorus of 150 voices sang patriotic songs, and in the evening a chorus of 125 adult voices sang "The Rose Maiden." Soloists for the occasion were Miss Hilda B. Phelps, soprano, Eureka; Miss Clare Livingston, contralto, Chicago: Mr. Frank Barnard, tenor, Chicago: Mr. Ernest Higdon, baritone, Eureka: and Master Burtin Hurd, boy soprano, El Paso. The choruses were directed by Prof. Elias A. Bredin, Director of Department of Music in the college. Prof. Clarence Eidam, teacher of piano, added to the program by several selections on the piano. The festival was a great success in every way and will become an annual feature in the community. Eureka is especially favored in having the students and faculty of the College Conservatory, but the effort is one that might be attempted with good results by many similar communities. Much of the success of this first program is due to Prof. Bredin, who is making a great success of the Voice Department in the college.

NEWS FROM ILLINOIS DISCIPLEDOM.

L. D. Hill is in a revival at Marshall.

E. M. Norton supplied the Fourth church at Danville on May 2nd, and reports fourteen additions to the church, twelve by confession and two by statement.

F. B. Thomas just finished a three weeks' meeting in Sayre, Penn., with 198 added.

H. F. Sayles of Cuba, Ill., has resigned at that place and accepts call to Burwell, Nebr.

The church at Browns just closed a meeting with good success. J. V. Clark, pastor.

We are glad to welcome from Texas into the state Albert Buxton, who takes the work at Ipava.

The church at Onarga had a good day May 9. Three confessions, one a Baptist minister; and another a man 85 years old.

Frank E. Welton, of Bethany, leaves the last of June. During his pastorate there, the last year, he has taken into the church 57 people.

The work at Newton is progressing nicely. Last Sunday's Sunday-school has an increase of 40 per cent over the first of the year. J. I. O'Neal is pastor.

State convention, Bloomington, September 20-23, 1915. A splendid program is prepared.

Convention of Sixth District will be held at Shelbyville, Illinois, May 25-26.

John R. Golden.

DISCIPLES' DAY AT PANAMA EXPOSITION.

The Panama Pacific Exposition authorities have requested that the Disciples of Christ participate in the features of the exposition with a program for Christian Church Day, July 27, 1915.

A committee, consisting of F. W. Burnham, W. R. Warren and Graham Frank, was appointed to arrange a program for this occasion. The committee has arranged the following program and has secured the consent of the speakers named to occupy the positions indicated on the program.

Disciples' Day Program, San Francisco, Calif.
July 27, 1915, 1:30-3:30 p. m.

1:30: G. W. Brewster, Jr., President Northern California Convention, introducing Chairman J. H. Garrison.
1:35: Music.
1:45: Address, "The Influence of the Disciples of Christ in American Christianity." I. N. McCash, Spokane, Wash.
2:15: Music.
2:25: Address, "The Message of the Disciples of Christ." J. J. Haley, Acampo, Calif.
2:55: Music.
3:00: Address, "The Present Task of the Disciples of Christ." R. H. Miller, Secretary Men and Millions Movement.
3:30: Adjournment.

F. W. Burnham, Sec.

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There may be thumbs that look like it—but there's no thumb that can make the same *impression.*
In all the world there is no beverage that can successfully imitate
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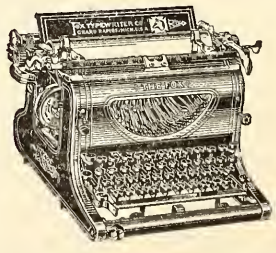

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THE CHRISTIAN CENTURY

Vol. XXXII May 27, 1915 Number 21

Trying It Out
Editorial

The King Repentant
By John R. Ewers

Elbert Hubbard
By E. B. Barnes

A County-Seat Church with a County-Wide Conscience
By Cloyd Goodnight

CHICAGO

The Sunday School

THE BLESSEDNESS OF FORGIVENESS.

INTERNATIONAL UNIFORM LESSON FOR JUNE 13.

Psalm 32 Memory Verse, 5.

Golden Text: Blessed is he whose transgression is forgiven, Whose sin is covered. Psalm 32:1.

American Standard Bible.
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1 Blessed is he whose transgression is forgiven,
Whose sin is covered.
2 Blessed is the man unto whom Jehovah imputeth not iniquity,
And in whose spirit there is no guile.
3 When I kept silence, my bones wasted away
Through my groaning all the day long.
4 For day and night thy hand was heavy upon me:
My moisture was changed as with the drought of summer. [Selah
5 I acknowledged my sin unto thee,
And mine iniquity did I not hide:
I said, I will confess my transgressions unto Jehovah:
And thou forgavest the iniquity of my sin.
6 For this let every one that is godly pray unto thee in a time when thou mayest be found:
Surely when the great waters overflow they shall not reach unto him.
7 Thou art my hiding-place; thou wilt preserve me from trouble:
Thou wilt compass me about with songs of deliverance. [Selah
8 I will instruct thee and teach thee in the way which thou shalt go:
I will counsel thee with mine eye upon thee.
9 Be ye not as the horse, or as the mule, which have no understanding:
Whose trappings must be bit and bridle to hold them in,
Else they will not come near unto thee.
10 Many sorrows shall be to the wicked;
But he that trusteth in Jehovah, lovingkindness shall compass him about.
11 Be glad in Jehovah, and rejoice, ye righteous;
And shout for joy, all ye that are upright in heart.

Verse by Verse.

BY ASA MCDANIEL.

1. **Blessed.** Or "Happy." The plural is used to indicate the highest degree of happiness. Blessed is the man who has obtained forgiveness, and who lives in this state of mind.—**Transgression.** Is the going beyond bounds. It is a departure from God, the failure to follow our highest and best ideals.—**Forgiven.** The burden of guilt lifted, taken away. Sin thought of as a load, a burden.—**Sin.** Wandering from the way, or missing the mark.

2. **Covered.** Hidden from sight. Not noticed.—**Imputed.** That is, not estimated or thought of in connection with the sinner.—**Iniquity.** Depravity or moral distortion.—**In whose spirit there is no guile.** There must not be any deceitfulness in the heart. One condition of forgiveness is absolute sincerity.

3. **When I kept silence.** When I refused to confess my sin. Refrained from confession.—**My bones wasted away.** The bones are considered the fundamental part of the living man, by the Hebrew poets; hence, they are the seat of pain. The torments of conscience are thus vividly expressed.—**Groaning.** Hebrew, "roaring," RVm.

4. **Day and night.** Continuously, all day and all night without interruption.—**Thy hand was heavy upon me.** God's hand. The sensitiveness of his soul caused him great discomfort, because of his guilt. **My moisture is turned into the drought of summer.** By his unwillingness to confess, the real values ("juices") of life were like the droughts of a Palestinian summer.

5. **I acknowledged my sin unto thee.** Literally, "I began to make known."—**My iniquity did I not hide.** His confession is made clear. In the felt presence of Jehovah he bows humbly, and seeks forgiveness for his sin.—**And thou forgavest.** The word "thou" is emphatic, and the form of the expression indicates an immediateness of pardon.

6. **For this.** Therefore, or because thou art a forgiving God, let every one, etc.—**Every one.** Let others follow my example.—**In a time when thou mayest be found.** Or—in the time of finding out sin, RVm. When we are conscious of sin and trouble, that is the time to pray.—**When the great waters overflow.** The distress is compared to a sudden flood.—**Shall not reach unto him.** Jehovah in answer to his prayer has placed him in safe refuge. David for a time was hiding from God; now he makes God his hiding place.

7. **Preserve.** Trouble shall not hurt him.—**Songs of deliverance.** His own inward joy and the shouts of the godly rejoicing at his deliverance. It is thought by the best scholars that at this point the original psalm closed.

8. **I will instruct thee.** The question here is, who is the speaker? Most modern commentators suppose it is the psalmist. It is a later addition to the psalm, and of different construction.—**I will counsel thee.** A statement intended to intensify the previous verbs.—**Mine eye upon thee.** The eye of the teacher being fixed upon the pupil, he notes every movement with intimate anxiety.

9. **Be not as a horse.** Lacking the capacity of receiving instruction, and hence must be guided by external forces.—**The mule.** Added to intensify the former statement.—**They will not come near unto thee.** The Hebrew is obscure and possibly corrupt in some points; but the general sense is clear. Animals must be compelled by physical force to submit to man's will.

10. **Many sorrows.** Most scholars take the last two verses of the psalm as a still later addition to the psalm. The sorrows are the sorrows of punishment, and are in contrast to the fortune of the lovers of Jehovah.—**Loving kindness.** This is in contrast to the sorrows of the wicked. We may well speak of forgiveness in these terms, for he is free from alarms at night, and filled with joyous song during the day who is thus in harmony with Jehovah.

11. **Be glad * * and rejoice.** These are liturgical terms which indicate worship in the temple.—**Ye righteous.** Right minded. The class of people in Israel living in conformity to the law.—**Shout for joy.** Religion makes one happy, not sad.—**Upright in heart.** Happiness that is worth while is always founded on this quality of heart and life.

A King Repentant

The Lesson in Today's Life.

BY JOHN R. EWERS.

In our last lesson we saw a king convicted of a black sin. He was in outer darkness. David moved in a very dungeon of despair. It was night. "Thou art the man" rang in his ears. "Thou art the man," roared in his conscience. Day and night he lived with this accusing voice. In the silent watches of the night the voice was loudest. He was shocked wide awake by the sudden clamor of that accusation. It was like the fire-bell—full of sudden terror. "Thou art the man"—and he could not help but feel that he should not have been that man; he was too brave, too chivalrous, too noble to have done a thing, which any common, ordinary man might have done! What degradation! A cathedral turned into a stable. A knight with violated vow. A hero turned coward. A saint fallen from the battlements of heaven. O, what a fall was there. One sudden gust of passion; one pitiably weak moment; one mad, unreasonable indulgence—a brave soldier murdered, that soldier's wife stolen—the foulest sins in the catalog committed by himself the king and protector—how vile, low, contemptible, loathsome he seemed. How God must despise him!

REPENTANCE.

If ever in the history of our race there was one earnest penitent it was the poet-king. In tears he washed out his stains. But hold—did ever a man do that? Can human sorrow ever atone for sin? No, never. There is a lesson which every man does well to learn. Tears could not bring back Uriah. Tears could not blot out the black stains of his sin. Tears could not even erase the memory of his base unworthiness. David knew that. He knew that he had sinned against God. He knew that a holy commandment had been broken. "Thou shalt not commit adultery" is a law written not only in an old Jewish code, but established in the school of human experience. The experience of the race teaches us that the highest human happiness results when one man lives in true relations with one wife. Many schemes have been evolved to evade this law, but always the infraction has meant sorrow and suffering. Disease, broken homes, erring children, loneliness and suicide have come in to deter men from breaking this fundamental law, which never needed to be insisted upon more than in this present hour. David pleaded with God for forgiveness. He could not endure the spiritual drought. Like a parched desert his heart blistered under the merciless sun of guilty knowledge. Like a dried and thirsty meadow his soul longed for the showers of forgiveness. Like a pond, from which the water has evaporated, leaving only putrifying fish and stinking slime, so his wretched and guilty self lay under the hot light of accusing conscience. It could not be endured. His bones were dying and drying. His eyes ached with the weeping. Life was unendurable. With him it was forgiveness or suicide. "God be merciful to me, a sinner."

FORGIVENESS.

God heard. "Like as a father pitieth his children, so the Lord pitieth them that fear him." God pardons his offences though they are great. Like the gentle rain upon the pasture land, like the morning sun after the dark night, thus comes God's sweet forgiveness. I remember a hot, threatening afternoon in July when the whole air was filled with fury. About five o'clock the terrible storm swept in dust clouds upon us. Darkness followed. Pelting rain, crashing thunders, angry flashes of lightning, creaking, breaking limbs of trees, the musketry of the hailstones, the fires of burning barns. And then—the distant roaring of the retreating thunder, the gentle patter of the healing rain, the perfume of refreshed gardens, the children wading barefoot in the puddles, the sweet coolness of the evening and the final glory of the golden sunset. This is the story of sin and its forgiveness. "Blessed is he whose transgression is forgiven." And yet, yes, and yet we may not forget the years of scars, the family quarrels, the children's sins. The consequences must come and inevitably as law. David, forgiven, must still know the frightful effects of that hour of mad indulgence.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON - - - - Editor
HERBERT L. WILLETT - - - - Contributing Editor

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"Trying It Out"

PLACE the emphasis on the last word of the phrase; that is where it belongs. Most people place it on the first, and that is why the percentage of failure is so large.

The world does not need initiative so much as it needs continuative. It is easier to start something than it is to keep it going, and lead or guide it to its proper finish.

The world has honored quite disproportionately those who discover principles, and those who make them work. In numberless instances those who see things first see them not clearly and not in relation to the larger whole.

The action which these seers begin waits for completion upon the second and larger vision of those who are to "try it OUT."

It is quite historical to say that the greatest men have been those most fortunate in their successors. It requires almost as high order of genius to understand and interpret a master as that which he himself possesses. Which was the greater genius, Turner or Ruskin?

✣ ✣

Sometimes it happens that a great innovator is overwhelmed and swamped as to his vital ideals and purposes by the tide of contemporary opinion. His vision would perish were it not that some real continuator rescues him from his ostensible successors.

It is not without reason that Paul has been called the second founder of Christianity.

Christianity still needs to be tried OUT.

"The question is not, are we still Christians, but are we Christians YET."

This way of conceiving the matter at once exposes the fallacy and reveals the truth of that other aphorism: "Has Christianity failed? No, it has never been tried." It HAS been tried and is being tried. It will be tried OUT.

Its value in the small will not be fully apparent till it is applied in the large. The measure of its actual success lies in the extent to which it has really been tried; the appearance of failure is due to its not having yet been tried OUT.

✣ ✣

One of the most optimistic utterances in all the scriptures is that word of Paul the great continuator. "Weary not in well-doing for in due season ye shall reap if ye faint not."

The doing of good is the sowing of seed, and seed may be depended upon to germinate and grow.

> "A wonderful thing is a seed
> The one thing deathless forever,
> Forever old and forever new,
> Fickle and faithless never."

The harvest season will duly come. Natural law will not fail in the spiritual world. There is a sure-working reciprocity and adaptation between living seed and the living universe. There is a conspiracy of productivity well-nigh impossible to defeat.

The world-music is scored in the major key of creative life.

> "Is this vile world a friend to grace,
> To help us on toward God?"

Modern faith replies, "God's world is not vile, and it is friendly to good. Good is more contagious than evil, as it is hardier and more permanent.

The teaching of the psalmist is corroborated by the spiritual history of the race.

The righteous is "like a tree planted by the streams of water that bringeth forth its fruit in its season."

The wicked are as "chaff which the wind driveth away."

The universe and right-doing are in pre-established harmony—the world is the heritage of men of good will.

Gerald Stanley Lee puts the matter in striking phrase thus: "Success is the science of being believed in. All business in the last resort turns on brains for being human and understanding people."

All this lies behind and supports Paul's optimism. "In due season ye shall reap if ye faint not."

Try goodness OUT! Weary not! "Most men who gave up would have won out if they had kept up." They did not await the "due season."

✣ ✣

Why do men weary and faint in the good endeavors of life?

Some do not observe an adequate spiritual regimen. They do not wait upon the Lord, and the wings of their spirit droop.

Others do not keep themselves physically fit. It is hard for anaemic, dyspeptic, neurotic folk to "keep at it." They need to receive the spirit of God in a carrying medium of milk, raw eggs and vegetables.

Some grow weary because they have not had the necessary discipline of difficulty. They have not borne the yoke in their youth, and so are "softies" in their age.

They do not know how to "labor and to wait" for the "due season" of harvest. Like children they plant some seeds, and next day dig them up to see whether they are growing.

The world is full of raw and brash experimentalists who are always for trying out something else, just for the joy of novelty, just for the exhilaration of dancing around.

They do not really try out anything, because they are not deeply interested in securing a result. "The play's the thing." With them life is a game more than a mission and a task.

They do not try out anything because usually they take no sufficient account of the time factor involved in all great experiments with human life and growth. Nothing comes of this childish, flighty sort of attempt at well-doing, except disappointment and discouragement.

Jesus tried it OUT.

"Having loved his own he loved them unto the end." "I if be lifted up will draw all men unto me." He has been drawing them ever since. The experiment is working out, because he tried it out.

Paul's superb optimism affirms that at the end of the great experiment, however remote the due season may be, their lies inconceivable and glorious recompense.

✣ ✣

The Disciples of Christ need to try OUT their principle of unity. If it will not work by the theological method of restoring primitive Christianity, doubtless it will succeed by the ethical method of realizing essential Christianity.

If it will not work by the scholastic method of "thinking out a way to right living," surely it will win through by the method of "living out a way to right thinking." If the people of God cannot unite upon a creed, they can unite upon deed.

All of which means that the Disciples are called today to try OUT as never before by practical experiment their principle of unity. We need no longer argue; we must practice. Any scepticism or discouragement with reference to our principle is due to our not having gone far enough with it.

"It is well to believe that there needs but a little more thought, a little more courage, more love, more devotion to life, a little more eagerness, one day to fling open wide the portals of joy and truth."

Try it OUT!

C. M. S.

THE CHRISTIAN CENTURY

The editor of The Christian Century has returned to the office and to a portion of his work again. By next week it is his hope to be in the harness as usual. He gladly takes occasion just now to express his appreciation of the able writers who have prepared the editorials and other portions of the paper during his absence. The effectiveness of their productions is indicated by the words of appreciation that are coming to us in each day's mail. Through the summer we are planning to enrich the pages of the paper and to make it, if possible, more vital and interesting than ever before.

AN UNFORTUNATE BEGINNING.

PROBLEMS connected with the work of the American Christian Missionary Society are many and difficult. Some are inherited from the unwisdom of past administrations and others are inherent in the very nature of the task the society sets itself to work at.

It has been generally hoped that the new administration of which President F. W. Burnham is the head would be able to meet the problems by which the society is confronted with a new vision and a statesmanship which would carry conviction and establish confidence throughout the brotherhood.

One of the first important steps proposed by the new leadership, however, tends seriously to weaken this hope.

In dealing with mission work in Chicago the board of the American Society, it seems, has been induced to abandon its long-established co-operation with the Chicago Missionary Society and has given out that it will hereafter conduct mission work in this city directly from Cincinnati without any authoritative local control of the mission funds, policies or workers.

The fact that the Society's action is taken under pressure of unusual circumstances in Chicago, involving a sinister and stubborn disaffection on the part of two or three men, is not to the point of our present contention, though it will be difficult to suppress these circumstances from the ultimate discussion.

We are now simply challenging the merit of the innovation the society is proposing to introduce.

This innovation is about as radical a departure from established precedent as any course the American Society could have adopted.

But it is not only a radical departure from precedent: it is also—and that is the main point of the criticism—a radical departure from the best standards of missionary administration.

It is coming more and more clearly to be discerned by mission boards, both home and foreign, that missionary funds can best be administered by a local organization composed of representatives of the churches of a particular city, or in the case of foreign missions by a body representative of the "station."

The abandonment of this policy by the American Society, in its work in Chicago—and we presume all other large cities where mission work is carried on—is therefore felt to be a decidedly reactionary step.

Its effect will be to bring confusion and waste into city missionary work and actual disorganization into the co-operative life of the churches of the city.

It is of great importance to the character of the Disciples' future work in the great cities of the land that the proposed step be duly considered before it is actually taken.

METROPOLITAN DAILY RIDICULES BAPTISM.

REPORTERS on a metropolitan daily are usually gentlement of refinement, but occasionally some rude fellow of the baser sort shocks the sensibilities of religious readers. Singularly out of taste was an article in the Chicago Tribune recently, with accompanying illustrations, which ridiculed a Baptist baptismal scene at Kankakee, Ill.

Along with the write-up were three pictures showing a minister immersing a young lady with the words underneath, "Going, Going, Gone." It is certain that this article and make-up were never shown to Dr. W. B. Norton, the cultured Methodist minister, who writes most of the religious news in this great daily.

PRESBYTERIANS RESTORE SECRETARY McAFEE.

PROMPT repeal of its action by the Presbyterian Board of Home Missions saved that denomination from a serious agitation over the dismissal of Joseph E. McAfee from its secretarial staff.

As reported in last week's Christian Century Mr. McAfee was removed from office after he had refused to resign. The action taken was in response to a certain reactionary protest in the denomination on account of Mr. McAfee's policy of co-operation with other Christian denominations in Home Mission work and because of his pronounced social service activities which it was alleged were not projected along socalled "evangelistic" lines.

Mr. McAfee will be remembered as one of the commission of Home Mission Secretaries which some two years ago made a survey of the whole northwestern frontier with the purpose of gathering data and outlining a policy of mission work in which all Christian bodies might share. Dr. I. N. McCash, represented the Disciples' home mission society on this commission.

Its report included among other things a description of much waste through overlapping conditions and advised that the various bodies should co-operate in a division of the field even if it required the abandonment of a superfluous church here and there in the interest of efficiency and unity.

Mr. McAfee holds that the Presbyterian church is engaged in higher business than merely the making of Presbyterians. The Kingdom of God he does not identify with his denomination, but regards his denomination and others as instruments of the Kingdom.

He concedes frankly that there may be places and situations where it is better for the Kingdom that a Presbyterian church be not established, and that there are places and situations where it would advance Christ's work for an already existent Presbyterian church to withdraw.

This kind of doctrine and the policy based thereupon drew a loud-voiced opposition to the front seat and the board thought the noise it heard was the voice of the whole Presbyterian church. So it dismissed Mr. McAfee.

But it soon discovered its delusion. We can best tell the rest of the story, however, and the interpretation thereof, in the words of the Continent, the leading Presbyterian newspaper:

> "An absolute storm of letters of protest rained down on its president from every quarter of the country, and those who supposed Mr. McAfee unpopular had early cause to change their opinion—after which with excellent wisdom they also changed their votes. The whole incident, though painful in many particulars, has been so instructive that no one could wish it had not happened. Neither in General Assembly nor anywhere else will the notion reappear—this year at least—that the church is controlled by a reactionary spirit. Like every other live American institution in this epoch, Presbyterianism is progressive and wants leadership only from 'forward looking men,' as President Wilson would say. With that fact established by such a noteworthy demonstration, many other problems besides the home mission problem become easier of solution than they have hitherto seemed."

This action of the Presbyterian Board will strengthen the hand of progressive forces in every Christian body.

"When a child cries over its broken toy, the true mother does not laugh at it. Rather she comforts it tenderly, while knowing the real slightness of the loss. So God, the true Father of all spirits, does not turn from any sorrow His children suffer, but comforts them even in the smallest troubles and mistakes."

* * *

IT IS NOT written, Blessed is he that feedeth the poor, but he that considereth the poor. A little thought and a little kindness are often worth more than a great deal of money.—Ruskin.

* * *

We shall profit by all that befalls us. If it is good and necessary for us to be humbled—if we cannot do anything right till we are humbled—then be sure God means all that he sends us for this purpose. Sometimes it may be a great trouble, sometimes a little vexing trouble; one may do the work as well as the other.—F. D. Maurice.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Chief's Daughter Becomes Missionary.

One of the most remarkable missionaries of the Home Board of the Presbyterian church, is Mrs. Suzanne La Flesche Picotte, M. D., of the Omaha tribe of Indians. She was a daughter of the old chief Joseph La Flesche, received her medical education in Philadelphia, and is now in charge of the Presybterian hospital at Walthill, Neb.

Back From South American Tour.

Bishop Stuntz, of the Methodist Episcopal church, is back for a time from his great continental field of South America. He reports the stopping of much business by the war, with resulting distress and difficulty, both in secular and religious work. Nevertheless, there is a great advance in spiritual things; the membership increase for the whole Methodist work being eighteen per cent during the year. The bishop will tell his story of South America in a hundred places before he goes back next fall, and it will help to make the two Americas understand each other better, and love each other more.

Prayer for War-horses.

The religious feeling of the Russians is always one of their prominent characteristics, but John R. Mott has reported a very interesting addition to the litany of the national church which provides a prayer for the horses that draw the implements and supplies of war. It reads: "And for those also, O Lord, the humble beasts who with us bear the burden and heat of the day, and offer their guiltless lives for the well-being of their country, we supplicate thy great tenderness of heart, for thou hast promised to save both man and beast, and great is thy loving-kindness, O Master, Saviour of the world."

Catholics and Jews Give Methodists Books.

A beautifully bound set of the Catholic Encylopedia was recently given to the Iliff School of Theology, Denver, Colo., by Mr. J. K. Mullen, a Roman Catholic layman and a prominent business man of Denver, who is held by all in high esteem. It is interesting to note that the school possesses a set of the Jewish Cyclopedia, which was the gift of a Jew, former Senator Guggenheim. Both gifts were made as a mark of the high personal esteem in which their donors held Bishop Warren, and the Catholic Encyclopedia is inscribed by Mr. Mullen to Bishop Warren's memory.

Illinois Has Sunday-school Convention.

The fifty-seventh annual convention of the Illinois State Sunday-school Association will be held at Danville, June 15-17. The convention theme is "The Whole Bible for the Whole Community" and the convention aims are: "Christ effectively obeyed; children intelligently taught; communities efficiently served."

Episcopalians Will Promote Evangelism.

Though the word "evangelism" is not often found in Episcopalian vocabulary, something very like an evangelistic movement will be found in this communion next winter. They have a Commission on a Nation-wide Preaching Mission, and this commission is arranging for special services in the churches all over the country, to be held during Advent. At the last general convention the following resolution was adopted: "Whereas, our age calls in no uncertain way for a revival of the prophetic ministry, and a re-emphasis upon the certain and unchanging words of eternal truth that pertain to salvation; and, Whereas, a new accent needs to be placed upon the essential solidarity, as well as the broad catholicity of a church that witnesses to and seeks to promote faith and order; therefore be it resolved, the House of Bishops concurring, That this church in general convention assembled registers its desire and will to undertake a preaching mission of nation-wide proportions, that in its scope shall be inclusive of the church at large, and whose sole purpose and aim shall be the salvation of men through Him whose Name is above every name."

Chicago Teachers Will Avoid Religion.

The religious question in Chicago is an urgent one, determining the issue in municipal elections, and producing embarrassments in the administration of the public schools. A former rule of the school board is amplified at a recent meeting so that every teacher or other employee of the board is prohibited from asking pupils of the religion of their parents, and is also prevented from inviting pupils to attend any religious service. The passage of this rule was opposed by the Catholic members of the board.

Boys Will Walk to C. E. Convention.

Two boys have started to walk from Waxahachie, Tex., to the World's Christian Endeavor convention in Chicago which will be held July 7-14. They will carry a message from Governor Ferguson of their native state to President Wilson, who is expected to be in Chicago, provided affairs of state permit. A series of Christian Endeavor rallies is planned in each town which the boys will visit while they are en route. The plans for a great convention are meeting with encouragement and it is confidently predicted that twenty thousand people will be in attendance.

Hugh Black to Assist R. J. Campbell.

Prof. Hugh Black left New York City recently, sailing for London, where he will spend the summer. He will assist Rev. R. J. Campbell in the City Temple, the leading Congregational church of England.

Russian Baptist Leader in America.

Rev. Wm. Fetler, head of the Baptist movement in Russia, was recently exiled from that country because his German name aroused the suspicion of the government. He is a Lett, and his large church in Petrograd is largely Lettish. On being exiled he visited Lapland for a time but has since come to America. Here he will speak at conventions under the auspices of the Baptist Home Mission Society on the Russian Baptist work. In America, the Russian immigrant is being reached by a Methodist mission in New York, two Disciple missions in New York and Chicago and several Baptist missions. The Presbyterians have done something with the Russian Molokanee in San Francisco, a Quaker-like sect. The visit of Rev. Mr. Fetler to America will doubtless result in stirring up interest in the Russian immigrant and develop means to help him.

Anglicans and Nonconformists Co-operate.

The Anglicans and Free churches are co-operating in certain parts of England to reach the non-church-goers with the religious message. This is especially true at Todmorden, Lancashire, where a co-operative house-to-house canvass has been made. The clergy of the Anglican church and the Free church ministers joined in prayer-meetings.

One Pastorate in a Lifetime.

Dr. John F. Cowan, D. D., who died April 5 at Fulton, Mo., was for fifty-four years pastor of the Presbyterian church at Auxvasse, Mo., and this was his only pastorate. He began his ministerial career in 1861, and died in his 79th year.

Congregationalists Gain Members.

The Congregational denomination consolidated a number of churches last year so they show a loss of three churches. They gained 12,989 members. The gain in Sunday-school pupils was most noteworthy, being 56,413.

Peace Lessons for the Sunday-school.

Peace lessons for the graded series of International Sunday-school lessons have been prepared under the direction of the Commission on Christian Education of the Federal Council of the Churches of Christ in America, by Prof. Norman E. Richardson, of Boston.

Protestantism in Spain.

The Presbyterians have dedicated a church edifice in the center of Madrid, Spain, said to be "as fine as any in Scotland." The venerable Senor Tornos, at one time court preacher to Queen Isabella, assisted at the dedication. Rev. Franklin Smith, a devoted English Wesleyan missionary at Barcelona, reports a very favorable change of public opinion about his work.

New Methodist Pastor for New York.

The Rev. Worth M. Tippy, D. D., pastor of Epworth Memorial M. E. church, Cleveland, has been transferred to Madison Avenue M. E. church of New York. He has been in Cleveland nine years and leaves a church of 1,650 members who are well organized for all forms of religious work.

Many New Members in New York Church.

Dr. Chas. F. Reisner, a Methodist pastor of New York, is widely known interdenominationally on account of a number of books on church methods. That his plans will work is shown by the fact that he has received 440 new members the past conference year in a city where religious work is notoriously difficult.

New President of Sunday-school Forces.

The death of Dr. H. M. Hamill, president of the International Sunday-school Association, has been noted. E. K. Warren of Three Oaks, Mich., has been elected to succeed him.

Mr. Hearst and Billy Sunday.

A committee of twenty Chicago pastors selected by the Chicago American, Mr. Hearst's paper, went to Paterson, N. J., last week on a special train chartered at Mr. Hearst's expense, to present a petition to "Billy" Sunday asking him to hold an evangelistic meeting in Chicago next winter or spring. Mr. Sunday had already given assurance that he would come to Chicago within two years, but it is believed that his presence next spring would be a great factor in the anti-saloon campaign that will come to an issue at the polls in April, 1916. Fifty thousand names had been gathered in a petition by a systematic canvass conducted by the "American." This petition was unrolled in Mr. Sunday's room at Paterson where he received the ministers dressed in his bath-robe "immediately following the missage and rub-down which his physical trainer regularly gives him after every service."

Bishop Samuel Fallows, in presenting the petition, said: "When you come to Chicago you will find there the greatest opportunity in your career. Chicago is waiting, expecting, pleading, praying that you will come next January. This petition, made possible by the generous cooperation of the Chicago American, should convince you beyond the shadow of a doubt of the widespread demand that exists in our city that you should conduct a real revival there. William Randolph Hearst, through his great newspapers, has contributed $1,000 to the campaign fund and has expended money and effort without stint to forward the movement. He has declared that his great newspapers will help in every possible way to forward the success of this campaign."

Mr. Sunday encouraged the committee to believe that he desired to come to Chicago next January, but he was already engaged at Trenton, N. J., and at Baltimore for the late winter and spring season. He advised the committee to visit Trenton and request the committee there to exchange dates with Chicago. This the committee did. A final answer from both Trenton and Baltimore is expected this week.

Mr. Sunday closed his revival in Paterson last Sunday night reporting 15,000 "converts" and a public offering of $25,000 for himself in addition to many uncounted private gifts made to Mr. and Mrs. Sunday personally. It is said their private gifts amount to as much or more than the public free-will offering.

Episcopalian Rector Practices Immersion.

The Living Church, an Episcopalian weekly of the "High Church" persuasion, startles its readers with a two column halftone showing a rector immersing a candidate in the presence of a great throng of people. The administrator is the Rev. John H. Griffith, rector of St. Mary's church, Kinston, N. C. The occasion was most impressive, and probably everybody felt the solemnity of the service, for upon the Rev. Mr. Griffith's leaving the water a young man, who is a mute, went up to him and asked to be baptized. The following Wednesday evening he was baptized, and immediately confirmed by Bishop Darst. Bishop Darst was in Kinston at the time of the baptismal service, and confirmed twenty-one candidates for the local parish, ten of whom were men of ages up to 65 years and heads of families. The Rev. John H. Griffith has been rector of St. Mary's parish since his ordination to the priesthood in 1898. During the past conciliar year, which ended April 30th, this missionary has presented fifty-six for confirmation, baptized thirty-two of whom fifteen were immersed.

Richest Church in America Has Deficit.

Some churches have looked longingly for the time when they might operate a budget without a deficit. It will doubtless discourage them to learn that the richest church in America had a large deficit last year. From the Year Book of Trinity Parish, of New York (Episcopal), just issued, consisting of 500 pages, it is learned that while the total assets are $16,096,251.99, there is a large deficit, caused by the fact that, "although the income is large, the work is still larger." Free-will offerings amounted to $109,827. The parish spent $305,486.96 for maintenance, and $26,466.66 for gifts outside the parish. It paid taxes on $15,403,700, and its notes payable amount to $4,000,000. The number of communicants is 8,944; the baptisms were 399; the confirmations, 408; the marriages, 301. The Sunday-school enrollment is 3,182, with 345 officers and teachers. In regard to its untaxed property, Dr. Manning says that Trinity "is in the position of a benefactor to the community, not of a beneficiary."

Is Pope Incarnation of the Christ?

While the Modernist movement in the Roman Catholic church, under great difficulty undertakes to lead the great communion toward the light of the new day in religion, certain obscurantist forces are leading quite in the opposite direction. Certain Jesuits are spreading a conception of the Pope which is not unlike the emperor worship of ancient Rome. Dean Inge, writing in the British Guardian, gives a number of examples of this. One of the more striking is the following: "Two or three years ago a Jesuit, preaching in Notre Dame (Pere Coube, if my memory is correct), cried, 'Our Father which art at the Vatican, hallowed be thy name, thy kingdom come,' etc. He was quite sincere, and did not understand that he was making an idolatrous parody of the sublime prayer of the gospel." A translation of a sermon by a French priest named Milet, Cure-Doyen de la Roe, which is rendered freely is as follows: "When we prostrate ourselves before the Holy Sacrament, we adore our Savior, Jesus Christ, in his eucharistic presence, which is a substantial and personal presence. When we fall at the feet of the Pope to pay him the homage of our souls, promising him to keep his commandments, it is in a certain way our Savior Jesus Christ that we adore in his doctrinal presence. In either case, we adore, we confess, the same Jesus Christ. Whence it results by a necessary consequence, that it is quite as impossible to be a good Christian without devotion to the Pope, as without devotion to the Eucharist."

The Church of the Social Revolution.

There is a tendency for the Christian Socialists of America to withdraw from the organized churches and form independent congregations. This tendency does not receive the approval of the Christian Socialist movement of the country nor of its journal. Rev. Bouck White of New York has achieved fame through writing a very startling biography of Jesus called "The Call of the Carpenter." He has organized in New York the Church of the Social Revolution and has been its pastor for two or three years. He presided recently in Boston at the founding in Berkeley Hall of the Boston Church of the Social Revolution. Rev. Harry Phillips was ordained its minister, several hundred signed the covenant, and a red flag with white letters was adopted as its insignia. The hall was crowded. After several preliminary addresses, Mr. White explained the purpose of the church as follows:

"It shall be our aim to bring together economics and religion, to strip religion of its aristocratic frippery, and to reveal it as the true aid to the economic independence of all."

Rev. Harry Phillips then stepped forward while Mr. White said: "I hereby ordain you a minister of God in Boston of the Church of the Social Revolution." Mr. White then, after a further exposition of the church's principles, requested all who wished to come forward and sign the covenant, which read: "I enlist under the lord of the blood-red banner, to bring to an end a scheme of things that has enthroned leisure on the back of labor, an idle class sucking the substance of the poor. I will not be a social climber, but will stay with the workers in class solidarity till class shall have been done away in fellowship's glad dawn. I will seek recruits for the Church of the Social Revolution unto the overthrow of the present-day society, and its rebuilding into comradeship."

Church Paper Condemns the Germans.

The expressions of the religious press following the Lusitania catastrophe vary from mild protest to vigorous condemnation. Among the journals stating the case more vigorously is the Continent, the leading weekly of the northern Presbyterians. This paper calls the catastrophe "a deed at which savages would blanch." It goes on to express the editorial attitude in this wise: "Christians of the United States have sincerely sought to observe that neutrality of feeling which was enjoined on them by President Wilson as a duty to their own nation and which was besought of them by German sympathizers in the name of fairness in an inscrutable conflict. And beyond question, they still desire and purpose, in common with the mass of their fellow citizens, that neutrality be maintained politically. But the sinking of the Lusitania makes moral neutrality impossible to an unfettered Christian man. Can a Christian be neutral in a matter of unprovoked murder? He must denounce it or be himself stained with the guilt of an accessory."

Death of Dr. B. A. Greene.

Dr. Benjamin A. Greene was a professorial lecturer at the University of Chicago at the time of his death, May 12, 1915. He had been one of the leading Baptist pastors of America and had a long and noteworthy pastorate in Evanston, a suburb of Chicago, before going to the university. Though of an older generation, he was thoroughly modern in his thinking.

Religious Guidance for Illinois Senate.

The members of the state senate of Illinois will receive spiritual ministrations from all the leading denominations this year. A chaplain will be appointed for each week of the session by Lieutenant-Governor O'Hara. The Methodist representative was Rev. J. W. Ferris, of Colfax, who is a chaplain of the Illinois National Guard, having held this position since the Spanish-American war. He will go into camp with the militia at Dixon, Ill., this year.

Here and There

ELBERT HUBBARD.

Fate played a strange prank with the man who boasted that he would interview the Kaiser at St. Helena. He who wrote so fiercely against the war fell an innocent victim to its unreasoning frenzy.

Many of those who will write about him may remind us that he was neither scholar, sage nor saint, all of which may be interesting but is no more germane than to say that he did not invent an aeroplane or discover America. Possibly, I may fall into the easy task of explaining a personality by mere negatives before I get through, though I hope to be saved therefrom. Hubbard was not an ideal in many respects, but to thousands of people he was the livest wire of his day.

He was the jester of the age. His eccentricities of dress and manner took the place of cap and bells. Had he lived a thousand years ago his name would have come to us as the fool who made his king famous. He had a habit of tweaking the nose of many traditions and customs often for the purpose of amusing the bystanders and nothing more. He lived two-thirds of his days in the world of jest and the other third in the world of earnest. He could caricature as few men could. His free and easy style of writing "took" with a great many people who like amusement in balloon-like capsules and instruction in pellet form. Many of his epigrams were sermons in vestpocket editions, always sparkling and quotable. His racy language often shocked the proprieties and even went into the debatable border land. Everything within sight must be made to contribute a smile or a laugh; the sea must be put through a wringer to get at its gold. If there were no jokes in the world East Aurora would not have been possible.

Elbert Hubbard reduced the study of "what the people wanted" to a science. Then he resolutely set himself to work to give them that. He discerned the doctrine of the main chance while the majority could not see it with a microscope. He studied the language of the crowd and entered into their thinking with them. He became more of a comrade than a leader of that large group of people who hold the creed of one world at a time, those who say to their own souls, "Let us eat and drink for tomorrow we die," who hold life to their lips as an orange today, no matter if skin and pulp are all that remain tomorrow. Elbert Hubbard was a Philistine among Israelites, a dissenter within the borders of the establishment, an agnostic who lived on familiar terms with the thinking and speech of the orthodox.

It is barely necessary to say more than a word about his habit of ridiculing the Church and the ministry. He was so fond of a jest here that he never cared to be just. Mirth, in his sight, covered a multitude of sins. As long as he provoked a laugh the end sought was obtained. Few men of serious minds ever deigned a reply, knowing how difficult it is to reply to a sneer; but the friends of this lamented caricaturist would not restrain their indignation if it were known that his victims did not cherish a wholesome resentment for his methods of warfare. That resentment is deep and abiding. At a time when the Church is doing the greatest and best work that it has ever done, the ridicule of one of its enemies seems as unjust as it is untimely. That he could see nothing but superstitions, foibles and follies in a day when the heart of the Church is racked with pain because of its own sense of inefficiency, argues his own lack of appreciation for those who had a better sense of the world's need and the ability required to meet that need than he. It is too bad that he chose to be a clown when he might have been a voice crying in the wilderness. But his friends need not think that any aspersions will be cast upon his memory, now that his voice is still. The same people who suffered from his stings in silence will drop the mantle of charity over his faults.

That same class lament that he came to such an untimely end, for they appreciated his powers, laughed at his jokes, winced under his flings, and hoped now and then that he would mellow with the years, and let up. They rejoice at the success that he won, while never allowing their appreciation to blind them to faults for which excuse seems difficult. He made a place for himself in the world, rising like hundreds before him from the great common people and holding a high place in their ranks. He represented the "get there Eli" spirit of the age, and he reached his goal.

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A WORD OF EXPLANATION.

For some weeks we have had house-cleaning, paper-hanging and painting at the parsonage, and I was as the man who sat among the tombs. I believe that the house-cleaning argument was a solar-plexus to those who in the long ago advocated a settled location instead of dwelling in tents. The tent survived many, many years in the face of the annual domestic cyclone. I never fully appreciated the charm of the ancient slogan, "To your tents, O Israel!" until now, though in former years when I read it the bugles started blowing in my ears. When, in these recent weeks, I was persecuted in one room, I fled into another, and like Noah's dove could find no place to light, or sit down. Those in charge of the operations offensive and expensive have agreed to a truce, and the prospects for an explanation that will explain the presence of domestic torpedoes and other contraband of war, are growing brighter every day. So if any unseemly language creeps into this department, know all men, that it was provoked and amply justified by the perverse practise of putting the rollers under a good man year after year.

O for a lodge in some vast wilderness!

* * *

TWO KINDS OF INFIDELITY.

One is that which denies the existence of a God and acts accordingly. The other affirms the existence of God, but acts as if there were no God. Some men are fond of calling men infidels who do not agree with many accepted conclusions, though the lives of these dissenters are no whit inferior to the lives of those who denounce and brand. We ought to remind ourselves that a man who does not provide for his own household has denied the faith and is worse than an infidel. So even the infidel has not sunk to the deepest depths!

The infidelity of dissent among Christian peoples is a shining virtue compared with that spirit which assumes to be orthodox, but often lacks the homely grace of being kind.

THE WORLD DO MOVE.

As I write, a great prohibition meeting is being held a few blocks distant. I hastened down after dinner to show my loyalty to the cause, wondering whether the speakers would have a respectable hearing, although they are known all over the state. One is a United States Senator, the other was a candidate for the governorship a few years ago. Imagine my surprise to find standing room at a premium, crowds being turned away. I stayed long enough to hear the familiar arguments applauded which fifteen years ago were received by all except the few in contemptuous silence. Then the hearers would have numbered twenty-five or fifty, while a houseful would have made us yearn for the spirit of humility, lest we should be exalted above measure. Then no man of any prominence in politics would have touched prohibition with anything but a gatling gun. To advocate such a measure would have been political death. His zeal would have been expended in fighting the temperance cranks "who were doing more harm to the temperance cause than the distillers." Well, as it was in the beginning, is now, and ever shall be, the pioneers do the work, endure the pain, while others wear the crown. So don't get discouraged if good causes move slowly.

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ALEXANDER CAMPBELL ON ORTHODOXY.

In the early days when Mr. Campbell and his co-workers were in the minority, they were shut out of churches, reviled and abused, as all heretics are. They were not ashamed of that appellative. They knew that heresy is an opprobrious word used by majorities to kill off reform movements and to entrench themselves in power. They also knew that the heresy of today may be the orthodoxy of tomorrow, and they were content to endure hardness as good soldiers—and to wait. Those who held the fathers up to scorn are now hidden beneath the mantle of a Christian oblivion. But here is what Mr. Campbell said about orthodoxy:

"Who that has his eyes open has not seen that men of the lowest intellect and of the lowest moral endowments are the most zealous in the cause of orthodoxy—and the reason is, they are conscious that unless they can raise a clamor about orthodoxy they are likely to pass off the stage as they ought? I have always found those of the most orthodox scent the slowest in the race, and the loudest in the sound. The foremost hound makes the least noise in the course, but those hindmost are always sounding, lo here! lo there!"

What ho! Ye brethren who denounce all those who do not accept your conclusions, ponder well the above and mend your ways.

E. B. BARNES.

Disciples Table Talk

Mr. Weaver's Three Years at Pendleton.

The resignation of Tolbert F. Weaver from the pastorate of First church, Pendelton, Ore., to take effect Aug. 1, brings to light the facts of a successful and faithful three years' ministry. Upon assuming his work in 1912 he found the church heavily burdened with debt and with a dwindling membership. Through an aggressive campaign which he inaugurated a year ago, a note of $8,400 was paid off and an additional $600 paid on another debt. There have been 185 additions to the church since his incumbency, new improvements have been made to the church building and there has been increased life and enthusiasm in the congregation. These statements are made upon the authority of the officers of the church. The congregation feels a great sense of loss in his resignation. When he announced his intention to leave recently, several of the leading members of the church arose and spoke in such terms of praise of his work there that the minister was much moved. Mr. Weaver will attend the Oregon state convention in July, and the General Convention at Los Angeles, going thereafter to his old home in Texas. He expects not to be ready for a new pastorate until the end of the present year.

A Pastoral "At Home."

Dr. and Mrs. Finis Idleman of Central church, Des Moines, Ia., gave the evenings of an entire week to the gracious task of being "at home" to the membership of their church in a series of receptions. The congregation is enthusiastic over the event.

Adopt Vestments, Then Resign Them.

The choir of Central church, Des Moines, Ia., some time ago adopted the custom of wearing vestments in the service. Their motive was to displace the ornate and varicolored hat and gown of the street with a simple and undistracting vestment. On hearing that there were in the congregation some who feared the effect of the new custom the choir voluntarily laid them aside and resumed the former garb. The episode caused some favorable comment in the Christian Worker, Central's parish paper, an elder of the congregation making it the text for an article in praise of the gracious spirit of the choir.

Oklahoma Convention.

Oklahoma State Convention will be held at First church, Oklahoma City, May 31 to June 3.

Hugh McLellan in Union Meeting.

Hugh McLellan, pastor at San Antonio, Tex., is holding a union evangelistic meeting at Brownsville, Tex., participated in by all the Protestant churches of the place.

Public Interest in Organ Dedication.

Central church, Spokane, Wash., has just installed a beautiful pipe organ in their house of worship. The instrument was dedicated on May 21 with a concert by Edward Kreisler, organist at Dr. Combs' church in Kansas City. The fact that Central church has been for many years a downtown meeting-place for many public gatherings beside its own services prompted many public men, including the mayor of the city and prominent pastors of other churches, to write to the local press urging the people to attend the opening recital on the organ and thereby aid in paying for the new instrument. The pastor, J. E. Davis, and his services to the city, are held in high regard by the entire citizenship.

Another Pastor Given Automobile.

The congregation of South Street church Springfield, Mo., voted recently to give the pastor, F. L. Moffett, an automobile as a mark of affection and an aid to efficiency.

First, St. Louis, Location Decided.

First church, St. Louis, John L. Brandt, pastor, has purchased the property of Delmar Baptist church, 4300 Delmar avenue, for $21,000. It has been the sentiment of the members of the First Christian church to move westward and several weeks ago a proposition was submitted to purchase the Delmar avenue property.

Bequest for Girard, Ill., Church.

By the will of the late Miss Hattie Shepherd, one of the oldest members of the congregation in Girard, Ill., the church there was left $500 to be kept as a distinct fund, the interest to be collected annually and held for church purposes under the direction of the trustees.

Butler Man Wins Yale Honors.

F. E. Davison, a graduate of Butler college, carried off the first Downes prize for the highest proficiency in the public reading of the Scriptures and of hymns in the Yale School of Religion. The prize is worth $30.

Louisville Institute Graduates Three.

Graduation exercises of the Louisville Christian Institute were held at the First Christian church recently and three young ministers were presented with diplomas. The graduates were W. L. Foster, pastor of Christian churches at Cecilia and White Mills, Ky.; W. H. Stewart, pastor of churches at Rolling Fork and Pleasant Hill, and John E. Lord. Addresses were made by D. W. Scott, dean of the institute and pastor of Parkland Christian church, Dr. E. L. Powell, pastor First Christian church, and members of the graduating class. The institute was formed three years ago by First church, and has for it object the training of Sunday-school teachers, missionaries and men for the ministry. Classes are held at night in the Sunday-school rooms of the church. About thirty students were enrolled this year.

Church Unity in Religious Education

Under the directorship of Pastor Charles M. Watson, of First church, Norfolk, Va., there has just been brought to successful completion a seventeen weeks' School of Religious Training and Social Service. The significant fact about the school was its community character. It was not an affair of a single congregation, much less a denominational enterprise, but gathered its students and faculty from all churches of the city. It was projected and carried out in the spirit of service with no thought of sectarian gain. Two hundred and eight students were enrolled. The average attendance was 185. Besides the regular departmental courses there were provided professional courses in Sociology, Pedagogy, Boy Training and Missions. The Presbyterian and Methodist pastors were members of the faculty, the president of the "Inter-Church Conference" under whose auspices the school was organized was a Methodist layman. The Bible lecturer was the pastor of the First Presbyterian church and the sessions were all held in the beautifully appointed Sunday-school building recently erected by the Disciples church. Some one asked Mr. Watson, the Disciple pastor, what he and his church "would get out of it." "The question startled me," writes Mr. Watson, "for it represented the attitude that seems to prevail in so much of congregational life. My answer to the question was that the consciousness of showing forth as a congregation the spirit of Jesus Christ who came not to be ministered unto but to minister, was what we got out of it." The school will be repeated next year beginning in October.

Why Dr. Chilton is a Disciple

The Y. M. C. A. at St. Joseph, Mo., has been lending its auspices to a series of addresses by leading pastors on their reasons for belonging to their respective denominations. Dr. C. M. Chilton spoke for the Disciples. He said in part:

"I have no desire to engage in debate on these Christian matters. If there was a time for the cultivation of differences it has passed, it is now time for the cultivation of agreements. But I am asked to join in a fraternal statement of the Christian situation.

"As I look back over forty years in this nation there have been many changes, and they are very encouraging One can hardly realize that these are the same churches we had then, we have all greatly changed. Vulgar materialism was rampant in the churches in those days, and narrowness and deep, bitter prejudices everywhere. Today there is sanity and a growing friendliness, except among the belated ones.

"During these years there has been a gradual conformation of doctrine and practice till we are not aware how near we have come to one another. We are practically agreed upon the great facts and doctrines of our religion. We do not question one another's standing. This is the most encouraging sign of the times.

"I go with those who call themselves Christians because I like their passion for unity. Jesus made His church one and prayed that it might continue one. The apostles warned them against division. One of the secrets of the wonderful power of the early church was its unity. The church of today is sadly narrowed and weakened by its divisions.

"Then I believe in the program of unity by way of a return to Christ and his teachings. I do not believe the church will ever unite on any human platform. Other foundation can no man lay than that is laid, which is Jesus Christ. I like the exaltation of Christ and His word. I like the New Testament names and practices. I like being with a people who are trying to work out the meanings of religion as they appear in the church. Have others these same aims? Are others engaged upon these same tasks? We bid them Godspeed and pray for a day when we shall all 'see eye to eye, and speak the same thing.'"

New Preacher Introduces Himself

Launching his pastorate at Central church, Houston, Tex., H. King Pendleton, dwelt on the difficulties that Paul faced when he entered Corinth and contrasted them with the more favorable and stimulating circumstances which attend the new minister's entrance into Houston. Concluding his frank and humble address Mr. Pendleton said: "I ask you to bear with my egotism if I take a few moments to introduce myself. I am not a man of eloquence or of great literary parts. I have studied, for thirty-three years, how to use the simplest language and put my thoughts in the clearest expressions in order that the children might understand my message and they have honored my ministry; my churches have been thronged with young people wherever I have ministered. I have no brilliancy; I only have some power to create enthusiasm and transform it into Christian service.

"Wherever my ministry has been fruitful it has been because the churches have worked and have won success. If you are looking to me to do anything startling I had better resign now. But if you will go on to do great things I can succeed here as elsewhere by being the honored pastor of a church that is doing great things for Christ and humanity. If you are going to do great things it must be in the power of love first to Jesus the Christ, a love that pours itself out in deep devotion and untiring service."

Mr. Pendleton recently resigned at Independence, Mo., in order to go to Houston, where he succeeds W. S. Lockhart.

Endeavor Session at Los Angeles.

National Secretary of Christian Endeavor Claude E. Hill has announced that Saturday evening has been appointed for the Christian Endeavor session at the General Convention at Los Angeles next July. The speakers will be Addison L. Cole, of Carthage, Ill.; Leon V. Shaw, of Los Angeles; Austin Hunter, of Chicago, and Dr. George H. Combs, of Kansas City. Mr. Hill will preside. The Endeavor hour, 6:15, on Sunday evening, will be used as a great testimony meeting with talks by many speakers from all parts of the country.

Mrs. Lindsay in Demand.

Mrs. Catherine F. Lindsay of Springfield, Ill., is in much demand for missionary addresses on convention programs in many states. She has recently spoken in Ohio and at several district conventions in Illinois. Mrs. Lindsay's messsage came out of her life-long study of missions and her recent tour of investigation of the Chinese and Japanese missionary situation.

Fourth Illinois District Convention.

The attractive program of the Fourth Illinois District convention, to be held June 1 and 2 at Paxton, includes addresses by Mrs. Catherine F. Lindsay, State Secretary John R. Golden, L. G. Huff, H. H. Jenner, Miss Bertha Lacock, Miss Jennie Call and others. Guy B. Williamson, pastor at Paxton, will lead the music. Among the larger churches in the district are those of Bloomington, Eureka, and Gibson City.

Mr. Marshall Convalescing.

L. J. Marshall, pastor Wabash Avenue church, Kansas City, who recently underwent an operation for appendicitis, has been taken from the hospital to his home and is recovering very satisfactorily. E. E. Violett, the evangelist, is acceptably supplying Mr. Marshall's pulpit during the pastor's illness.

They Take the Sunday-school Seriously.

First church, Wellington, Kans., has a remarkable Sunday-school in at least two particulars. One is the regular attendance of officers and teachers, which is almost 100 per cent, and the other is that every member of the church board—elders, deacons and deaconesses—attend the school regularly. Few schools have such a record. Henry W. Hunter is the pastor.

Sunday Evening Exchanges.

Dr. George H. Combs is exchanging pulpits with five Kansas City pastors on Sunday evenings, giving them a chance to speak to his people on the subject. "What Should the Church Do for Kansas City That It Is Not Now Doing?" The speakers are conspicuous leaders in the ministry of the various evangelical denominations. Dr. Combs will himself conclude the series with a sermon on the same theme.

Dr. Breeden Given Happy Welcome.

Upon the return of Dr. H. O. Breeden from his evangelistic meeting in Springfield, Mo., to his home in Fresno, Cal., a large crowd of his friends and church members assembled at the train, greeted him with a shower of roses, and escorted him to his home.

Baseball on Sunday Evenings.

C. R. Stauffer, pastor Norwood church, Cincinnati, is preaching a series of sermons on "The Game of Life," which are proving quite popular on Sunday evenings. The themes are as follows: "Play Ball," "Safe Hit," "Reaching First Base," "Sacrifice Hit," "Dying on Third," "Errors," "Safe at Home," "The Great Umpire and His Rules." The congregation is exhorted to "get into the game and help build up a congregation that will pack the church each Sunday evening."

A Genius for Difficult Service.

Mark Wayne Williams seems to have a genius for difficult fields of Christian ministry. Nearly ten years of labor among the churches of England, culminating in an effort to save the West London Tabernacle, were followed by five years of out and out pioneer work in Milwaukee, Wis., resulting in a brand new congregation strongly welded together in affection and purposes and housed in a tasteful and commodious church home. And now, as though that were not enough of difficulty, he has undertaken the pastoral guidance of the St. James Street church, Boston, where he will find the same type of problem with which he has labored for fifteen years. Mr. Williams is the son of Rev. J. Madison Williams, one of Iowa's best known Disciple ministers.

Greeting the New Pastor.

The first Sunday of the new pastorate of J. Boyd Jones at Central church, Terre Haute, Ind., was advertised in the church calendar and throughout the city a "J. Boyd Jones Day." A large attendance greeted the new pastor both at Sunday-school and the church services.

Gains for the Easter Offering.

The Easter offering of The National Benevolent Association up to May 4 was $17,262.24. The amount for the same number of days last year was $16,529.10. It is hoped that this gain of $733.14 is an indication that a larger offering will be received this year than last. The association's work has grown to large proportions. The demands for service made by churches and pastors upon the homes were never so heavy. The amount of assistance being given by the association to our Lord's needy ones was never so great. All the homes are filled.

Old Bethany Church on Fire.

The old church edifice at Bethany, W. Va., was discovered to be afire on May 11, but by quick action the blaze was put out before serious injury was done. The building was erected in 1850 and is one of the old landmarks of the place and possesses a peculiar place in the hearts of Disciples because of Alexander Campbell's relation to it. The new house of worship now nearing completion will be used for all church work, but it is understood that provision has been made to preserve the old church on account of its historic interest. The fire is believed to have been of incendiary origin, and the community is much agitated over it.

Auto Service for Sunday-school.

A plan for making permanent use of an elaborate automobile service to bring people to Sunday-school was put into operation by First church, Oklahoma City, on a recent Sunday. Forty-four automobiles each made three trips between 9:00 and 9:30 a. m. from various stations which had been established in all parts of the city. Special heed was given to elderly people and children. The stations were in each case removed some distance from the street car lines. The attendance at Sunday-school was considerably increased by the plan and it is expected to continue it indefinitely. H. E. Van Horn is pastor of First church.

Disciple "Bishops" at Last Identified!

The Christian Century has received several letters of inquiry concerning an item in the World Almanac for 1915 describing a so-called "United Christian Conference of the Disciples of Christ." The article claimed that one who styled himself "The Right Rev. St. D. Martin, Bishop of Columbia" was the head of the new organization which represented the "progressive" wing of the Disciples and connected The Christian Century with the alleged organization as its official organ. The New York World recently published in the front page of its Sunday edition the following correction:

"Charles Clayton Morrison, editor of the Christian Century, published by the Disciples Publication Society in Chicago, has requested The World to contradict certain claims made by a former resident of Portland, Ore., who styles himself 'Right Rev. St. D. Martin, Bishop of Columbia of the United Christian Conference of the Disciples of Christ.'

"Several months ago the editor of The World Almanac received for publication in the 1915 issue, a statement purporting to be signed by Martin and bearing the official seal of his organization. In this paper the writer claimed that his society was 'a new department' of the denomination known as the Christian church or Disciples of Christ, that the Christian Century was 'recognized as their journalistic leader,' and that the Right Rev. J. D. Meade was the Bishop in charge of 'Eastern headquarters.'

"Editor Morrison wrote The World that he had never heard of the society or the men named as its bishops. The World correspondent at Portland was asked to investigate, and has sent the following statement from the Rev. C. F. Swander of Portland, Superintendent of Missions of the American Christian Missionary Society:

"'I first met Martin in 1911. He had come to Portland from Illinois and announced to us that he was an accredited minister of the Christian church and wanted his name enrolled in the Oregon Ministerial Booklet, which I then was preparing for publication. I looked him up to learn of his credentials and then found things not altogether satisfactory, and his name did not appear in our booklet, as he had requested. Then he set up his own church, apparently. He never was indorsed by our church body; in fact, the records of our state convention, held in 1913, at Turner, Ore., show that resolutions at that time were adopted disclaiming any connection with Martin or his organization. Later he was arrested here for vagrancy. He was convicted, and I have heard little of him since that time. I cannot say where he now is.'

"The prosecution of Martin grew out of a 'tag-day' sale conducted in behalf of his church. The sum of $75 was secured from the sale of ten-cent tags, and only a very small percentage went into the fund, the remainder being charged to expenses. Martin was given a jail sentence, but was afterward paroled. He is a veteran of the Spanish War.

"The Right Rev. J. D. Meade, described by Martin as the Bishop in charge of his Eastern headquarters, is a colored preacher who until recently was living at No. 159 New street, Newark, N. J."

A Church Music "Campaign"

A unique and greatly needed Christian service is that being rendered by Mrs. Celeste B. Givens, of Des Moines, in providing for the systematic upbuilding of church music in Des Moines and throughout the state of Iowa. Mrs. Givens is one of the leading musicians of the state and possesses an enthusiasm for church music that is equaled only by her rare insight into its significance. She is now engaged in giving the churches the benefit of her knowledge, skill and enthusiasm. By a plan which secures the co-operation of the musical people of the local church she spends a week or more in an institute which she frankly calls "An Educational Campaign for the Extension of Church Music." By means of public lectures, choir instruction and rehearsals, private work with special pupils on piano, organ or voice, Mrs. Givens is able to awaken the entire church to a new sense of the importance of the musical part of church worship and to a deep love for the hymns of the soul. The instruction and inspiration extend all the way from children's choruses through the young people, the choir singers, the church officers and to the pastor himself. Her work is commended by Dr. M. L. Bartlett, president of Des Moines Musical College; Pres. H. M. Bell of Drake university; Dean A. M. Haggard, Dean Sherman Kirk and many others. The Christian Century also would be glad to underwrite anything Mrs. Givens would do in the field of church music, as the editor testifies with gratitude that much of his love and appreciation of the hymnal are due to the insights she succeeded in imparting to him through our association in Central church, Des Moines, twenty years ago.

Congregational Neighborliness.

On the occasion of a lecture by Albert Swartz, Disciple pastor at Knoxville, Ill., in the Presbyterian church of Galesburg, the Sunday evening congregation of First Christian church went over to the Presbyterian church in a body with Pastor H. A. Denton. The courtesy created much good feeling in addition to the delight produced by the lecture.

Indiana's Enthusiastic Convention.

Indiana's state convention was held May 11-13 at Marion. Features of the gathering were a ministerial institute on the first day when papers were read on religious and professional themes by Dr. Charles E. Underwood, Clay Trusty and David S. Shields; a big banquet presided over by A. L. Ward of Lebanon and attended by a large company; the reports of the four district superintendents—G. I. Hoover, T. J. Legg, Melnotte Miller and Fred R. Davis—and State Secretary C. W. Cauble; the first appearance of F. W. Burnham as president of the American Society before an Indiana audience; the setting forth of the institutional interests of the Disciples of the state—Butler college by A. B. Philputt, the State University Bible Chair by E. F. Daugherty, the work among the student body of Purdue university by Prof. E. H. Clarke and the religious education experiment at Gary by Prof. Myron C. Settle; the sessions of the C. W. B. M.; great addresses by many speakers with J. Boyd Jones of Terre Haute and Pres. W. L. Bryan of the State university among the more prominent. It was an optimistic and loyal company of perhaps 400 persons whom Pastor Rollin A. Bennett and his Marion church entertained in their homes for three full days.

Third Illinois District Convention.

At the Third Illinois District convention held in Quincy, May 13-14, W. D. Endres, pastor First church at Quincy, speaking on the problem of poverty, declared that the great human task of relieving want and uplifting the poor will draw divided Christendom together more than agreement in creeds. He pointed out from the Scriptures how upon the church is placed the burden of caring for the poor. The great social problems, of this world, he declared, are the church's essential problems. George W. Wise of Camp Point spoke in the same vein, asserting that the church must not only be of God and for the people but must be where the people are. He said it was wrong for churches to move from down town districts to residence districts where work is much easier for them. He declared that the church gives the world the best code of morals and the greatest ideals and that from these all reform movements spring. The convention was well attended and the work in the district was reported as generally prospering. ing.

Pastor Substitutes for Evangelist.

I. J. Spencer, of Central church, Lexington, held a two weeks' evangelistic meeting in Shelbyville, Ky., assisted by Mr. W. E. M. Hackleman, musical director. Herbert Yeuell had been engaged for the meeting and finding it impossible to come Mr. Spencer took his place. The pastor, Homer W. Carpenter, had the field ready and the meeting was fruitful.

A Sunday-school in the Movies.

A moving picture of the Sunday-school of First church, Lincoln, Nebr., was taken May 16. Automobiles were sent after the shutins and extra efforts were made to get the entire enrollment of the school present. It is intended to present this "movie" as a part of an evening's entertainment showing a great school at work. The film will be kept as a permanent possession of the church. It is believed its use in later years will be of great interest. H. H. Harmon, pastor, keeps the church life continuously active. The Sunday-school work is pitched on the highest level of religious pedagogy.

Active Church Woman Dies.

Broadway church, Los Angeles, Cal., recently sustained a deep-felt loss in the death of Mrs. Sarah E. Garvin, widow of the late Thomas D. Garvin, whose ministry in various cities on the Pacifice Coast and in Honolulu was blessed with much fruit. Mrs. Garvin was a sister of the late B. F. Coulter, the Los Angeles merchant who built Broadway church and ministered to it as a lay preacher for many years. Mrs. Garvin shared in the plans and benefactions of her brother and was much beloved by the congregation. Her funeral service was conducted by John C. Hay, assisted by the pastor, Charles F. Hutslar.

Build Battleship with Mission Money!

The preposterous conception some people have of the "vast amounts" of money sent to the mission field is well brought out by Graham Frank, pastor at Liberty, Mo., in the following paragraph published in his parish paper: "We recently heard of a man who thought that a better use could be made of the money that is now being given by American churches for foreign missions. He suggested that all such money be taken for the building of a navy with which to obliterate from the face of the earth all those who dare lift a finger against Uncle Sam! Only two or three things stand in the way of such a suggestion being very valuable. First, when the proposed navy was completed its guns would not have to be turned against the so-called heathen nations which money given for foreign missions is used to evangelize, and, then, too, there is the fact that if all the money given in a year by all American churches for foreign missions were taken for the proposed navy instead of having enough to build and equip such a fleet of dreadnaughts, submarines, etc., as would strike terror into the stoutest hearts, there would be just enough to build one battleship, fill her bunkers with soft coal, and give her one round of ammunition! Aside from these considerations, the suggestion seems very practical, even if it does grate a little on ears that have become accustomed to peace-producing words of the Prince of Peace. However, when the world is in such chaos as it is now, one need not be surprised at hearing all sorts of suggestions. One may even be tempted to offer some rather questionable suggestions oneself."

Union Seems Far Off.

The proposed plan of union between the southern Presbyterians and the United Presbyterian church has failed of favorable action in the presbyteries of the latter denomination. It would seem that it also failed of even any serious consideration, for several presbyteries voted for both of two contradictory resolutions. The Christian Observer, speaking for the Southern Presbyterian church, says "it is probable that no further steps will be taken for the present looking toward union between the two churches."

HIRAM COLLEGE.

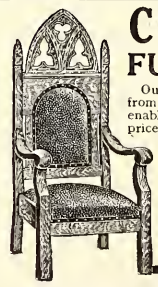
Commencement falls this year in the week of June 12. Professor E. E. Snoddy, of the Department of Philosophy, Transylvania college, will be the commencement speaker on Tuesday, June 14.

The veteran missionary, W. R. Hunt, of Chu Chow, China, together with his lovely family, recently paid Hiram a visit. Brother Hunt delighted three audiences with addresses. His eldest son is a Freshman at Hiram.

During the past year the college library has received nearly 1,000 additional volumes, the largest accession in any single year. The daughters of the late President B. A. Hinsdale are arranging to turn over their father's valuable library also to the college.

Hiram has just won in a literary contest with Wooster university, the Presbyterian college of Ohio. This is Hiram's fifth intercollegiate contest this year, which her representative won over the Ohio colleges.

Hiram college. B. S. Dean.



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Curing "Yaws" in the Philippines.

Dr. C. L. Pickett, of Laoag, Philippine Islands, has been doing some wonderful work in cleaning up the dreaful disease of "Yaws" in the whole province. A new German discovery for the cure of this disease has been working miracles in Dr. Pickett's hands. The Philippine government has granted him $3,000 to help in ridding the province of this terrible disease. The medicine is expensive, but the government is willing to pay the price. Our hospital in Manila also received a fine subsidy from the government.

Gospel Conquest in Philippines.

D. C. McCallum of Vigan, Philippine Islands, reports that we have 800 members in the Cagayan valley, in the distant northeast section of the Island of Luzon. No missionary has ever been located in this section and it is a very difficult point to reach. Native evangelists and the apostolic spirit of conquest have been responsible for this remarkable growth. The Cagayan valley is noted for its growth of tobacco. We have a Chinese church in this section of eighty members, which is self-supporting.

White Baby Interests Congo Natives.

The natives in the region of Longa, Africa, are coming long distances to see Mr. and Mrs. Hedges' little baby. Charles P. Hedges, Jr., is the first white baby born in this whole section of the Congo and the natives look upon him with great wonder and admiration. A medical missionary is sadly needed for this section. Both our missionaries and the native people are without any medical attendance, the nearest physician being 100 miles away and difficult to reach.

J. C. Archer Instructor at Yale.

J. C. Archer has been permanently engaged at Yale as an instructor in Christian missions. He graduated at Hiram in 1905 and served as a missionary under the Foreign Christian Missionary Society in Jubbulpore, India, for a term. He took his B. D. in Yale in 1914, specializing in philosophy of religion and missions. This present year he has been studying in the Divinity school at Harvard university. The Disciples in the eastern institutions speak in terms of highest appreciation of the standing of Mr. Archer in the religious circles of the great universities.

A County Seat Church with a County-Wide Conscience

BY CLOYD GOODNIGHT.

There needs to be new conscience developed among our strong county seat churches. In many cases the strong church at the center of rich and populous counties has been built at the expense of the small village rural congregations. In this new era of phones and "Fords" the strong church ought to bear the infirmities of the weak and not to please itself. As a sample of what can be done we herewith give an outline of the home mission work of the Uniontown, Pa., church of which Cloyd Goodnight is pastor.

The Uniontown church was regularly organized on January 26, 1890, and began a growth that has never ceased. Today the membership is more than 1,100.

The mission at Hopwood was started in November, 1891. Locked out of the three different houses in the village decision was made to build. On April 3, 1892, the Hopwood building was dedicated. The lot and building cost $1,600; the amount raised was $1,616.04.

Previous to 1896 but little had been done toward starting the work of this church in New Salem. Some time in the early seventies a few sermons were preached in this neighborhood, and after the establishment of the Central Christian church of Uniontown, the ministers from that church came to the village occasionally, preaching in the old Methodist church and when that was closed against them, they preached in the schoolhouse, but not much had been accomplished. The storm of 1896 blew down the building belonging to the Methodist people and they, being few in numbers, were discouraged and ready to sell their property.

A committee consisting of M. M. Cochran of Uniontown, and E. W. Hess, from near New Salem, was appointed to purchase the lot with the demolished building on it as the storm had left it. The purchase price was $100.

Arrangements were immediately made to rebuild the old structure, which was done at an expense of $1,200. The building was dedicated by W. J. Cocke, January 3, 1897. From this time, the pastors of the Uniontown church preached in the church up to the fall of 1909, when R. G. Manley was called to the coke regions.

He decided to make New Salem the center of operations; one strong point in its favor being the fact of there being a building there. R. G. Manley began his work here in November, 1909, under very discouraging conditions, with about fifteen members, but the work prospered. Mission schools were established in surrounding towns. New Salem now has a membership of 320, with a Sunday-school attendance of 160.

The next center opened was Republic, in the fall of 1912, with A. F. Hanes as first missionary. The Tower Hill Coke Company gave a building for our use and the Baptists furnished a lady worker for a co-operative work. There are now, besides, the strong central school of Tower Hill, averaging over 125, and its union congregation of over fifty, of whom about twenty are Disciples, schools established at Republic, Thompson No. 1, Thompson No. 2 and Cardale. These, like the ones at New Salem, are coke towns within a radius of from one to two miles of the Tower Hill church.

Especially are these outlying schools doing a splendid work among the foreign peoples, the population in some cases being as much as seventy-five per cent foreign. Sewing classes and basket making classes are also conducted. The end and aim of all this work is to bring them in touch with the central congregation, where they may accept Christ as their Savior and be led to devote their lives to Him.

Oliver No. 3.

At the solicitation of some of the residents a school was established at Oliver No. 3 in the early spring of 1913. This coke town is situated about three miles from Uniontown, and much help has been given from the Uniontown church. At the beginning Frank Varndal and Ralph Miller, from the Hopwood church, went every Sunday to help in the establishment of the school and later several teachers from Uniontown gave their help in teaching classes at Oliver.

There have been over forty here who have made decisions for Christ, the greater part of whom have taken membership with Central church, Uniontown. The present monthly average attendance of the Sunday-school is 75. For the past year a monthly contribution of $5 has been sent from Oliver No. 3, to the Western Pennsylvania Society.

The first step in the Brownsville work was a careful canvass of the city, enlisting such Disciples as were interested in establishing a Christian mission. Then attention was turned to the selection of a desirable site, and when this was located, M. M. Cochran made the purchase for $8,000, in his own name, and transferred it to Central church, Uniontown, making the first payment of $3,000, as a donation. The property consisted of a large lot on the best street in South Brownsville upon which was a huge frame building, containing two store rooms, with cellars, two six-room flats, and a large lumber shed. On March 30, 1913, a meeting was called in one of the store rooms of the building, and a Bible school was organized with thirty-five present. On April 25, the first invitation was given, to which seventeen responded. Three of these made the good confession. Three, whom I had recently baptized, and eleven former Disciples, came by statement, thus beginning the organization. Brownsville now has 210 members, a Sunday-school with an attendance of 250.

A recent tabulation of attendance at the fourteen points of contact which the Uniontown church has with the people, and on only ordinary occasions, records as follows:

Brownsville	153
Cardale	37
Dearth	36
Hopwood	65
New Salem	125
New Town	108
Oliver No. 3	54
Republic	36
Scaright	23
Shamrock	79
Thompson No. 1	41
Thompson No. 2	36
Tower Hill	115
Uniontown	543
Total	1,442

This record of interest and activity on the part of a county seat church is published with the hope it will prove an inventive to others similarly situated.

Lethbridge has made a good record since the work was organized less than three years ago. Somewhat depleted in numbers by removals, this church is facing its opportunities courageously. W. C. Asher, has just been called as pastor in the place of J. B. Pickel, who has served the church for nearly three years. A mission Sunday-school has been started in an outlying part of the city—and the main school has done splendid work. The church occupies a rented building. In the Lethbridge district a country field has been developed, where L. M. Doughty is at work and rendering efficient service.

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CHURCH EXTENSION NEWS.

In the extremity of a great need, I am writing to urge that individuals will send personal gifts and annuity gifts to the Board of Church Extension. There are many churches that will lose their buildings, recently erected, unless the Church Extension Board helps them. Last August, when the European war situation struck the country, many churches came to our board for relief. The banks in their neighborhoods had promised these churches loans on their buildings and the churches and proceeded to build on the strength of these promises from the banks. When war was declared in August, then these banks absolutely refused to make these loans which they had promised. This put these churches in bad financial reputation in their communities because they were expecting to pay their contracts with the money which these banks had promised to lend them. When the churches failed to get money from the banks they naturally came to their only friend, the Church Extension Board. We are now trying to save these churches from financial embarrassment. Where could they come in their distress except to the Board of Church Extension which is the brotherhood's organization for giving relief to churches in financial distress because of such circumstances as indicated above. The problem with the board now is how to save these church properties. At our meeting on the first Tuesday of May we could only grant $10,000 though we had calls for $36,000. These applications had been waiting since last January. The $10,000 was promised to six congregations to save them from the immediate sale of their property because of liens about to be filed. The Church Extension Board is the friend that stands between the stronger churches and the churches that have been struggling to build. In times such as these, the board is not able to get very great returns on loans already made. It is natural then that your Board of Church Extension should come to the great brotherhood and ask that at this time personal gifts be sent and sent speedily.

At the last board meeting, Mansfield, Wash., was promised $500; Grayson, Ky., $1,000; Maplewood, Mo., $3,000, 6 per cent; Staples, Minn., $400; Tab, Ind., $1,000; Greenwood church, Seattle, Wash., $1,500; Wentworth, N. Car., $200. There are still $25,000 of applications on the waiting list that ought to be helped at our meeting June 1.

During the month of April the following churches completed their buildings and received their loans from the Church Extension Board: Wolfe City, Texas (K. C. Linwood Blvd. church fund), $800; Elk City, Okla. (Portland, Oregon fund), $400; Adairville, Ky. (J. C. Mason fund), $250; St. Charles Avenue church, New Orleans, La. (General fund), $5,000.

During the month the board has received an annuity of $1,000 from a good friend in Ohio which completes a $5,000 annuity gift. The receipts for Church Extension are considerably behind last year though the demands have more than doubled. Send remittances to G. W. Muckley, 603 New England building, Kansas City, Mo.

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Vol. XXXI June 3, 1915. Number 22

Do You Dare To Pray?
Editorial

British Feeling Toward America
By Leslie W. Morgan

Snares
By John R. Ewers

Henry Watterson
By E. B. Barnes

The Presbyterian Assembly

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CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTINGEDITOR

Do You Dare to Pray?

WHETHER YOU PRAY OR NOT is at bottom a question of courage. What chokes prayer is not intellectual doubt so much as moral cowardice. No coward can pray the prayer that availeth much.

The courage needed in prayer is not simply the kind we need with which to face our fellows—the courage the boy needs who ventures to kneel on his first night in the dormitory. That situation calls for courage, to be sure. And no doubt there are many homes in which there would be prayer if husband or wife but had the courage to acknowledge to the other the need of the open window toward Jerusalem.

But it is not that kind of fear that prevents most people praying.

We are not very much afraid of the face of man; we are afraid of ourselves.

We lack the courage to face the facts of our own inner lives. Our thinking gets tangled up when we think of ourselves. Our vision is then likely to be blurred. We can apply moral principles to the conduct of others, but we make exceptions of ourselves. We haven't the courage to examine under all our disguises and make out frankly what our lives are really like.

To deal justly with our fellows, to tell the truth to our customer, to pay the last farthing of the debt—that is honesty. But it is a higher order of honesty to look fearlessly and calmly into one's own soul and make out the facts one finds there, and reckon with them as one would with any other set of facts it was one's business to deal with.

✠ ✠

Honesty is easier everywhere than in dealing with our souls. We take a sly peep now and then at our soul. We really do not want to know what the facts of our inner life are. We are afraid to know.

This timid and fearful way we have of treating with ourselves is the reason we do not pray. If we really pray we must search ourselves. We must be willing for God to search us.

Our soul is such a mystery to us. We have a certain superstitious fear of looking into its affairs, much as a child has of going into the dark. Of course we cannot pray while our minds are haunted with that superstitious feeling. To look into our soul honestly and bravely, resolved to deal with whatever facts we find there, good or ill, in a brave and honest way—this is the very essence of prayer.

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What would we certainly find if we fairly faced our own soul?

We would find sin there.

And what else can we do with sin except pray?

We would find broken purposes for good, resolutions formed in the glow of some illuminating experience. How weak our memory is! How soon our inspirations pass! How almost inevitable is our return to the valley from some mountain of revelation and hope! A parting, a death, a success, a defeat—some experience that shocked us into a consciousness of the deeper realities of life. But soon that consciousness fades.

How can we keep it vivid save by prayer?

We would find fertile germs of good lying dormant in our soul.

What can we do for these seeds of virtue except pray? Prayer is the atmosphere in which they grow.

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However, our not praying is not due alone to our moral fear of the realities of our inner life; it is also due to fear of God.

We are not quite sure that we can trust Him!

It is a great risk to pray!

It means that we trust ourselves to powers we cannot see. In prayer we walk by faith, not by right. And the essence of faith is courage.

Faith is the act of putting unseen things to the test. It is an actual yielding of ourselves to the invisible forces of the spiritual order in trust that "angels will bear us up in their hands."

But this is simply spiritual courage. To deliver one's soul into the keeping of God whom one has not seen is to take life's supreme risk. To let the crash come in business when we could avoid it by a simple trick of injustice is to turn from a path we can see to one we know not. Who can prove to us beforehand that it will be better to do right and take the consequences than to do a simple wrong?

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Prayer involves just this faith that the laws of the spiritual world will take care of us if we trust them. We are like an aeronaut who, reaching a great height with his balloon, fears to let go lest the atmospheric laws might not operate to inflate his parachute, and so he would be dashed to the ground.

But great souls who have made prayer the vital breath of their lives tell us that God and his promises are to be trusted as one trusts the law of gravitation. They urge us to cast our care and our burden upon God and let Him care for us.

When our hearts take counsel of those great ones who have built their lives by prayer, we too may learn the way to the secret place of God. But we will never enjoy the blessings of prayer so long as we stand outside it and discuss it.

Only by taking the risk, by courageously flinging away every cowardly prompting, and acting as if God would indeed keep his promises, can we ever know the peace and power of the life hid with Christ in God.

British Feeling Toward America

BY LESLIE W. MORGAN

This article was written before the sinking of the Lusitania British criticism has been somewhat inhibited since President Wilson sent his note to Germany in protest against that inhuman act. But the interpretation here given holds essentially true, even so. Mr. Morgan is a native American, pastor of a London Church of Disciples, and while still retaining his fundamental loyalty to his native land feels the English attitude as one on the inside.

THE moderation of the British press in its attitude toward America has been a source of wonder to me more than once, when, during the past few months, there has been no little occasion, from the point of view of Great Britain, for strong resentment to be felt. At the time of the first American note the situation was the most critical, and yet the Press, almost without exception, was patient and restrained. The strongest language I saw anywhere was that used by myself in an editorial in the *Christian Monthly*—an irresponsible writer who scarcely knows to what country he belongs, in an irresponsible journal quite unknown to the censor.

AMERICAN SILENCE.

In that article it was pointed out that the most unsatisfactory feature of the whole affair was that our American friends had been strangely silent while one after another of the rules of the Hague Convention had been broken. No matter by whom broken; why had they not spoken? And why had they spoken instead when their trade had been touched? Dr. Dicker, who for thirty years has been pastor of the American church in Berlin, had just returned from a visit to America and had said that "Western opinion in the United States is hardening against England because of the injury done to the copper trade."

Also, Dr. A. C. Dixon, of the Metropolitan Tabernacle, had prayed on the Sunday following the issue of the note, evidently with his own native country in mind, "that a nation that professes such high ideals of liberty and has striven to live up to them may not be consumed by the spirit of commercialism and may have the spirit of sacrifice for the sake of humanity."

THE PRESIDENT WARNED.

President Wilson was warned in this article—I fear he is still ignorant of the warning—lest in time he should be compelled to say, "Alexander, the coppersmith, did me much evil." It was pointed out that President Wilson had probably acted under the pressure of business interests, and the opinion was expressed that if American Christian sentiment had pressed as hard for an utterance—courteous, but firm and frank—on the violations of the Hague Convention, as the business interests of America had pressed for a representation to be made concerning the detention of neutral vessels, two notes might have been sent instead of one—or perhaps only one, but to a different address! Any single individual, however high his office and however noble his own ideals, was all the stronger for the moral backing of the community, and unfortunately, even the strongest might yield to subtle influences that stand, to say the least, for something below the highest. President Wilson had many times shown himself not lacking in moral courage, and hence it was all the more to be regretted that he had seemingly become the mouthpiece of certain material interests and had been content to leave to the "judgment of history" certain great moral principles. This writer of mongrel nationality said all this and more. He said that unless figures lie—admitting that they sometimes are capable of doing so—it would seem that the "injury" to American trade consisted, not in taking away what they had before the war broke out, but in slightly limiting the enormous increase, and that neutrality was evidently interpreted by some people as meaning the liberty to profit out of the strife of other countries. Then, using an English expression, it was asked, "Is this cricket?" Attention was also called to the fact—as evidenced by many speeches delivered by various speakers from President Wilson downward, and by the tone of the press, especially some of the American religious press—that America was just a little cocky over the fact that they of all the great nations were not at war. No one would deny them such sincere satisfaction as they could get out of it, nor detract from the virtue of it, although rejoicing with even more satisfaction that they had not been subjected to the temptation to pursue other ways than the ways of peace. Let the Monroe doctrine be violated by a European Power, as Belgian neutrality had been violated, and then listen for America's answer: you would not be able to hear it above the roar of their cannon! According to their own standard, peace would then not be a virtue but cowardice.

MODERATION OF BRITISH PRESS.

I have given at such length the sentiments expressed in the article referred to just to show that if a born American yielded to the temptation to thus write, it is all the more surprising that the genuinely British press used such moderate language as was everywhere apparent. The moderation shown has been due not to a lack of provocative elements but to the intensity of the desire that Anglo-American peace should not be broken after a hundred years, and that, too, over a similar dispute which was so happily closed by the Treaty of Ghent.

The anxiety of both the British press and public not only to actually keep peace with America, but to minimize any seeming indication of ruffled feelings on the part of America, is largely due to the unwillingness of the British people to believe otherwise than that the vast majority of Americans sympathize with the Allies. They naturally feel that the maintenance of such an attitude will have a wholesome influence upon Germany.

SIGNS OF FRIENDSHIP MANIFEST.

The tone of President Wilson's notes has had a good effect. His frankness has not been less appreciated than his courtesy. The replies of Sir Edward Grey, characterized by the same elements, have had a sobering influence upon the mind of the British public. It is felt that neither country has kept anything back. Both courtesy and frankness are characteristic of true friendship. One does not trouble much about being courteous to a certain or prospective enemy, and as for frankness, subterfuge is usually counted a better weapon in the early stages of a contemplated altercation. As far as either country is concerned, war between them is as unthinkable as is civil war within the borders of either.

NEUTRALITY NOT SILENCE.

There is still a strong feeling in the popular mind, whatever may be the official opinion, that neutrality ought not require a nation to seal its lips in the presence of inhuman violation of recognized laws of warfare. If so, neutrality is a demoralizing attitude to assume, and exacts a high price for the benefit it confers. It would be unfortunate if a nation must sell its soul in time of every war, great or small, or else declare itself on the side of one combatant or the other. If this were so we would be continually involved in world wars, for nations would be too high-minded to adopt a neutrality of such a compromising character. To a degree neutrality may involve suspended judgment, and always it should insure impartiality, but it should never require silence in the presence of undeniable acts which

violate not only international agreements, but the instincts of humanity, as old as humanity itself.

THE HAGUE CONVENTIONS.

My own disappointment at the silence of America over the violations of the Hague Conventions has been in part due to the fact that it has given Ex-President Roosevelt the opportunity to say, and with considerable justification, "I told you so." When President Taft was working for international arbitration, Roosevelt said no nation would observe the rules any longer than it suited its own interests to do so. Germany has not disappointed him; this is not surprising to some people. It is surprising, however, and indeed bitterly disappointing to many people, that America has not entered a protest, seeing she is a signatory to the Hague agreement. No one wants America to join in the war; it is too nearly a world war already for any one to wish other nations to become involved; but neutrality ought not exclude righteous judgment, giving liberty to apportion righteous indignation or Christian sympathy without partiality.

The working classes of England gave such sympathy to the United States at the time of the Civil War, although they were great sufferers from it. English officialdom was cold, to say the least, but there was no absence of English sympathy outside the governing classes. The working classes of Manchester, in a message to President Lincoln, hailed "the beginning of an epoch of universal freedom upon the Western Continent, and of a closer friendship between the people of England and America." In his reply Lincoln said, "I know and deeply deplore the sufferings which the working men of Manchester and all Europe are called to endure in this crisis," and referred to their "decisive utterances" as "an instance of sublime Christian heroism," and added that "whatever else may happen, whatever misfortune may befall your country, or my own, the peace and friendship which now exists between the two nations will be perfected."

That these historic words may prove eternally true, even as they had been true for fifty years before their utterance and have stood the test for fifty years since, is the sincere wish of the British public, as I believe it is also of the vast majority of the American people.

The Kikuyu Controversy

BY ORVIS F. JORDAN

No more important case has come up to the Archbishop of Canterbury in a generation than that involving a dispute between the African bishops over open communion. In June, 1913, a missionary conference of various denominations was held at Kikuyu in Africa. The Anglican bishops of Mombasa and Uganda took part in this conference, and at the close administered the communion in a Presbyterian church to all the members, whereupon, in September, the Bishop of Zanzibar addresses a formal communication to the Archbishop of Canterbury, charging the bishops of Mombasa and Uganda with "propagating heresy and committing schism." On receiving the charge, the Archbishop decided it was of such importance as to refer it to the central Consultative Body of the Lambeth Conference. This Consultative Body met at Lambeth the last days of July, 1914. The report made to the Archbishop was signed by all the members present, including such representative Churchmen as the Archbishops of York, Armagh and Jamaica, the Primates of Canada and of Scotland, the Bishop of Winchester, and the Dean of Westminster. This body saw "no essential difficulty in inviting a minister or lay person not of our own Communion to address our people, providing the Bishop inviting him or authorizing the invitation is satisfied as to his qualifications." They further admitted the principle that a baptized person who had not been confirmed, under certain circumstances might rightfully be admitted to the Holy Communion, these circumstances to be decided by the administrative and pastoral discretion of the Bishop. The Consultative Body abstained from any expression of judgment about the closing Communion Service of the Kikuyu Conference, since it was "unpremeditated, and prompted by an impulse of a deeply Christian kind," and since they believed that "for the purity of its motive, and for the love that was in it, it was acceptable to Him to whom it was offered and whom its participants united to adore," but they did not encourage habitual action of this kind. The Archbishop shows that one can believe Episcopal government to be the right method of government and Episcopal ordination the right method of ordination, and yet refuse "to place of necessity extra ecclesiasm every system and every body of men who follow a different use, however careful, strict, and orderly their plan." By implication, the Kikuyu scheme would suggest that members of the English Church might receive the Holy Communion at the hands of ministers not Episcopally ordained. The Archbishop shows that this is so far only an academic question, for the Bishops of Mombasa and Uganda are so conscious of the perplexities which might arise that they do not wish or intend to give that advice to African Christians, and he draws attention only to the well-known fact that the Church of England has laid emphasis on the distinction between "regular" and "irregular" ordination without attempting "to lay down limits as to the operation of the Grace of God vouchsafed to those who minister His Gospel to the souls of men." The full report of the Archbishop is contained in a booklet published by the Macmillan Book Company, called "Kikuyu."

Union in the Philippines

A Presbyterian and a Methodist church uniting and an Episcoipal bishop pronouncing the blessing is sufficiently unique to deserve attention. In the Philippine Observer it is stated that the Central Methodist Episcopal church and the Presbyterian church of Manila, after much prayer and careful thought, have united to form the Union church of Manila. The first public services took place October 11 in the Presbyterian church on Calle Padre Faura, Malate. Every available foot of space was occupied, and the sermon was preached by Bishop Charles H. Brent of the Episcopal Church. The evening sermon was delivered by Rev. T. J. Pace of the United Brethren Mission.

Who Can Celebrate the Lord's Supper?

A correspondent to the Churchman, a prominent journal of the eastern Episcopalians, takes George Wharton Pepper to task for some of his utterances in his Yale lectures which are not regarded as "churchly," especially with regard to Christian Union. This correspondent asks for a categorical answer from the Churchman to the question, "Is there any rite that can be celebrated by a layman that is really the Lord's Supper?" Pressed for a straight answer the Churchman says "No."

Co-operative Theological Education in Canada

The Anglican, Congregational, Methodist, and Presbyterian bodies have for three years been operating their theological schools under a federated plan in Montreal. The faculties of the four institutions have lectured to joint classes of all the students. The first class under the union plan, numbering fifty members, was graduated this spring.

Big Deficit in Methodist Papers

There are ten official Methodist papers published in America, each of them being called "Advocate," with a local designation, such as "Northwestern Advocate." These papers have a present deficit of $114,000. The subscription price of these papers was once $1.50, but was cut to $1.00, since which time the deficit has increased by leaps and bounds.

THE CHRISTIAN CENTURY

EDITORIAL

A PATHETIC NECESSITY.

BECAUSE of the conditions created by the war in Europe the receipts of the Foreign Society are $28,000 less than they were for the corresponding period last year. For this reason the Society has been compelled to reduce the salaries of all the missionaries and of all the native workers ten per cent, and the salaries of the secretaries twenty per cent.

For the missionaries this means much inconvenience and suffering. The war has increased the cost of living on all the fields. The salaries of the men and women at the front are meagre at best. The missionaries cannot live as they should and do their best work with their incomes reduced one-tenth.

The native workers receive an average salary of less than one hundred dollars a year. On that allowance they support themselves and their families.

It is plain that the Disciples of Christ are well able to carry on the work on its present scale and to enlarge it. We have never given as much as an average of forty cents a year for foreign missions. No one who knows the Disciples will say that they are not able to give as much as forty cents each in twelve months.

The people's minds have been so taken up with their thoughts about the war that the normal appeal of foreign missions is not as vivid as if times were normal. But in this announced cut of the missionaries' salaries is an appeal that ought to cut its way clean through to the quick of our people's consciences.

Look at it! There is a deficit of $28,000. Who is to make it up? The Society says that unless the churches make it up the missionaries must themselves make it up! The Society must take this $28,000 from the scant pockets of missionaries whose salaries range from $600 to $1,200 per year. Ten per cent from each salary—some missionaries thus giving $60, others $120!

And native Christian evangelists on the mission field who receive $100 per year will have to give $10 each to make up this shortage.

And the church members at home give less than 40 cents each!

If the churches, knowing these things, should allow their missionaries to add this sacrifice to the heavy crosses they are already carrying, the churches have less of the spirit of their Lord than the most cynical is willing to concede.

TWO SIGNS.

IN a single day the newspapers brought us two little tokens of the new sentiment on the saloon question.

It was announced that the Blackstone Hotel, one of Chicago's most fashionable hotels, had decided to close its bar on Sunday.

The same paper reported that the Brunswick-Balke-Collender Co., manufacturers of saloon fixtures, billiard tables, etc., had decided to go out of the saloon fixture business. The reasons given were that the day of the small saloon is passing, and that the billiard table suffers by its identification with it in the public mind.

Billiards, the statement went on to say, is a clean respectable game, but it can be kept such no longer unless it is altogether divorced from the saloon, which is coming to be regarded generally as disreputable.

NO LONGER A "COTERIE."

ONE would think the readers of a certain paper whose business it seems to be to hunt out heretics would begin to wonder whereto the heresy among the Disciples extends. For a long time the guilty ones were for the most part supposed to be located in Chicago. They were designated vernacularly as "the Chicago crowd," or, more suggestively, as "the Chicago coterie."

Rapidly, however, Chicago's distinction has been lost, as other cities one by one have been labeled as centers of "departures" from the faith. There are Des Moines and Kansas City and Cleveland and Berkeley and Atlanta and Louisville and Lexington and Baltimore and Richmond and Pittsburgh and Denver and various other towns in Missouri and Indiana and Illinois and many other states.

And now comes the latest manifestation. It is alleged in a lengthy article that "our cause is England" is honeycombed with the "New Theology." The president of the convention of our churches in Great Britain, and the secretary, together with many of the lay leaders, are declared to be heretics who are deliberately conspiring to "poison" other minds with their heresy and to "capture" the organization.

It is well known, of course, that the whole General Convention "scheme" was conceived and carried out by "gentlemen of this ilk," and all the missionary societies are under their domination.

If this thing grows so fast whereto will it attain? It seems to be a sort of ecclesiastical epidemic or tidal wave.

The followers of certain leaders are likely to wake up to the fact that their leaders have excommunicated everybody except J. B. Briney, and it may occur to them that Mr. Briney's good standing and full fellowship may some day be called in question.

"There are nae Christians but mesel' and Sandy, and I sometimes ha' me doots about Sandy."

A long campaign of heresy hunting is bound to end up in just about that way.

"PRINCIPLES" COUPLED WITH METHODS.

A SIGNIFICANT change of name is announced for the annual meeting of Kentucky Sunday School workers, to be held this year at Lexington. Following tradition, the gathering has heretofore been called a "School of Methods." It is hereafter to be called a "School of Principles and Methods."

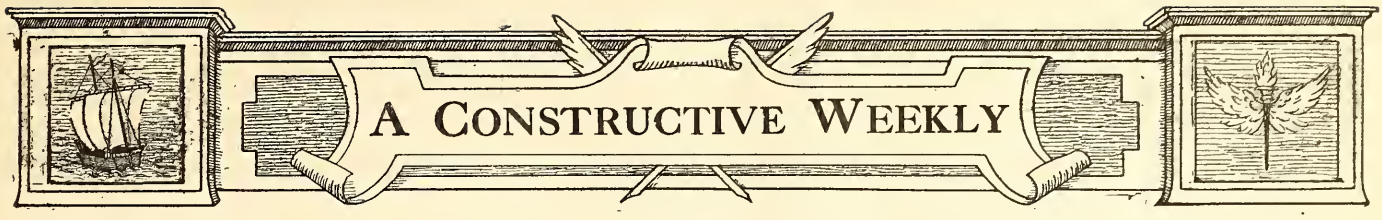
This is in every way hopeful.

The bane of the modern "successful" church is its top-heaviness with methods. Souls are smothered in methods.

"Principles" is a good addition. But "Principles" must be taken to refer to something besides pedagogical principles or it will be but little improvement. Life principles—that is what the Church needs, and the Sunday Schools, and what men everywhere need.

The best name of all would be a "School of Truth," spelled with a capital T.

It is Truth that makes men free, and what with our mechanical evangelism and our Sunday School methodology our religious life is poor indeed for the lack of it.



GREAT SERMONS OR HELPFUL TALKS?

WE HEARD of a great preacher lately whose congregation shifted from the morning to the night service because he preached the best sermon he could produce at the morning hour and went back to his barrel of seminary sermons for the evening.

Whereupon he stood aghast and wondered at the wonder that had been wrought, and resigned his charge.

"I will not be a seminary sort of preacher all my days," said he. "I know I have grown in ten years, and I will not go back to days when growth just began. If this congregation wants a stripling preacher, and their action shows that they do, let them hale one into their pulpit. As for me, I go far West to the golden hence."

And he did.

This revives the old question, Shall the preacher give the people what they want or what he thinks they need? Shall he come down to their level or make a faithful effort to bring them up to his? Shall he teach them what he has been taught in the schools, maintained by endowments of Christian men and women, or shall he go back to where he was before he entered college, and live his life out on that plane?

Selah. We know not what to do.

But you may write it down that no matter what he does he will probably wish he had done something else before he gets through—if the Lord spares his life!

TO GO IN OR NOT TO GO IN.

MANY pastors are facing the embarrassing necessity of determining their attitude toward a "Billy" Sunday meeting in their communities.

They do not believe a Sunday meeting is in the long run good for religion. They believe that the level of religious life tends to be loweerd by that sort of revivalism, that religion is cheapened and coarsened, and that the steadier and permanent processes of religious growth and evangelism are set back perceptibly by the overwrought sensationalism of a Sunday visitation.

In the days of discussion with their ministerial brethren these pastors withstood the proposal to invite Mr. Sunday, but at last by a large majority the invitation was voted and sent.

What now shall these pastors do?

Shall they, like Washington Gladden, of Columbus, Ohio, stand out alone while the meeting goes forward, or shall they, like Dr. Burris A. Jenkins, of Kansas City, subordinate personal convictions to the combined will of the churches of the community and heartily go into the meetings?

It is a delicate and trying question for any minister who strives to hold himself and his work to the highest standards.

If he stays out, he is subject not only to the flings and taunts of the evangelist, but to harsh and regretful criticism of his brother ministers and of many Christian laymen. He is put in a non-cooperative position. He is isolated from the united fellowship of his brethren in an enterprise which they regard as one of the greatest they have ever undertaken. He is regarded as offish, selfish, individualistic, and even sectarian.

On the other hand, if he goes in, he feels that he loses his chance to testify on behalf of his deepest convictions. He feels that Sundayism is in its net effect a bane and a blight on modern Christianity. He is not misled by the fact that Mr. Sunday does much good—that fact he, of course, concedes. But he sees how Sundayism thrives on illusions of success, and he knows full well that all real success in religion and in moral character is wrought by the quieter, steadier processes of education which this kind of revivalism renders tasteless and dull to the churches that participate in it.

What, we repeat, shall such a pastor do?

It is his problem. The solution rests with him. One man will solve it one way, another another way.

But there are two comforting considerations.

One for the man who stands out: Ten years from now he will be proud that he did.

The other for the man who goes in: Towns never get the Sunday habit. This evangelist never comes back. And probably no community, notwithstanding its enthusiasm for Mr. Sunday, ever would ask him to come back. So if the pastor goes in this once he need have no fear of establishing a precedent which he will have to repeat.

TEXAS DISCIPLES ON CHRISTIAN UNITY.

TEXAS Disciples recently held what is generally regarded as the most successful and heartening state convention in their history. Dallas men reinforced the out-of-town delegates and made an enthusiastic masculine company of 800 who sat down to a banquet one evening. This banquet was a great feature of the convention. Another feature was the report of the Committee on Christian Union appointed a year ago. The report is extraordinarily well written, conceived in a gracious and tolerant spirit. It would bear quoting in full, but these paragraphs must suffice:

> In all of our pulpits the Disciples continue to plead for unity with reason so strong as to seem almost irresistible; and yet their very zeal and force are often interpreted by other people as merely an effort to catch and proselyte unwary members of other communions. If the call to unity is really a call to the position of the Disciples, it is sure to seem to many only an invitation to change from one sect to another. The Disciples indeed are not chargeable with insincerity in this, since in their judgment the Bible and the Bible alone, which is truly the position of the Disciples, is in general terms the only possible ground of Christian union. But in the minds of many an agreement in such general terms, even if reached, cannot remove the particular differences which are the present barriers to union.
>
> But the Disciples really have a great plea, a practical unsectarian plea, even regarding differences both in faith and practices. It is desirable that this plea should be heard under conditions most favorable to an unprejudiced consideration. Other pleas must be weighed in the balances with it, and a divided Christendom must in some way be brought to search after and welcome the best possible plan of unity and cooperation. The best plan cannot be wrong, and neither the Disciples nor any other people in accepting it will be required to sacrifice either truth or conscience.

The committee was made a standing committee of the convention to report each year on the state of the cause of Christian Union. To those who share the earlier ideals of the Disciples it seems strange to be handing over the question of Christian unity, after the fashion of the Christian denominations, to commissions and committees.

But perhaps the final report of some such committee will tell the churches of Disciples that they—the churches themselves—are union churches, no more and no less, and if they are not they must become such, that through their character and service and message the prayer of our Lord may be answered.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Presbyterian General Assembly at Rochester

The General Assembly of the Presbyterian church in the United States of America (north) closed its annual session at Rochester, N. Y. Presidents of three Presbyterian educational institutions were put in nomination for moderator, and Dr. J. Ross Stevenson, president of Princeton Seminary, was elected. He is well known in Chicago as a former instructor in McCormick Theological Seminary for six years, and in New York as the successor of Dr. John Hall at Fifth Avenue Church, where Dr. Jowett now preaches. A lengthy debate resulted in a decision to merge the college board and the board of education of the denomination. The Assembly considered the overture to allow women to become deaconesses and voted favorably on it. Rev. Chas. Stelzle has been the conspicuous sociological heretic of the Assembly for many years, his connection with the Home Mission society having been severed after a long agitation. This year he was accused of being a "socialist" and was acquitted. What would have happened had he admitted being one is an open question.

Denomination Makes Large Gains

Gain of membership in the northern Presbyterian church is accelerating rapidly each year recently. The number of members gained in 1911 by evangelistic effort was 72,000; in 1912, 79,000; in 1913, 88,000; in 1914, 93,000, and in 1915, 112,927. The year given in each case is that ending with the Assembly in May. The territory covered by "Billy" Sunday was shown to have had very large gains.

Presbyterians Efficient in Home Missions

Presbyterians of the North are a great people in home mission work. They are raising and expending a million dollars per annum, which is not the full total, for state and local organizations add materially to this. The Home Mission board helps three thousand churches and out-stations in various parts of North America. Fifteen hundred ministers are supported wholly or in part by this great central disbursing agent. The work in Cuba and Porto Rico is under the Home Mission board in this denomination. In the former country there are twenty-five pastors and helpers at work in thirty-six mission points; in the latter seventy-two pastors and helpers work in ninety stations. The denomination has gone into the frozen north, and in Alaska there are twenty-four missionaries and helpers and fourteen churches, with 1,400 communicants. The work among the Indians has been especially well developed and fifty-seven tribes are reached by 152 ministers and helpers. It is estimated that 17,000 Indians are either members of or adherents to the Presbyterian church. The Mexicans who live in the United States are cared for with a most efficient program. The Presbyterians claim to be the only denomination at work among the lumbermen through organized agencies, and ten thousand are reached in the central northwest alone. The denomination is represented at Ellis Island, where the newly-arrived immigrant is welcomed and helped by the representatives of this aggressive Christian body. In the field of social service, the Presbyterian board is a pathfinder. There has been definite effort to reconcile the workingman to the church. The problem of the great city has been studied with awareness and the great city experts, men of the type of Josiah Strong and Chas. Stelzle, are mostly Presbyterians. The Rural Church movement is also a Presbyterian movement in its beginnings, though it has now been taken up by many denominations. Presbyterian pastors worked out the device of making the rural church an experiment station for the farmer and a social center for his young people. The Home Mission Board of this denomination has a well-organized publicity service which sends hundreds of communications to the secular press of the country on religious matters every year. The production of books and tracts by this group of workers is also a noteworthy service.

Union Seminary Question Up Again

The General Assembly has been for many years disturbed over the question of Union Theological Seminary in New York. This institution was organized by Presbyterians, but was at first independent of Assembly control. Later it established an official relation with the Assembly as a Presbyterian institution. Following certain heresy trials, notably those of Prof. C. A. Briggs and Prof. A. C. McGiffert, the trustees of the school voted to resume their former independent position. This was accomplished with such legal skill that the reactionaries have never found a way to lay claim to Union endowments as being Assembly property. The friction over the school has found expression, however, in continual efforts to prevent the ordination of Union graduates when they appear before the various presbyteries. As a result, most of the Union men are ordained before they leave New York, in a Presbytery where the progressive element predominates. Although the matter was perfectly clear in Presbyterian circles, two years ago a commission was authorized to pass on the question of relations with Union. The commission was headed by a reactionary leader, Rev. Mark A. Matthews, former moderator, and pastor in Seattle. His sommission reported it impossible to do anything legally against Union, but reported among other things that "the directors and the professors who are connected with the Presbyterian church are very glad to sit in the judicatories and be members of the boards of the Presbyterian church, but they do not feel under obligation to teach or promote the teaching of Presbyterion doctrine in Union Theological Seminary." Dr. Francis Brown, president of Union, claimed the privilege of recording on the Assembly minutes his denial of this charge. Some of the members of the commission complained of the speech made by Rev. Doctor Matthews, insisting that he agreed to present his report without the inflammatory comments which followed. It would seem that the question of Union is to be settled by admitting the interdenominational character of the institution, a thoroughly good settlement for a school that does so much for students of every creed.

Southern Presbyterian Assembly at Newport News, Va.

Presbyterians designate the northern and southern churches as the "U. S. A." and the "U. S." respectively. The Presbyterian Church in the United States held its Assembly at Newport News, Va. Dr. William McFaddin Alexander of New Orleans, pastor of Prytania street church, was elected Moderator. The Assembly passed a motion of confidence in President Wilson with many expressions of affection, and sent it to him as the first act of business. The business of the Assembly was carried forward smoothly, and a new Synod has been created of the mountain country of the east, uniting the mission work of the denomination in that section.

The Pope's Position Delicate

The departure of Italy from her neutral position and her entrance into the war will place the Vatican in a most delicate and dangerous position, threatening the unity of the Roman Catholic Church in Europe. The difficulty of maintaining harmony within the Vatican councils of the representatives of the warring na-

tions with Italy herself engaged in the struggle will be multiplied many times. The departure of the diplomatic corps from the Vatican will be an event without precedent, at least for hundreds of years. Austria, the strongest of Roman Catholic countries, may find it difficult to keep in touch with the Roman Church largely under Italian influence.

Lutherans to Have Press Committee

The Missouri Synod Lutherans, the most conservative of all the Lutheran bodies, and having a German constituency, have adopted the plan of a Lutheran publicity bureau to have headquarters at Jersey City, N. Y. The purpose of this bureau is to furnish the secular press with news and reading matter making plain the doctrines and activities of the denomination. The General Council Lutherans are said to have taken similar steps.

ROYAL Baking Powder
ABSOLUTELY PURE

The Prudent Housewife Uses No Other

Contains No Alum

Opposes Constitution of the United States

A tractarian propaganda has been inaugurated by the Reformed Presbyterian Church protesting against the non-Christian character of the constitution of the United States, and insisting that public officers should be Christians, in opposition to the constitutional provision that there shall be no religious test to holding office in the United States. There are four Reformed Presbyterian denominations in America, and they have a combined membership of a little over twelve thousand people. Among these are the "Covenanters."

Norwegian Lutherans May Unite

The Norwegian Lutherans of America have been divided into three separate denominations, Norwegian Synod of America, Hauge's Norwegian Lutheran Synod, and the United Norwegian Lutheran church. A joint committee of the three bodies met in Minneapolis May 5 and adopted a statement of doctrine that was acceptable to all, and it is now hoped that union may be consummated at an early date. The three bodies have 3,000 congregations and 300,000 members.

Y. W. C. A. National Convention

Several hundred conventions will be held on the Pacific coast this year. One of this number, held recently, was that of the Young Women's Christian Association, which assembled at Los Angeles and lasted for five days. The sessions were held in the First Methodist church of that city. One of the most important matters considered by the convention was the changing of the terms of membership for the student associations. This change was recommended by delegates at a gathering of student associations at Lake Forest, Illinois, last January, and was adopted by the national convention. The change does not, however, take effect until three years hence, assuming that the proposal will be adopted again at the next convention. The amendment to the constitution provides that any woman of the institution in which the college is located may be a member of the association provided she is in sympathy with its purposes and that she has made the following declaration: "It is my purpose to live as a true follower of the Lord Jesus Christ." Adoption of this eliminates the necessity of being a church member before being an active member of the association. John R. Mott, of the Young Men's Christian Association, was one of the prominent speakers at this convention of women. Dr. Walter Rauschenbusch conducted a Bible study hour each day. Miss Mabel Cratty, general secretary of the national Young Women's Christian Association, announced that in the last eight years there have been over 200,000 women added to the association membership. Next year the fiftieth anniversary of the forming of the first association will be observed. A number of speakers made reference to the life and work of Miss Grace Dodge, who was president of the national board at the time of her death. Among other speakers were Dr. Katherine B. Davis of New York; Miss Oolooah Burner, college secretary; Mrs. Harry M. Bremer, immigration secretary; Miss Una M. Saunders, Toronto, general secretary Dominion Council of Young Women's Christian associations; Miss Michi Kawai, secretary Japan national commission; Miss Abby Shaw Mahew, national secretary of physical education in China; Miss Clarisa H. Spencer of London, secretary of the world's committee, and Orin C. Baker, general secretary of the Travelers' Aid Society.

Methodist Bishops Want Union

The Board of Bishops of the Methodist Episcopal Church, North, met recently in Des Moines. The most important matter considered was the question of the union of the northern and southern Methodists who were divided over civil war issues and who have remained separate ever since. Bishop Cranston went on record in a ringing appeal favoring a united Methodism. "The Church will never be a power for peace or the arbitration of international disputes till it shows the world that there has ceased to be a division in its own ranks," said Bishop Cranston to local newspaper representatives in explaining his address following the session. "The first duty of the two great branches of the Methodist Church is to realize that it is an absolute necessity for them to get together. Then they will be ready to build themselves into a single great structure." A Committee on Unification was appointed to consider Bishop Cranston's appeal and recommendation of Church unity. The members of the committee were Bishops Cranston, Hamilton, Hughes, Bashford and Henderson. The committee reported as follows: "The bishops of the Methodist Episcopal Church realize that the formal responses to the tentative basis of union, as proposed by the General Conference of the Methodist Episcopal Church, South, must come from our own General Conference. Nonetheless, our hearts prompt us to the following declaration: We are convinced of the essential unity of the two great Methodisms in doctrine and life, and that the essential unity must in due season express itself in outward and organic form. Without presuming to pronounce upon the terms of union, we declare ourselves earnestly in favor of the organic union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and of such other Methodist bodies as may share our common faith and experience."

Here and There

A Man Unknown to Fame

His name is Frank M. Tinder of Lancaster, Ky. He is good in the pulpit, good on the street, good in the home, good in council, good as a peacemaker, good as a farmer, a landowner, and is a model citizen. He has one of the best groups of children in the land—no man can throw stones at this preacher's eight. Every boy and girl is taught to work, to be useful in the church and community. One son is preparing for the ministry and is making a fine record. Mrs. Tinder is the home-maker, a worthy helpmeet, one of the genuine mothers in Kentucky and in Israel. The children of these parents will rise up and call them blessed.

Henry Watterson

The great editor of the Courier-Journal is known of course to all Kentuckians, who, with few exceptions, take their political opinions from that paper as naturally as the ozone with their breath. Marse' Henry as he is known familiarly to all, and especially to his brethren of the craft, writes with a master hand, flays his opponents as delicately as the proprieties of the occasion will permit, smites a political error with sledge hammer blows, laughs at the follies of the wise, and at the cackle of the fools. He does not favor state-wide prohibition, nor does he like Mr. Roosevelt, nor did he for a time like President Wilson, though now he and the President drink their grape juice from the same bottle. But he never speaks to the ex-president as they pass by. All prohibitionists are cranks, lunatics, or hypocrites; in fact, no Democrat can be a prohibitionst. But for all, his abuse makes us smile, and we love him just the same. We cranks can afford to smile; things in Kentucky are coming our way, though Bourbon County where the choicest of the brands is made, is dry, and Christian County, of which better things were expected, continues wet. Think of Kentucky's going dry—and be thankful. No wonder Marse' Henry weeps and tears his hair, and says terrible things in print. He hates the feminist movement almost as much as the "dry," but he has a foe in the progressive women of the country worthy of his steel. That's all I can say on this side of the question.

Since the great war began, he has been doing valiant service for the cause of peace and humanity. The sympathizers with the Kaiser all double up after he lands a few in the region of their solor-plexus. He has spoken with the fervor of a prophet, and we know of no religious journal that has been so religious in its views of the war as his. He is a fine example in this instance for the sleepy pulpits of the land that pray for peace, but seem to say that war is inevitable, or that talk of international peace with an apology. If any man wants to have his backbone braced with a moral fibre as hard as steel, let him send for a copy of the Courier now and then, and read what this great editor has to say on the brutalities and inhuman practices of the war. He is the last of the great group of editors whose personality made the paper, so you may know he is not a spring chicken any more.

Are You Troubled With Christian Science?

Don't be afraid to show it up. Our friends of that cult have the habit of saying that whenever a sermon is preached against them they gain more converts. Don't believe it. It is a scheme to deceive the uninformed. They dread a sermon that shows them up, and if the process made converts they would have many sermons by request. When you get ready to preach, arm yourself with any of the good books written against the delusion, and show no quarter.

Improving Our District Conventions

All of them need a change of program. The regulation program provided by the state and district workers is good, but it needs more variety. Provision should be made for speakers from outside the district and their expenses of travel. New voices have a charm now and then. The devotional exercises should be magnified, though too much time should not be taken in commenting on the chapter read. The men who can comment to advantage are few and far between. Every convention needs new themes from year to year; and inspiration should be the object of them all. We need to get out of the ruts in our convention work.

Why Not Boost Our Standard Colleges?

The future of the Disciples does not depend upon those who have had a mere technical training in a college that of necessity cannot do more. At best these are intended for lay preachers who have been denied the benefits of a careful college training. We say not a word against them. They serve a good purpose. But there is a tendency to exalt the irregular way of doing things just now among the Disciples, and it is almost made to appear that the college that can promise little may be expected to do more than those which have a much better equipment. If the day ever comes when the training of our preachers to any large extent is committed to the care of "get-ready-quick" institutions we shall be in a sorry plight. It would be far better for us to make an advance in the direction of better training and wider scholarship, than to settle down in complaceny with the hope that great numbers of half-trained preachers will do more in the world than half the number well trained. Knowledge and training in the ministry were never needed as sorely as today. We have sympathy for all men whose training is not of the highest. We hope to see the day when our standard colleges will be filled with those who seek the highest and best that these institutions can afford.

A Suggestion for the Needy

Why would it not be a good thing to give a copy of "Studies in the Psalms" by our late English brother, Joseph B. Rotherham, as a premium for every new subscription sent to a certain journal which deals in wars and rumors of wars? Its devotional spirit would be balm for the troubled breast. We have only one objection. The *Congregationlist* in a recent issue mentions the fact that the author acknowledges indebtedness to Driver, Briggs, Ginsburg, Ewald, Thirtle, Delitzch and others old and new. "But his use of these varied and conflicting writers is judicious." So says the *Congregationalist;* but if it supposes that a little "wumgush" of this sort will deceive any well informed man among us, we now serve notice of its mistake, and if further assaults are committed we shall see that the offender is hoist upon his own petard.

More Subjects for Discussion by Students in a Western College

Which indicates the greater tendency to "ecclesiasticism," the use of the title "Rev." or the use of the big "D" in Disciple?

What would have been the effect upon the world if the crowing of the cock, which followed Peter's denial, had been canned?

Was Balaam's ass shod or barefooted?

How old is Ann?

Fitting Hymn to the Sermon

A pastor recently preached a sermon on the "Miseries of Marriage," and at its close found that the organist had selected the familiar hymn, "Rescue the Perishing!" Only one more inappropriate can be thought of just now.

My soul would ever sit,
In such a state as this,
And sit and sing herself away,
To everlasting bliss.

E. B. Barnes.

—G. V. Ferguson of Monmouth, Ill., preached to the labor unions, at their invitation, on last Sunday.

—Thirty-one new members were received into First Church, El Reno, Oklahoma, May 9, by pastor Frank H. Lash.

The Sunday School

A PRAYER FOR THE TEMPTED.

(Temperance Lesson.)

LESSON XII—JUNE 20.

Golden Text.—Keep me from the snare which they have laid for me. Psalm 141.9.

Lesson.—Psalm 141. Memorize verses 3, 4.

(1) Jehovah, I have called upon thee; make haste unto me: Give ear unto my voice, when I call unto thee. (2) Let my prayer be set forth as incense before thee; the lifting up of my hands as the evening sacrifice. (3) Set a watch, O, Jehovah, before my mouth; keep the door of my lips. (4) Incline not my heart to any evil thing, to practice deeds of wickedness with men that work iniquity: and let me not eat of their dainties. (5) Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be as oil upon the head; let not my head refuse it: For even in their wickedness shall my prayer continue. (6) Their judges are thrown down by the sides of the rock; And they shall hear my words; for they are sweet. (7) As when one ploweth and cleaveth the earth, our bones are scattered at the mouth of Sheol. (8) For mine eyes are unto thee, O Jehovah the Lord: In thee do I take refuge; leave not my sould destitute. (9) Keep me from the snare which they have laid for me, and from the gins of the workers of iniquity. (10) Let the wicked fall into their own nets, Whilst that I withal escape.

Verse by Verse.

By Asa McDaniel.

1. **Make haste unto me.** He pleads for a speedy answer to his prayer. **My voice.** My voice of supplication.—**I call unto thee.** The word "Kara" to call, or to cry, is used twice in this verse and is used continually in Scripture.

2. **Set forth.** Be prepared, or set in order. He thoughtfully prayed. Prayers should be made thoughtfully in our day. —**As incense before thee.** Incense was offered daily. Ex. 29:38-42; 30:7, 8; 2 Kings 16:15.—**The lifting up of my hands.** The gesture of prayer indicating invocation and supplication. It is the outward symbol of the uplifted heart.—**As the evening sacrifice.** "Minchal" properly denotes the oblation or meal-offering which accompanies the daily burnt-offering; but it may be used here to indicate the whole of the evening sacrifice. Cam. Bible.

3. **Set a watch, O Jehovah, before my mouth.** He needed to be protected from without that he might not use the profane language of the ungodly men about him.—**Door of my lips.** The lips, as the mouth in the former statement, stands for the whole man. He needed to be protected from within that he might not speak bitter words concerning man.

4. **Incline not my heart.** The mind needs the divine control more than the lips. In this connection read Matt. 6:13. —**With men.** The word for men implies that they are men of rank who set this bad example.—**Let me not eat of their dainties.** The psalmist did not want to share their life of sensual luxury. Evil associations have resulted in the ruin of untold numbers of men and women both young and old. It is the kind of thing the sturdy manhood and womenhood must keep saying in these days of "high living."

5. **The righteous.** This may mean Jehovah; but the most natural meaning is that the blows given by righteous people are to be preferred to the hospitality of the wicked.—**Oil upon the head.**—Oil was considered healing and refreshing.—**For even in their wickedness shall my prayer continue.** Or. Still is my prayer against their wickedness, RVm. I will only meet my enemies' attacks with prayer.

6. **Judges.** The word may refer to rulers. It may refer to the corrupt judges who led the people into wickedness. It may also mean the Syrian governors and oppressors.—**Hear my words.** When these oppressors are destroyed by being thrown down from the rocks, then the people will listen to my words. The prayer is renewed.

7. **Our bones are scattered at the mouth of Sheol.** Dr. Briggs reads "their" bones rather than "our" bones, and makes the verse refer to the bursting of the bodies of the judges beside the rocks.—**Sheol.** Sheol is the place of the unseen.

8. **My eyes are unto thee.** The attitude of expectant prayer. The way seemed dark but he kept his eye upon God.—**In thee have I taken refuge.** He has put himself under the protection of Jehovah.—Leave not my soul destitute. Or. Pour thou not out my life, RVn. Suffer me not to perish.

9. **Keep me from the snare.** These enemies are crafty and treacherous. The ground was sown thick with snares and gins to entrap the feet of the saints of God. This is a prayer for all time, and never more timely than for the people in our large cities.

10. **Let the wicked fall into their own nets.** The usual form of calling down by prayer exact retribution.—**Escape.** Hebrew, pass over, Rvm. No one can lead others astray without suffering for it. Paul urged us to "Take up the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." "To realize God's presence is the one sovereign remedy against temptation."—**Fenelon.**

Snares

The Lesson in Today's Life.

BY JOHN R. EWERS.

Our lesson today is a prayer for deliverance. "Keep me from the snares which they have laid for me." It reminds one of that petition in our Master's prayer, "Lead us not into temptation." A good way to be kept from the snares is not to go near the snares. There are snares of which we are unaware; there are others of which we know full well. Will power must be exercised. Keep away from the saloons. Keep away from the red-light district. Keep away from the gambling dens. Keep away from the poolrooms. Keep away from the hang-outs of the gang. Keep away from those delightful companions who drag you down.

HIDDEN SNARES.

On the other hand, there are snares which one cannot avoid, we have to go about our business and on the corners are the saloons. We have to meet people and among them are those who are evil. We cannot stay locked up in our rooms and perhaps if we did, we would, like ancient hermits, find our biggest temptations within our own hearts. Moreover, there are hidden snares, cleverly concealed. There are masked people. Unexpectedly one is confronted, not by a grinning devil, but by an angel of light, apparently—and what is one to do?

STEEL FRAMES.

Shanties may be constructed by the aid of scaffolds, but sky-scrapers demand steel frames. Surely a Christian's character should be a "sky-scraper." Then must the beams be laid of steel. Riveted with red-hot metal and strong enough not only to bear their own weight but to support ten thousand tons of walls and floors. Japan recognizes that Shintoism lacks the power to produce morality. Christianity is the only religion possessing the moral sanction, the dynamic to make men and women be good. The home and Sunday-school which build these steel frames of Christ-like character are doing the biggest business of the world. This is a mechanical age. Men glory in the construction of mighty bridges, huge cannon, dreadnoughts, office buildings. We need to remember that he who works constructively with children and who builds in the iron beams of religion, works not for today nor tomorrow but for eternity, and his work has value above all earthly treasures. We need to know that. We need to believe that.

EFFECTS OF TRAPS.

We have all seen animals that have escaped, maimed, from traps. One animal will gnaw off his own leg in order to escape. He who encounters the hidden snare will evermore bear its scars and marks. Recently seventy-five young cadets from one of our military schools spent a night in a great city. In that night all but ten entered the paths which lead down to death. It is frightful beyond words. We do not like to believe such a thing of our young men. We do not like to talk about it. But what about the terrible, ghastly, rotten fact? What about the parents who have failed to teach? What about the day-school which has failed to mold? What about the church—a blind leader of the blind? On the other hand a young relative of mine, whom I am proud to call a relative, has been winning a series of brilliant races. A mile he runs or a mile and a half. Down the last stretch he comes free and clear, far in the lead. When other boys are gasping for breath, rolling upon the ground exhausted, he pulls on his sweater and swaggers about, as though he had just been taking a leisurely stroll. Why is this? Ah, this young Sir Galahad is clean. No cigarette soils his pure lips; no vile habits sap his strength; he possesses what God intended every young man to have —fine, clean energy. Thus he wins. The race in these days is too strenuous for anyone to win who saps his strength at any point. Panting cigarette fiends, hollow-chested young libertines, puny, sallow complectioned young bloods have no show. They are flagged down. They are contemptible, pitiable, miserable. The wages of sin is death. The way of the transgressor is hard. God be merciful to the sinners. It only remains to say that an alert church will smash the traps. You remember Jacob Riis's good story of the little girl who prayed that the birds might not enter the traps and then smashed the traps to make sure!

A FRIEND IN NEED.

"A friend in need"—my neighbor said to me—
"A friend indeed is what I mean to be;
In time of trouble I will come to you,
And in the hour of need you'll find me true."

I thought a bit and took him by the hand:
"My friend," said I, "you do not understand
The inner meaning of that simple rhyme,
A friend is what the heart needs all the time."

—Henry van Dyke.

Disciples Table Talk

Religious Education Summer School.
Canton, Mo., is to have a "School of Religious Education" from June 21 to July 4. Those interested in Sunday School work in the churches of Northeast Missouri can find instruction and recreation and inspiration sitting at the feet of such teachers as J. P. Rowlison, dean of the school; Prof. A. W. Taylor of the Missouri Bible College, Dr. H. B. Robison, Prof. C. A. Lockhart, C. A. Vannoy and Prof. H. M. Garn, of Canton College.

Seeks Larger Proportional Attendance.
Central Church, Buffalo, N. Y., B. S. Ferrall, pastor, is striving to make its Sunday morning attendance reach 60 per cent of its membership enrollment. Many churches would be surprised to know how small a proportion of their membership attends the services regularly. The only way to find out is to count the attendance carefully over a considerable period.

Lincoln's Debt Halved.
First Church, Lincoln, Nebr., H. H. Harmon, pastor, raised one-half its entire debt on a recent Sunday morning and is making plans to raise the other half shortly. City Superintendent F. L. Bowen of Kansas City has been invited to address the Joint Board of Officers of all the Lincoln churches at an early date. The Joint Board of Lincoln is patterned after that at Kansas City, which has accomplished much good work in that city.

Pres. Howe to Young People.
President Thomas C. Howe, of Butler College, Indianapolis, spoke to the young people of Seventh Church, Indianapolis, on a recent Sunday evening. He urged strength and purity of mind and body for the sake of the crises of life. "You never know when you will open the door behind which you will find a sorrow which will go with you through your whole life," he said. "You never know when the tiniest artery in your brain will change you from a man of sound mind to a raving maniac." He urged young people not to fill their minds with that which, when a test comes, will cause to come to the mind a suggestion that will sweep them to destruction.

Recreation for Sunday School Workers.
"A school for the higher training of Sunday School teachers," is the subtitle explanatory of the fourth annual "School of Principles and Methods" to be held at Lexington, Ky., June 10-18. Walter E. Frazee, state superintendent of Disciples Sunday Schools, is the administrative head and about him is gathered a faculty consisting of Prof. Walter S. Athearn, of Drake University, Prof. W. C. Bower and Prof. E. E. Snoddy of Transylvania, Prof. E. F. Farquhar, of the State University of Kentucky, and the national departmental secretaries—W. J. Clarke, Cynthia Pearl Maus and Hazel A. Lewis. Homer A. Carpenter, pastor at Shelbyville, Ky., will conduct the chapel hour services. The announcements say, "The School of Methods is a school and not a convention. Lectures, conferences, and study periods are the order; not addresses, praise services, or business meetings. Such subjects as Bible Study, Bible-school Administration, Religious Pedagogy, and Child Psychology are taught through lectures offered by a faculty made up of college professors, and experts in the Bible-school work. Those who attend are "pupils," taking notes upon the lectures, frequent opportunities being given for questions and conferences with the faculty. At the close of the school the pupil submits his note book to the faculty for examination and upon his return home agrees to read a book recommended by the faculty and write a review of it. While the School of Methods is a school where consistent and hard work is done, it is not a grind, because to do the best work there must be a time for rest and recreation. In each of the larger schools the afternoons are devoted to recreation."

Union Meeting Yields Church Accessions.
Randolph Cook, the pastor, says the church at Trinidad, Colo., will receive about 100 accessions to its membership from a union meeting recently conducted there by Evangelist C. A. Gridley, of Atlanta, Ga. The total number of conversions reported is 400. Five churches cooperated.

Kokomo Achievements.
David H. Shields, pastor Main Street Church, Kokomo, Ind., has received fourteen new members in the past month and the basket-ball team of his Sunday School won the city championship with a clean record of 1,000 per cent, a remarkable showing. On Mothers' Day the men

Around the World of Foreign Missions

A. F. Hensey, who has recently reached home from Africa, is visiting the conventions in the northwest. His present tour will take him to Los Angeles for the National Convention, in July.

Charles P. Hedges, of Longa, Africa, writes: "This is the fortieth year of the society's history and this month marks the sixteenth milestone since the society gained a footing on African soil. As I think over the past of our Congo Mission the hand of God seems to be prominent. Men have come and gone but that power has remained ever present. For all success in this work we must make acknowledgment to our God."

Dr. and Mrs. C. L. Pickett, and Mr. and Mrs. D. C. McCallum have been spending their vacation at Baguio. There are no mountains in the Philippines to which the missionaries can go, as they can go in India. Beguio is three or four thousand feet above the sea and is a delightful place in which to spend a few weeks.

Mr. and Mrs. P. A. Sherman of Bilaspur, India, are on their way home on furlough. They left Bombay on the 12th of April. They expected to land in Liverpool on May 10th.

O. J. Grainger of Mungeli, India, writes: "During the year 1914 we baptized ninety-one persons here. A number of these were lepers, but the majority were converts from heathenism from the villages. The leper converts were also from heathenism, but we consider them on a different basis, as they are fed and clothed by the Leper Mission. Again, they do not count in the building up of a Christian community as others who are on their land in the villages. The task of training and developing these converts is a very difficult one. By becoming Christians they are cut off more or less from their old friends and associates, and they are cut off entirely from the old social organization. As the social organization of the villages is such as to make them economically dependent upon one another, the economic problem of the new converts becomes a serious one. For three and one-half years the people in and about Mungeli have not had a good harvest. In fact, the total of the last three years' crops was little more than what would be considered one good harvest. Some of our Christians have gone and others will have to go to other parts of India to find employment."

Mrs. M. B. Madden of Osaka, Japan, writes: "Mr. Oliphant made his first speech in Japanese at the annual convention and it was wonderfully well done. He and Miss Brown are making fine progress in the study of the language. Mrs. Oliphant's time and strength are necessarily devoted to their two children. I think the part our young Japanese women had on the program deserves special mention. We were very proud of them. They gave very earnest talks about meetings for women, kindergarten work and kindred subjects."

The churches that took the offerings in March and have not forwarded their offerings will confer a great favor upon the society by forwarding this money without delay. Those that are giving to Mission on the weekly plan should forward their offerings as often as once in three months, at least. If the offerings are poured into the treasury in a steady stream, the society will not be obliged to borrow from the banks. The savings in that case will be enough to support two or three missionaries.

HOW CHRISTIAN WOMEN ARE BEING REACHED FOR CHRIST.
Miss Mary Kelly and her organized Women's Class of sixty members at South Gate, Nankin, China. Miss Kelly can be seen in the second row from the rear, marked with a cross. This class was organized during the meetings held at South Gate by R. A. Doan. Mrs. Doan can be seen in the front row.

Dr. G. J. P. Barger has finished his work in Harvard. He has been giving special attention to the study of tropical diseases and their treatment. He and Mrs. Barger expect to leave for the Congo about the first of August. In the meanwhile, Dr. Barger will visit a number of churches and talk to them about the work to which the Lord has called him and to which he is devoting his life.

W. H. Edwards, who has been in the College of Missions for two years, leaves for the Congo on the 19th of June. He expects to spend some time with his family and kindred in Scotland. Mr. Edwards has been already three years on the Congo.

S. J. Corey, Sec'y.

of the church provided carnations, automobiles, invitations, and also the evening program for the mothers. Great audiences responded to their efforts. Mr. Shields also reports that South Side Church gave a farewell reception to Rev. J. G. Smith and wife on their departure for their new pastorate, Harrisburg, Pa. The congregation presented them with a number of valuable presents and wished them much good in their new field. Fine progress was made by Mr. Smith in his pastorate there, in spite of unfavorable conditions. The church has engaged C. B. Grubb, a member of the graduating class at Eureka, to supply the pulpit until he enters Yale this autumn.

Daily Vacation Bible School Again.

Encouraged by the success of their daily Vacation Bible School held last summer the church at Lebanon, Ind., has decided to maintain such a school this summer. Under the leadership of A. L. Ward, the pastor, volunteers are being enlisted from all the churches of the city for teaching. The teachers are usually high school graduates, or college students who desire to use their vacation time to more profit, or teachers in the public schools. The hours of the school are from 9 to 11 o'clock in the morning and from 2 to 4 in the afternoon.

"Summer Excursions With Christ."

Henry W. Hunter, pastor at Wellington, Kan., will preach during the early summer Sundays a series of sermons on the general subject, "Summer Excursions With Christ." Following are the titles of the sermons: 1. "By the sea shore." 2. "On the mountain top." 3. "Among the Flowers." 4 "With the birds." 5. "After the Finny tribe." 6. "Afar in the Wilderness."

Chilton Convinces Iowa Disciples.

One hundred and eighty delegates made a fine showing of attendance at the Southeast Iowa District convention which was held at Lenox, May 17-19. Geo. E. Roberts, State Secretary of Efficiency, and Leon S. Dudley, State Bible School Superintendent, were present and were a great help to the convention. Dr. C. M. Chilton of St. Joseph, Mo., delivered an address on Church Polity. It is reported that in all probability he led the delegates to be in favor of the delegate plan of holding conventions. Why should we run an unorganized convention instead of doing business in a systematic plan? It was decided to employ an evangelist for the district. The ministers present organized for an annual institute. The next convention goes to Shenandoah.

The Closing of the Colleges

Bethany's Seventy-fifth Commencement.

Bethany College Commencement week will open on Sunday, June 6, with baccalaureate sermon by Pres. T. E. Cramblett in the morning. In the evening Wallace Tharp, pastor North Side Church, Pittsburgh, will deliver the annual sermon to the Christian Associations. On the following Thursday the Commencement address will be delivered by Governor H. D. Hatfield of West Virginia. This is the seventy-fifth Commencement of old Bethany. The session now closing has been one of marked progress. The college has never been so prosperous. The assets of the institution in endowment and property, amount to almost a million dollars. The total enrollment for the year, not counting summer school students, is three hundred and fifty-six. These students came from twenty-four states and five foreign countries. The Agricultural Department, with its excellent equipment of 535 acres of land, and one of the best herds of thoroughbred Gucrnsey cattle in the country, is attracting a strong body of agricultural students. The dairy herd is cared for and the dairy products marketed, wholly by students. During the past eighteen months the sales of dairy products have exceeded $600 per month. Of the forty-two graduates, nine have chosen the ministery for their life work; three are to be missionaries, eighteen teachers, four attorneys, and three physicians.

Elaborate Plans at Eureka.

Eureka College at Eureka, Ill., was chartered in 1855 and graduated its first alumnus in 1860. It is closing sixty years of continuous work and will, on June 11, celebrate its fifty-fifth commencement. It is also getting ready to break ground for the new gymnasium, money for which was secured during the recent visit of the Men and Millions Commission to Eureka. This combination of events will be celebrated by a great home coming during commencement, June 6-11. Elaborate preparations are being made by the citizens of Eureka to provide for a large company of visitors. In addition to the usual invitations to alumni and former students, special invitations have been sent to one hundred business men, asking them to meet the Board of Trustees in a special conference, to three hundred young people who are prospective college students, and to several hundred old friends of the college who have helped support it through the years. The students of the institution are planning to stay over and will, on Thursday afternoon, put on one of their famous "Booster" meetings for the benefit of the visitors. The college will graduate a class of nineteen young people, a number of whom are planning for missionary service. All friends of the institution are given a very cordial invitation to join in the festivities. The Baccalaureate address will be delivered by Pres. H. O. Pritchard, Sunday, June 6, the commencement address by Henry Wallace, editor of "Wallace's Farmer," of Des Moines, on Friday, June 11.

Rev. Graham Frank, pastor at Liberty, Mo., who has been elected to the Presidency of William Woods College at Fulton, Mo. Mr. Frank has not yet announced his decision, but the college trustees are hopeful of his acceptance.

Canton College.

The week of June 6 is set for commencement festivities at Canton College in Missouri. Pres. Earle Marion Todd delivers the baccalaureate sermon on Sunday and Rev. Jenkin Lloyd Jones, of Abraham Lincoln Centre, Chicago, delivers the commencement address on Thursday.

Commencement Speakers at Cotner.

Chancellor-Emeritus W. P. Aylsworth will deliver Cotner University's baccalaureate sermon next Sunday morning and on the following Thursday Dr. Charles S. Medbury, of Des Moines, will deliver the commencement address.

Phillips Commencement This Week.

Phillips University at Enid, Okla., is holding commencement exercises this week, the baccalaureate sermon being preached last Sunday by Rev. A. G. Smith, pastor of the local Methodist Church. The commencement address is set for June 3 with George E. Lyon, of Topeka, Kan., state secretary of Kansas churches of Disciples, delivering the commencement address.

Happy Week at William Woods.

Commencement week at William Woods College, Fulton, Mo., was a gala week, with many festivities and important announcements. Dr. Peter Ainslie, of Baltimore, preached the baccalaureate sermon on Sunday, May 23, and the Hon. Champ Clark, speaker of the National House of Representatives, delivered the Commencement address on the following Wednesday. The board of trustees elected Rev. Graham Frank, pastor at Liberty, Mo., to the presidency of William Woods, to succeed Joseph L. Garvin, whose resignation was announced some time ago. Mr. Frank's decision has not yet been given. Dr. William S. Woods, of Los Angeles, Cal., the school's chief benefactor, was present during the week and proposed to build a home for the president as a special inducement to Mr. Frank to accept the position offered him. Dr. Woods also authorized the erection of a gymnasium building which will cost between $25,000 and $30,000, in addition to the proffered residence for the president, which will cost about $5,000. Plans for the residence have been prepared and the house will be erected at once. Work on the plans for the gymnasium will begin immediately, and the officials of the college hope to have the building ready for use during the fall. The gymnasium will complete the building equipment at William Woods and give the institution a physical equipment hardly surpassed by any girls' school in the West. Dr. Woods' gifts to the college already amount to $200,000, and the gifts he announced at this Commencement will run the figures up to a quarter of a million. He considers the college his child, and with Mrs. Woods takes great pleasure in doing for it. Rev. Joseph L. Garvin, retiring president of the college, submitted a report to the board at its meeting which showed the institution to be in excellent condition. The report is praised highly by individual members of the board for its thoroughness, and Mr. Garvin also is praised for the splendid condition in which he leaves the college. The outstanding event of the week was a pageant celebrating the twenty-five years of William Woods' history. The spectacle was presented on the college campus, nearly 500 actors taking part, and witnessed by 3,000 people. In the interlude between the three episodes of the pageant beautiful aesthetic dances were given in which most of the students and many young ladies of the city participated. The pageant presented the story of the college from the days of its founding as the "Christian Orphan School," through the successive periods of its change of character and growth of influence, down to the present day. No expense was spared in its production, Dr. Woods himself having given over $1,000 toward the expenses involved in it.

Among the prominent guests at the pageant were, Rev. W. F. Richardson, Kansas City; Rev. A. W. Kokendoffer, Sedalia, Mo.; Rev. A. W. Shellenberger, Mexico, Mo.; Rev. Levi Marshall, Nevada, Mo.; besides those whose names appeared on the program of the week's exercises. The year has surpassed all previous years in the prosperity enjoyed by the school, and the good prospects for next year are indicated by the fact that already seven times as many reservations are made by students as were made at this date last year.

Iowa Convention at Colfax.

The Iowa state convention will be held at Colfax, June 14-20. Monday and Tuesday are devoted to ministers' conferences. On Wednesday the convention adjourns to Des Moines to attend Drake University Commencement and hear the address by Dr. Finis Idleman. The C. W. B. M. sessions are held Wednesday afternoon and evening in Central Church, Des Moines. On Thursday the convention at Colfax is resumed under the auspices of the state society. Dr. Medbury makes the closing address on Saturday.

The Season's First D. D.

H. A. Denton, pastor First Church, Galesburg, Ill., received the degree of Doctor of Divinity from Eugene Bible University, Eugene, Ore., last week. Dr. Denton was a student some years ago at Eugene and received his Bachelor of Divinity there. This is the first D.D. announced for this season. Others will, no doubt, be announced at later commencements.

Dr. Ainslie With the Congregationalists.

Dr. Peter Ainslie, of Baltimore, addressed the state convention of Ohio Congregationalists at Painsville recently. He is mentioned by the daily press along with Dr. Washington Gladden, Dr. Hubert C. Herring, Dr. Howard A. Bridgman and others, as one of "the leading congregationalists of the country." This is a sort of error that a man of Dr. Ainslie's Christian union sentiments rejoices in.

Rains on the Knowledge of God.

F. M. Rains of the Foreign Society, Cincinnati, while visiting his son in Dallas, Tex., recently preached in Central Church in that city. "Heathenism," he said, "is always debasing. It debases men, primarily, and women. It debases all social, commercial and political relations. It debases even animals. The horse, the cow, the dog and the cat are less worthy animals in pagan lands than they are in other lands. It is good to know God. You want to make Dallas a great city. Banks will not make it great, nor railways, nor chambers of commerce, nor influential clubs. But the knowledge of God will make it great. You would like to see the nation great. You would like to see it prosper, and you know that peace is a condition of prosperity; and you are told that peace may be had and kept at the price of a navy of a suitable strength. But, friends, not navies, but the knowledge of God is the condition of peace. If the amount already expended in the present European war had been spent a little earlier for Christian education, the war would have been impossible and her poor, oppressed and decimated people would have been intelligent, free and prosperous. So is it good to build a church. It is the best possible structure. It is better to build churches than to build empires, for those who build churches build the best of empires—the kingdom of God."

North Dakota Convention.

North Dakota will hold its state convention at Minot, June 18 to 20. Some of the out of state speakers are, Dean A. M. Haggard, Des Moines; Caspar C. Garrigues, St. Louis; A. F. Hensey, Bolenge, Africa; E. W. Thornton, Cincinnati, and Mrs. Nellie Haverstack, field worker for the C. W. B. M. F. B. Sapp, state secretary, writes optimistically of the church work in North Dakota and invites the editor of the "Century" to speak, an invitation it would be a great pleasure for him to accept if it were possible.

New Children's Home Opened.

The new building at Dallas, Tex., erected by the National Benevolent Association for the care of homeless children was opened the last of April. This new home cost $40,000. It is located in East Dallas alongside of Sarah Harwood Hall, the Home for the Aged. The building is of light grey brick, trimmed with sand stone, two stories, with basement under all. When finished it will accommodate about one hundred and twenty-five children. It is perfectly modern. It was designed and constructed with reference to the care of children. One wing remains unfinished. It accommodates fifty children at present. Mr. and Mrs. Thornberry, formerly of the Home for the Aged at Jacksonville, Illinois, have just been installed as superintendent and matron, respectively. They will have the general oversight of both institutions. Mrs. Thornberry will have an assistant in each of the homes. Mr. Thornberry, with the aid of the boys, will look after the fifteen acres of ground, the joint property of the two institutions. The people of Texas are very loyal to these two homes. No work of the church in the state has a larger place in their hearts. They visited these homes in throngs during the state convention, recently held in the Central Church of Dallas.

Mr. Allen's Springfield Ministry.

Frank Waller Allen preached the annual memorial service of the Federation of Labor last Sunday at First Church, Springfield, Ill. The federation attended the church service in a body. Edgar DeWitt Jones, of Bloomington, Ill., is announced to deliver the commencement address for the graduates of Mr. Allen's class in Religious Education on Sunday evening, June 6. The spirit of Mr. Allen's ministry at First Church is richly suggested by the following prayer which appeared on the front page of the parish paper recently:

"Our Father who art in the hearts of men, teach us this day Christmindedness. Help us to forget what we have done for other people, and to remember what other people have done for us; to ignore what the world owes us, and to think what we owe the world; to put our rights in the background, and our duties in the middle distance, and our chances to do a little more than our duty in the foreground; to see that our fellowmen are just as real

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as we are, and try to look behind their faces and their hearts, hungry for joy; to own that probably the only good reason for our existence is not what we are going to get out of life, but what we are going to give to life; to close our book of complaints against the management of the universe, and look around us for a place where we can sow a few seeds of happiness.

"Help us to stoop down and consider the needs and desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much our friends love us, and ask ourselves whether we love them enough; to bear in mind the things that other people have to bear on their hearts; to make a grave for our ugly thoughts, and a garden for our kindly feelings with the gate wide open.

"Lead us to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life which began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love. Thus may we be Christminded and pray thy blessings in the name of Christ. Amen."

"The Isaac Errett of Our Day."

The standing of Dr. Peter Ainslie is somewhat under discussion in Iowa circles, judging by the talk in the Christian News, Iowa's state paper, edited by the irenic minded Charles Blanchard. Whatever others may think Mr. Blanchard puts Dr. Ainslie down as "the Isaac Errett of this generation." He says: "The Christian News is not the spokesman for Bro. Ainslie, nor for any man or set of men, nor for any fad or faction. As we see it, Peter Ainslie is pleading for the things for which we are supposed to stand, as a Restoration Movement, on the true Scriptural basis, and in the true Christian spirit, and comes nearer being the Isaac Errett type of man than any one among us today who is prominent in making the plea for Christian Unity. In his book and in his lecture on the "Message of the Disciples for the Union of the Church" he pleads for unity on the Catholic name—Christian; the Catholic Creed—Jesus the Christ the Son of God; the Catholic Book—the Bible or the New Testament; the Catholic Baptism—immersion; the Catholic Fellowship—all true believers. If this is not the plea of the Church of Christ then the editor of the News frankly confesses that he does not understand what it is, notwithstanding the fact that for thirty-five years he has been fairly steeped in the writings of Alexander Campbell, Ben. Franklin, Elijah Goodwin, Isaac Errett, B. W. Johnson, J. H. Garrison and a host of others of similar type."

A Pastor's "Baby Talk."

Charles H. Swift, pastor at Centralia, Mo., is a keen student of child psychology. In his parish paper he is running a series of little articles from week to week under the heading, "Baby Talk," in which he interprets the saying of Jesus about the necessity of our becoming like little children. Following is a sample of this "Baby Talk": "Baby's world of impressions is limitless. It is a world of wonderment. Everything is new and strange. Baby has no idea what things are round about nor what they are used for. They are amazing in their makeup, often holding the attention of the baby for several minutes at a time. They have got to be learned and names must be associated with them. A big job for a little brain, yet baby does it in a wonderfully short time. Think of the many, many things about the home which baby's eyes fall upon. The serious aspect of it all is that the first impressions baby receives are the lasting impressions in the moulding of baby's character. Baby's world grows rapidly for the first few years and the little mind works faithfully to keep pace with this growth. When we grow up to maturity our tendency is to be less observing. This ought not to be. God's revelation in His great world holds out to every mind a continuous study. Never should impressions cease to flood the mind. Every day should bring some new and wonderful observation. Nature is fathomless and yet how ignorant we are concerning her wonders. The tiny flower and the mighty storm are worthy of careful observation. Throw open the flood gates of the soul and let the glories of the world flow in with their forceful revelations of the Almighty. This is life and this is happiness."

—During George A. Campbell's two weeks' absence in Houston, Tex., where he was dedicating the new church building in the south side of the city, his pulpit at Hannibal, Mo., was occupied by Pres. E. M. Todd of Canton College, one Sunday, and President F. W. Burnham of the American Society, on the other Sunday.

—The Men and Millions Commission have finished their work in Illinois, spending the last days of their itinerary in the southern part of the state. They were in the state fifteen weeks.

I chatter, chatter, as I flow,
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For men may come and men may go,
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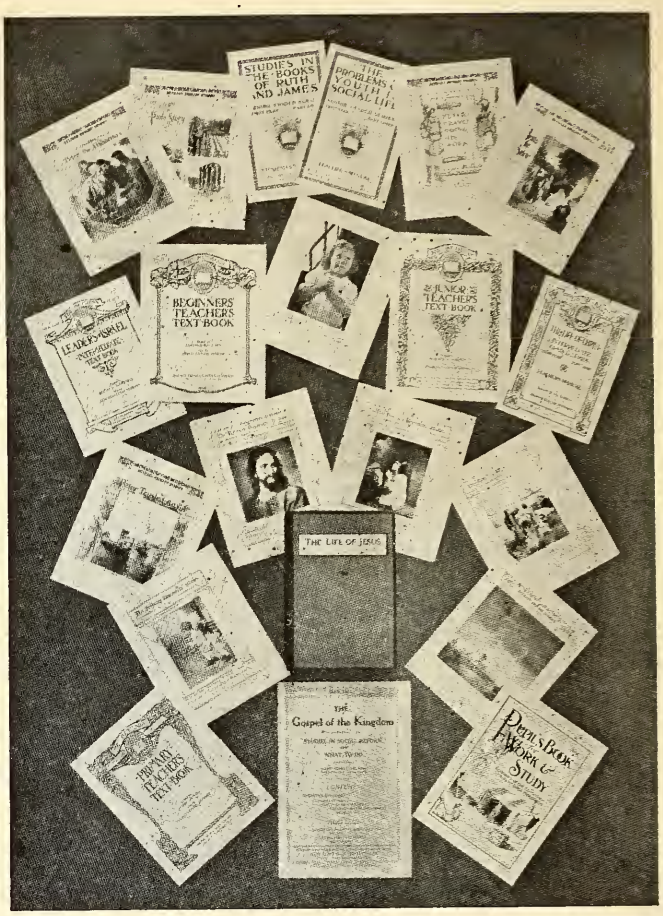
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THE CHRISTIAN CENTURY

Vol. XXXI June 10, 1915. Number 23

The Fine Art of Finishing
Editorial

"When Thou Prayest"
By Joseph Fort Newton

What is Faith?
By Frank E. Boren

A Socialist Church

CHICAGO

What is Faith?

BY F. E. BOREN.

IT IS the persistent declaration of the New Testament that we are saved by faith, and faith alone. Not faith plus something else. Not plus repentance and baptism. But faith expressing itself in repentance, baptism and godly living. The value of these things to the religious life depends upon their being acts of faith. Faith is that attitude of the soul which puts us in touch with the power that makes for goodness.

Since salvation is not a matter of locality but of character, faith is the discernment of spiritual values. Faith is not concerned merely with the abstract truthfulness of a thing, but asks: What value has this truth for life? How can it be built into the structure of manhood? Since faith is the discernment of values, it has to do first and last with ideals, for these are of supreme value in the making of character. The man who has ideals, who believes in them, loves them, chooses them, lives for them, is the man of faith. The man who has no ideals is lacking in faith, no matter what dogmas he may hold or how tenaciously he may hold them.

The man of faith is the idealist. He is the man who sees things as they ought to be and devotes himself to the fulfilment of his ideals.

FAITH "SPIRITUALIZED IMAGINATION."

Faith is the imagination at work upon the problem of human redemption—at work, not to build castles in the air as a mere dreamer, but to create sane and solid ideals of human achievement, and having created them, to choose them, to make them dominating forces of life. "Faith," said Beecher, "Is nothing but spiritualized imagination." "Faith," said Dr. Hillis, "Is but the imagination allied with the confidence that God is able to realize man's highest ideals." "Faith is the pencil of the soul that pictures heavenly things."

It is hardly necessary to state the question negatively and say what faith is not. Faith is not the same as credulity. It is not, as a little boy defined it, "believin' something when you know it ain't so." It is not the credulous and half superstitious assent to traditional dogmas upon the basis of a second-hand authority. It is not intellectual assent at all, per se, however important that may be. It is the values in the truths believed that faith lays hold upon. Faith is not a passive attitude of the soul—a patient, expectant waiting for some spiritual wonder to happen. Faith is an active, constructive, positive and vital principle.

An idealist buys a piece of land. It may be virgin soil, untouched by the hand of man. It may be an old, neglected ranch, with tumble-down buildings, neglected fences, all sadly in need of rejuvenation. But the idealist sees the ranch as it may be. In imagination, a new house displaces the old. A young, fruitful orchard takes the place of the fruitless trees. New barns, drying houses, modern equipments, form a part of the idealist's picture. The ideal may not shape itself in an instant. It grows and changes as the days go by. Suggestions and materials come from many sources. Months, even years pass away, and there may be no startling change in the old ranch. Young trees grow slowly. Gradual earnings are necessary to make the new improvements. Plans mature slowly. Crop failures interfere. Unforeseen circumstances block the way. But misfortune only tests the faith and gives a truer experience.

FAITH A DIFFICULT ACHIEVEMENT.

Such a faith is not an easy achievement. Faith is more than intellectual assent, but nevertheless, clear, robust, honest thinking is needed to give sanity and solidity to our ideals. We need more, not less, of doctrinal preaching, but our doctrine must be related to life.

Two classes of people are very disappointing to the minister. One is the kind that yawns and looks bored when he tries to do any serious thinking with them. "Don't preach doctrine," say they. "It is not what we think, but what we do that counts." Which may have a measure of truth in it, but is false as an excuse for intellectual laziness. The other is the kind that is alert at the slightest scent of heresy, as if correct belief meant everything. This class is equally impatient with real doctrinal preaching. It is satisfied with traditional dogmas. The one class is too indifferent to think; the other, too superstitious to suppose it necessary to think, so long as they blindly believe.

Shall we not get over this credulity, this superstition, this legalism, and pay the price of an ideal? Let us feed the imagination upon the idealism of the Bible. Let us fire it with the contemplation of the Christ. Let us turn it to the great problems of eternal character. Let Christ be formed in us. Let us be free. Let us be "sons of God, through faith in Christ

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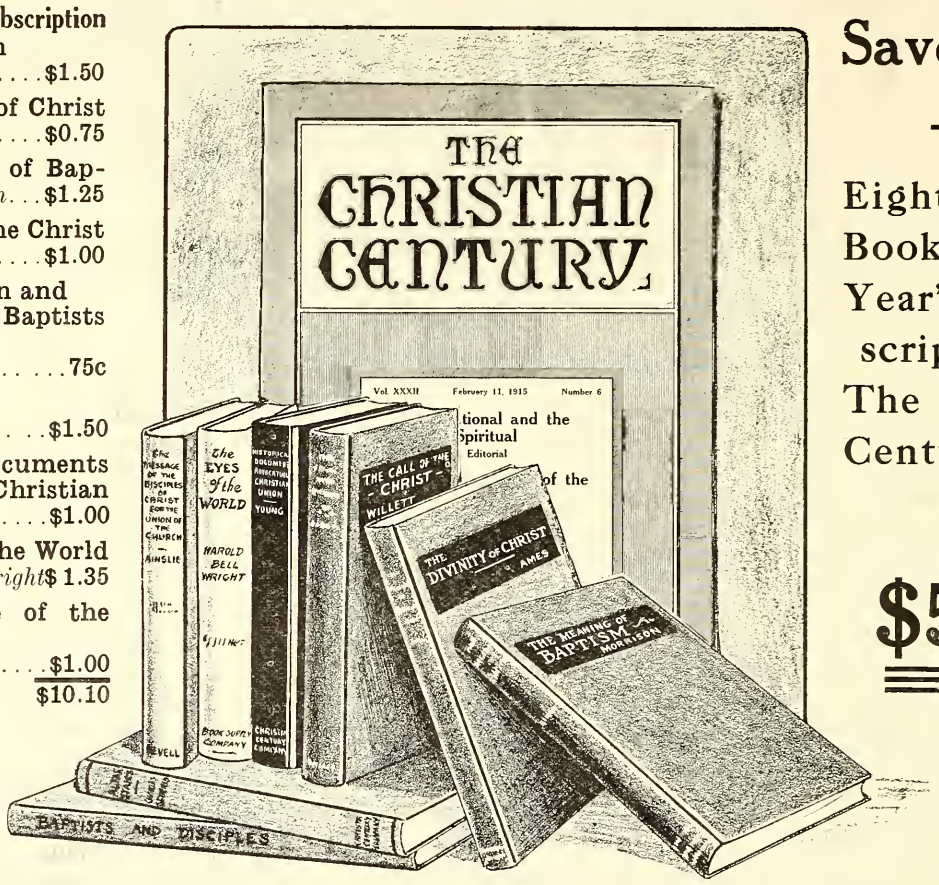

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CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Fine Art Of Finishing

ARE YOU READY FOR YOUR VACATION?

Have you made the year such a year as a vacation naturally fits onto? As you look back over the year's work does it bring you a solid sense of progress in the thing you have engaged in, a sense of real achievement, of completeness?

It is well for us before we go forth to our holiday to let the year pass before us in retrospect, to see it whole, to analyze it and to judge it.

We shall certainly find faults enough in it. We shall see where we tried and failed, and where we failed to try at all.

But in the years of most of us the constant, persistent flaw that runs through all the days and that now mars the total cycle is the fact of incompleteness—incomplete from day to day, incomplete now that the year is done.

We learn many arts and tricks of living. But one art we master only by much struggle and grace—what someone calls "the fine art of finishing."

We are ever in arrears. Much of today is taken up with doing what we should have done yesterday. Much of next year will be taken up with doing what we should have done the past year.

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There is no better time to face the perverseness in our nature that is responsible for this ragged-edged character of our days and years than just before we go on a vacation.

It does not follow that we should penalize ourselves for our fault by giving up the holiday and turning back resolutely to our task again. But without morbidness we should faithfully examine our methods and motives of work and instruct our hearts in the secret by which the days may be built into next year like solid blocks of granite in a finished temple.

Let it be clear that by "work" we do not mean merely one's vocation—his business or profession. Nor yet do we mean simply what commonly is called "Christian work," for which the church affords so rich an opportunity. By "work" is meant all this and more.

One's "work" includes the daily task by which one's livelihood is made. It includes those courtesies and self-denials demanded of him who enjoys the privileges and inspirations of home and friendship. It includes the service of helpfulness in neighborhood and church. It includes the positive obligations that grow out of one's purpose to make one's personality worth as much as possible in every relationship of life.

One's work, in a word, is one's life regarded in terms of duty. And it is the lack of wholeness, of completeness, the haunting sense of constant arrearage, that rebukes us as we earnestly look back over the year before letting it go.

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In this work-aspect of our life, as in every other aspect, we find that Christ has provided help for us. We are well along toward practical salvation if we have learned to bring our days and years into the presence of Christ, the Master Workman. Here as everywhere in our moral life Christ is without the sin for which our hearts now shame us.

Christ came amongst men as a worker. And at the close of his life he said without self-deception, "I have finished the work thou gavest me to do."

It was big work. It was busy work. No critic of Jesus ever called him an idler. There are the signs of strenuousness and vigor upon every page of his biography. At twelve he assured his mother that he "must be about his Father's business."

From the carpenter shop he passed into a strenuous public minstry. Here we find him engaged constantly. Crowds surrounded him. They formed at the door of the house where he was preaching. They came early in the morning with their sick to be healed. They broke up his holiday by following him around the lake into the desert place. Only at night had he a chance to pray.

No loitering, leasurely ministry here. Likely he was aged prematurely by his strenuous toiling, for some guessed him to be fifty years old when he was about thirty-two. His task was serious. The time was short. The will of God drove him on.

But as we watch the busy Master we cannot fail to observe his calm orderliness at his work. Each day seemed complete. He betrays no distraction due to unfinished tasks.

With a steadiness and balance that marks him one of the sanest of men he moves easily among his duties and keeps his work ever ahead of him. There are no arrears from day to day. Sleep came to him easily, as when he lay in the boat and slept through the tempest.

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As disciples of Jesus, at work in mart and school, in home and church, no help from the Master is more needed than the help his example affords us in our workaday life.

Christ possessed the fine art of finishing.

Like Him we, too, should learn to round out the day and the year and be able at evening or at vacation time to say, "I have finished my work."

These unfinished tasks are what worry us. They deplete our vitality. They wreck health. They weaken our personal address. They prohibit our undertaking greater things.

Shall we not, before our vacation begins, carry all our unfinished tasks up into the presence of Christ, and with them our careless habit of leaving tasks unfinished, and get his secret of calm, of completeness?

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It is immensely important if we follow Christ that we follow him in this as well as in other ways. It will bring an experience like a "second blessing" if we should at this end of the year lay our work alongside of Christ's work and let it be measured and judged by him.

Thus a new calmness, a new completeness, would come into the next year. And the vacation upon which we enter would prepare us to make the new work-year the brightest and best of our lives.

"When Thou Prayest"

BY JOSEPH FORT NEWTON

> *"Pray without ceasing."—I Thess.* 5:17.
>
> *"Ask, and it shall be given you, seek and ye shall find."—Matt.* 7:7.
>
> *"When thou prayest, enter into thy closet and shut the door."—Matt.* 6:6.
>
> *"And he continued all night in the prayer of God."—Luke* 7:12.

LET us take the first text first, not only because it is the shortest verse in the Greek Testament, but because it may well set the key for all our thinking about prayer, and the practice of it. How much high and beautiful truth is packed into three words! At first sight its counsel seems impossible, if not actually irreligious, as if the common offices of life were unnecessary and to be laid aside. But those offices are of divine appointment, and it would be disloyalty to devote to the exercises of religion the time required to do our work in the world. There is a place for work as well as worship, and something is amiss when either encroaches upon the other.

Therefore it has been attempted to tone this precept down and make it to mean that we are to pray often and earnestly. But the Apostle meant what he says, and if we think of it, we shall see that not only is it possible, but that there is in fact no other way of praying. Indeed, our difficulty arises from a too narrow and imperfect conception of what prayer is. We think of it as a formal exercise of devotion, but it is much more. It is not merely or necessarily going apart from the world and kneeling down and pouring out our hearts. If it were that alone, of course it would be impossible to pray without ceasing. But prayer is something higher, deeper, grander, and if in our meditation today we can arrive at a larger and truer conception of prayer it will be worth our while.

LOVE DOES NOT CEASE.

Now, consider. If we love at all, we love without ceasing. A mother never ceases to love her son. She is not always caressing him, nor is she even thinking about him every moment of the busy day. But her love never tires, never tarries, never sleeps. If you find her in the midst of her employments, she will talk to you of many things; but just mention the name of her son, and her eyes grow soft, wistful and dreamy at thought of him. Her love may be hidden and silent; but her heart is full, and a touch makes it overflow. That is her constant and characteristic attitude toward him. When she sleeps at night, her love is still aglow like a pillar of fire. She may go apart and write him a letter, but she does not have to retire to her room to think of him, much less to love him. Just so it is with prayer. If we pray at all, we must pray without ceasing. As Elizabeth Browning said:

> "In a mother undefiled,
> Prayer goeth in sleep, as true
> And pauseless as the pulses do."

Prayer, then, is not simply an act, but a constant and characteristic attitude of reverence, of dependence, of thoughtful, aspiring, adoring life. How any man can live a single day of life and not be always aware of his absolute dependence upon Another than himself, is hard to know. Manifestly it was God who made us, not we ourselves, and we are every moment dependent upon Him, as a brook is dependent upon the spring from which it flows, as a flower is dependent upon the sun from which it derives its life and color. To recognize this fact, and order our lives accordingly, is prayer. To be real, prayer must be a constant, earnest desire of the mind, the heart, and the whole life toward Him in whom we live and in whose great hand we stand every hour. As Erskine put it, "When we have learned to offer up every duty connected with our situation in life as a sacrifice to God, a settled employment is just a settled habit of prayer." No doubt this was what the ancient seer meant when he said that to labor is to pray, to work is to worship.

A MAN'S MEASURE.

Every man can measure himself by asking this question: What are, to me, the profoundest necessities of life? The religion of a man, is not what he professes, but what he lives out and acts upon from day to day. His life is his religion. As Emerson said, all men pray and all prayers are answered. Therefore be careful what you pray for in youth, for in old age you will get it. Aye, be careful what you desire unconsciously today, for tomorrow it may come upon you, and the price you pay for it may be the defeat and ruin of everything you consciously desire. An unconscious desire may be an ambush to betray and overthrow us. Moral victory lies in teaching the deepest desires of our nature to serve the highest ends of life and character. What a man is speaks louder than what he professes, and his life is an unceasing prayer the answer to which is inevitable. Our characters are the sum of our answered prayers; they reveal today what we have been really asking, desiring, pursuing in the days that have passed.

If this be so, what is the place and value of the hour of prayer in the life of a man? Perhaps it may be stated in this way. When the captain of a ship is setting out on a voyage he first of all adjusts his compasses, corrects their divergence and counteracts the influences which draw the needle from the pole. Well, that is the office of the hour of prayer. It is the adjustment of the compass of the soul; it is the restoration of deflection; it is the pointing of it to the will of God. And the soul which thus sails forth on the sea of life finds itself, not indeed freed from all storms of the spirit, but at least sure of its direction through all of them. This is to say, the hour of prayer is a time when we test what our unceasing prayer is. And the test is this. Is it the reknitting of a severed bond or the recollection of an unbroken fellowship? When our hearts get dull and dry we should pause, lay aside our tasks, and make test of our lives in the silent place of self-recollection and renewal. Happy the man who at the end of the day can say, like the old English saint, "Lord, it is the same between us as when the day began."

ALL OBJECTIONS FALL.

When we look at prayer in this larger, truer way, all the objections urged against it fail and fall flat. Admit that God produces foreintended effects by the instrumentality of the forces of nature, are not our human forces a part of these? Men do not cease to make effort to attain their ends because they cannot change the order of the natural world. They use that order to work out their ends in a thousand ways. Our effort is also foreintended, and not the less our effort made by our free will. So likewise we pray, because prayer is also a force of our nature and a law of life. To deny the efficacy of prayer is to deny the efficacy of effort, the force of faith, the power of thought, the worth of love. It is absurd to say that because it is not possible for us, by means of prayer, to persuade God to alter his plans, prayer is useless. Prayer is not an effort to deflect the will of God to ours, but to adjust our will to his. As such, it is not only vitally real and rewarding, but the most profoundly practical of all forms of human effort and aspiration.

THE LADDER OF PRAYER.

St. Bonaventure wrote of the Ladder of Virtues up which we may climb to a higher, freer life of the spirit. There is also a Ladder of Prayer, the first round of which is an instinctive, involuntary cry for deliverance from physical danger. When man is faced by dire peril, or in a situation of hazard, he cries out for help to one higher than himself. Most of the early prayers of the race that have come down to us are of this kind, often bargaining with God for safety. Above this lowest step

on the Ladder is the stage when men pray for rescue from sin, first from the penalty of sin forefelt by conscience, and, later, from the stain and shame of sin itself. "God be merciful to me a sinner," is a nobler form of prayer than a mere cry of alarm in the presence of disaster. Higher still is the prayer which sees the need not only of purity, but of power to shun evil; that there are virtues that must be achieved, and graces to be attained. Thus, from a cry for pardon prayer broadens and deepens into a petition for courage and companionship in the culture of the life of faith and character.

Yet in all these forms of prayer the presence, if not the pressure, of great joy of life, not only a confession but a high ineffable communion, less an eager petition than a quiet listening. Hither the great souls come after many tribulations, and here they find rest of heart and the power not only to endure, but to conquer and achieve. Blessed is the man who learns this great secret of life, making it a passion to hold youth in sacrificial bonds, a law to hallow his mid-years of toil and care, and a light to lead and consecrate his declining years.

Prayer is the deep heart of religion, and if we only knew it there is in it a sure path out of division into the unity of the spirit. Not long ago in New Zealand a few Quakers began to hold meetings in the chapel of an Anglican church, by the goodwill of the rector. After a time the rector and his wife joined them, and then others, and all were so deeply moved and exalted that they formed a Fellowship of Silence, of which the rector tells us in a tiny book of that title. Very beautiful is their testimony to the joy and power of reunion through silent worship, as witness these words:

"We were but a handful. There was no sound of vocal prayer, no leader of worship, but our service needed no voice to begin it. There came very quietly a sense of the Presence, and the work of prayer grew strangely easy. We were not resolutely fixing our thoughts on a Friend in a far country; we were listening to One who was very near us. We were in a church, but it was more than a church. The atmosphere was different, deeper, as two substances, united, form a third, different from either, yet including both. Thus the blending of silence and fellowship created an air in which the spiritual man was set free. It was an attitude of still waiting, and listening, with the soul alert. We were of different communions, but it was hard to commit schism or propagate heresy in silence."

Prayer

FATHER of our Faith, who art Thyself the bestower of the need by which we are drawn together at this altar, and the source of the very desire which moves us to seek Thee, teach us how to pray. Purify our spirits, that nothing may remain in our desires save what is in accord with Thy high and holy will, that so our prayer may be in spirit and in truth, and invoke Thy refreshing grace. Humbly we make request, not for what we would have of Thee, but for what Thou wouldest have of us, that we may know the truth that makes us free indeed, and be the men and women we ought to be.

Enter not into judgment with us, O Lord, because of our sin, but cleanse us according to Thy tender mercy and renew in us the joy of Thy salvation. If we have spoken of others without kindness, while Thou hast ever dealt with us in long suffering love, forgive us; and enable us to forgive as we would be forgiven, to bless as we would be blessed. Make a new beginning, and bring us together in a new alchemy of love, and with some finer essence of forbearance temper our minds; that our worship may be a sacrament of fellowship one with another and with Thee who art our life, our hope, and our everlasting joy.

Remember, in Thy great compassion, all who suffer, all who walk the sorrowful way, weary and heavy of heart. May they also walk the holy way of prayer, humbly and in faith, finding that in every difficulty Thou are a Guide, in every temptation a Defense, in every weariness a Rest. Let the desperateness of our need discover to us the exceeding richness of Thy grace, and so draw us to Thee that neither life nor death can ever estrange us from Thy deep and revealing love. May the vanishings of time unveil the eternal life, in which Thou hast made us partakers even while yet we live amidst the shadows of earth.

Lord, our hearts are Thine, make them arks of Thy covenant grace and presence; our days are few, help us to live them in purity, nobility and service. Give us strength and wisdom to walk willingly in obedience to Thy awful yet gracious law, and a quiet and cheerful trust in Thy infinite love. By Thy spirit teach us how to live, how to love, even as Thou hast loved us; how to bear when life seems unbearable, how to hope when all seems hopeless. In accordance with Thine ancient name, we beseech Thee to pray in us, correcting our foolish desires and lifting our hearts into a purer, deviner air; in His name, Amen.

HEAVEN PRAYS TO EARTH.

What can be the meaning of the last text, which Wesley translated by the phrase "the prayer of God?" It is indeed strange and almost startling. Does heaven pray to earth, as earth must needs pray to heaven? Indeed, yes. No soul climbs the shining ladder of prayer to return alone. Angels ascend and descend, thitherward and hitherward, now facewards, now returning, in the fellowship of God and the soul. Yes, heaven prays to earth, "as though God did beseech you by us," said St. Paul, "be ye reconciled." What a sentence! Its suggestions are overwhelming, waking echoes too far and deep for us to follow. Yet if prayer be a constant and characteristic attitude of reverence in man, it is itself a proof of constant and unwavering love in God, as effect reveals cause. After all, mysticism is only common sense, the endeavor to bring the love and light of God to solve the problem of the day and do the duty appointed to it.

THE LAW OF DAY BY DAY.

Whoso learns to live in the love of God comes to know that other great law of life—the law of day by day. This law runs all through the grand old Bible. Manna lasted only one day. Jesus taught us to live one day at a time, asking only for bread to feed us from sun to sun, "this day our daily bread." If you have a great sorrow, bear it for one day, without bitterness and without foreboding. Sufficient unto the day is the duty thereof, and the grace to do it or bear it. Thousands would despair but for the wise law of day by day. Tender and beautiful is that noble hymn, which is also a sublime prayer:

"Lord, for tomorrow and its needs
I do not pray;
Keep me, my God, from stain of sin,
Just for today.
Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips,
Father, today.
Let me both diligently work,
And duly pray;
Let me be kind in word and deed,
Father, today.
Let me in season, Lord, be grave,
In season gay;
Let me be faithful to Thy grace,
Dear Lord, today."

self is felt—not necessarily selfishness, but a sense of self giving an eager, insistent urgency of prayer. Not until we climb up to the Great Prayer, "Thy will be done," does this shadow of self vanish and admit us to the supreme emancipation. Having forgotten ourselves, we are free. Thinking only of a will higher and wiser than our own, the self which vexed us and made us restless and fearful even in our prayer, passes in music out of sight, and we find peace. Other peace there is none, as Dante learned long ago, and until we make that ultimate surrender our lives are lived in miseries and in shallows. Then prayer becomes the

THE CHRISTIAN CENTURY

EDITORIAL

THE ONLY WAY.

DR. COMBS of Kansas City found a great gospel text in the fact that Italy's entrance into the European war was determined not by any military party, nor by the king, but by the clamor of the people themselves.

For months this clamor has been increasing while the king and the court have done all in their power to repress it. The advantage of the nation lay in the course of peace and neutrality, but the people's passion was aroused, the opportunity to redress ancient wrongs and to recover territory was too obvious and appealing, and at last, as the headlines put it, "the street won!"

This, says Dr. Combs, brings us back to first principles. It is the man in the street who must be taught the law and art of peace. The notion that wars are imposed by sovereigns or by the military clique and that the people if left to themselves do not want war and would not wage one does not have the support today that it seemed to have eight or nine months ago.

There is no wholesale method of stopping war or any other evil. These things spring out of the savage heart of man, and only as that heart is tamed and trained to peace and righteousness will the nations find peace.

The church, therefore, in working at the task of winning individual men and women to the Christian ideal of life, is doing the thing that is absolutely indispensable if our social order is ever to become the Kingdom of God.

GREAT BRITAIN'S DEFEAT.

WHO does not pity poor England in the recent ghastly revealings of the deep clutch of the liquor traffic upon her social order?

If ever there were cause for belief that a positive step in reform was about to be taken it was given to the world a few months ago when Mr. Lloyd George declared that liquor was a more serious foe to England than Germany or Austria. It was plain to all the world that Mr. Lloyd George was feeling his way toward prohibition of the liquor traffic. Through his suggestion, no doubt, the king took a pledge of total abstinence for the period of the war, and the country was asked to stand with its king.

Systematic statistics were compiled, showing the indisputable effects of drink upon the efficiency of labor. All the arguments—pragmatic, patriotic and moral—were brought forward again and again in speech and newspaper by statesman and soldier and preacher.

But the roots of the business are driven down so deep in the social soil that so far no progress at all has been made in dislodging it.

Driven from the policy of prohibition, Mr. Lloyd George has in turn tentatively championed the policy of prohibition of spirituous liquors only, as distinct from malt liquors, then the policy of state ownership of breweries, distilleries and public houses, and now a policy of mere local regulation in the vicinity of the great plants where munitions of war are made.

A few weeks ago we were all sure Great Britain would soon be in the "dry" column with Russia and France. But it seems evident now that the utmost to be expected is a limited and cautious tinkering with the drink evil.

Russia's success in this reform is due to the autocratic power under which the nation lives.

France's success is due to the assumption of similar autocratic power by the government under stress of extraordinary peril.

But England is still a democracy, and democracy accepts reformation only through education, and England has lacked education on the question of the evil of drink.

THE LOS ANGELES CONVENTION.

UNFORTUNATE for the larger work and urgent problems of the Disciples is the fact that this year's General Convention is to be held so far from the center of the brotherhood.

Two years ago the convention was on the rim, at Toronto, last year it was again near the rim, at Atlanta. This year it is as far from the center as it could have been taken.

Too long has the convention location been considered from the standpoint of the benefit the gathering might confer upon the cause in this or that community. Such a consideration is valid, but it is relatively unimportant.

The primary consideration must hereafter be: What city offers the best opportunity for the convention to gather its constituency together to do its work?

The Los Angeles convention will, in all likelihood, be as large a meeting as could be expected. The local attendance from Southern California promises to make up in numbers what the more remote churches fail to send.

But the essence of a convention is not numbers but representatives. And in these times when the problems of our church life are so acute the convention place should be the most accessible in the country.

For at least the next five years no General Convention ought to be held outside the great central section of our land where the preponderating majority of Disciples dwell. That would give a chance to thrash out to a finish two or three of the troublous questions which illy attended conventions cannot effectually solve.

A REGRETTABLE COURSE.

SAD news it will be to all forward-facing men and women to learn of the course chosen by Rev. George B. Van Arsdall, whose resignation as pastor of Central Church, Denver, has recently been announced.

Mr. Van Arsdall confesses that it is his purpose to leave the ministry altogether because he is disillusionized as to the effectiveness of the Church in modern society.

"The call for larger service comes from outside the walls of the Church," he is reported in a Denver newspaper to have said, "and I hope I may answer it."

Mr. Van Arsdall's leave-taking from the Christian ministry is described by a feature writer who betrays the characteristic effort of such writers to make a sensational story. But, however the facts in the case may be exaggerated by the reporter, there is enough of truth plainly evident in his account to cause deep regret in the hearts of all who read it.

Mr. Van Arsdall has had a useful ministry for twenty goodly years among the Disciples of Christ. His work has prospered in Denver, where he has been regarded as

a leader in all good causes making for civic uplift. In the wider interests of the Disciples he has been influential, holding at the present time the presidency of the state convention.

In resigning Mr. Van Arsdall confesses anew his faith in God and Christ and the great ends which Christianity seeks to attain, but confesses also his sense of the impotence of the church in this transition time to attain these ends, and speaks of his impatience with the limiting restraints under which the minister is compelled to do his work. He says:

> "Neither a clergyman nor his family own themselves. There is no privacy. All of our time and home belong to the members of the congregation. We are on call early and late, and setting an example is an arduous task."

All of which is true. The pastor's personality and family come near being public property. And it is indeed an arduous task to live out one's life on those terms.

But how far-reaching a life it is when one is enabled by divine grace to make a success of it! We have only to think of a few great pastor souls in order to refresh our own faith in the preeminent effectiveness of the Christian ministry.

That men who bear the burdens of church leadership in these days of confused purposes and clashing ideals would often fall on discouragement is not strange. But in the case of George B. Van Arsdall all will hope his discouragement and disillusionment are but a temporary mood, exaggerated by the newspaper report, and that he will see his way clear to continue in the calling whereto he was ordained.

A GROWING FELLOWSHIP.

IN THE practice of an unsectarian fellowship in their local churches a comradeship between Baptists and Disciples appears to be steadily growing.

A number of Baptist churches have in recent years adopted the practice of accepting a letter from any other church of Christ as a sufficient qualification for admittance to membership in their congregations.

The most recent acquisition to the front rank of progress is that of Dr. D. T. Denman, pastor of the First Baptist Church of Oak Park, a suburb of Chicago. He has been "called upon the carpet" for the departure from custom which his church recently introduced. At a meeting of the Baptist Association last week a delegate objected to the appointment of Dr. Denman on a certain committee, and this same delegate tried to have the Oak Park pastor debarred from preaching in the Englewood Baptist pulpit, in the absence of the Englewood pastor, on account of his alleged departure from Baptist traditions.

All of which reminds us of something familiar.

The movement for fraternity, for unhindered fellowship across denominational lines, for a fellowship as broad as Christ's fellowship—that movement, of course, is not peculiar to the Disciples. It is working in all Christian bodies.

Baptists, it is true, do not have equally strong motives for breaking down the custom of close membership that Disciples have.

In addition to the clear teaching of the Scripture on the meaning of baptism, the Disciples have the strong motive of their fundamental principle of Christian unity.

But the teaching of the Scripture is becoming plain enough to some Baptists in this county, as it has long been plain to their brethren in Great Britain.

We welcome Dr. Denman and his great church into the fellowship of those who cannot longer debar from their churches any one whom Christ has reecived into His Church.

INDIGENOUS EVANGELISM.

PASTOR F. L. MOFFETT of Springfield, Mo., reporting in The Christian Century of two or three weeks ago an evangelistic meeting held for his congregation by Dr. H. O. Breeden of California, made this discriminating comment:

> It was especially pleasing to me as pastor to have no outgrown theology palmed off on the people in the name of evangelism, no coarse expressions in the name of effectiveness and no harsh, cutting things said in the name of loyalty. Love was the dominant note throughout. Possibly the most satisfactory thing to me as pastor is the fact that when I took my pulpit the Sunday following the close of the meeting, I did not need to create a normal atmosphere again; it had been normal all through the campaign.

The words of that comment are as illuminating of evangelism in general as they are appreciative of the particular evangelist to whose work they refer. The fault and bane of our typical modern revivalism is that it is a sort of importation into the church, something sensationally different from the steady, fruitful processes of church life.

Everything about these meetings is labeled "special." There is a special choir, a special song leader, a special personal workers' organization, special songs, a special order of service, and often a special place for the meetings to be held in, such as a tabernacle or operahouse.

Along with the special devices there goes a special mood or attitude on the part of the people. The reverence and reflectiveness that belong inherently to religion are broken down, and a special "crowd consciousness" is created, which responds to hypnotic suggestion more than to the Truth.

When the "special" meeting is over the pastor experiences great difficulty in taking up the thread of his regular work again. The hymns are strangely different; the church house is like a foreign land to those who were converted in the tabernacle; the quiet and thoughtful mood of the Sunday morning service is unlike anything that belonged to the revival campaign with its high pressure activity; even the minister's message is changed—a theology is preached in the revival that the pastor of average intelligence would not tolerate in his regular preaching.

Such revivals are exotic.

Either the constructive processes of our church life are misdirected and mistaken, or that sort of revival is out of place in them.

That our pastors feel this inconsistency increasingly is becoming clear. The discerning are becoming a large company who demand an indigenous evangelism, an evangelism consistent with and complementary of the regular processes of church activity.

An indigenous evangelism will make so much of its Evangel, its Truth, that it will, in comparison, hold in contempt the devices and methods which modern successful revivalists adopt to awaken or to create spiritual life.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Baptists Adopt Five Year Program

The northern Baptists recently held their national convention at Los Angeles and one item of business was the adoption of a program of activities lasting for five years. They propose that in that period a million people shall be added to their churches by baptism. They are seeking to recruit a force of five thousand men and women for special service in America and the non-Christian world. The denomination will ask for an annual income of six million dollars for missions and benevolence. The means to be adopted to realize these ambitious designs are evangelism, systematic giving, the every-member canvass, education, social service, and prayer.

Baptists Issue New Year-book

The Baptists of America have a very comprehensive year-book giving the statistics of the denomination in great detail. It is published by the publication society and prepared by Dr. J. G. Walker. It contains information about the various Baptist activities. The issue for 1915 is just out and gives the statistics for the denomination, showing that they have 54,410 churches in the United States, 37,371 ordained ministers, and a total membership of 5,932,364, which is an increase for the year of 133,111. The percentage of growth is less than for some denominations, on account of the great bulk of membership which has already been acquired. The increase for the last ten years is as follows: For 1915, 108,515; for 1906, 103,342; for 1907, 156,871; for 1908, 145,653; for 1909, 151,192; for 1910, 167,575; for 1911, 170,254; for 1912, 75,375; for 1913, 269,680; for 1914, 133,111, making a total of 1,331,568, or an average yearly gain of 133,156. During the year 1914 there were 309,243 baptisms, an increase over the previous year of 17,572. There are 42,769 Sunday schools, 325,475 officers and teachers, and 3,288,992 scholars. There was given for church expenses $22,486,248, an increase of $1,701,516; for Sunday school expenses, $1,078,009; for State missions, $1,059,914; for home missions, $965,698; for foreign missions, $1,231,664; for Bible and publication work, $113,619; for education, $424,391; for miscellaneous, $1,907,488, making a grand total of $29,043,181, an increase of $1,493,470.

Episcopalians Lose in Detroit

The eighty-second annual convention of the diocese of Michigan of the Protestant Episcopal denomination has been held recently. Bishop Williams, the noted social service speaker, presided. The reports showed that while the churches in smaller towns had increased 74 per cent in a given period, the churches in Detroit had decreased 18 per cent. The diocese is to have a Commission on Church Architecture. Social Service in this diocese is one of the prominent features of Episcopalian effort.

Resist Union With Unitarians

Certain ministers in Massachusetts are undertaking to bring about union between Congregationalists and Unitarians. This tendency is being vigorously resisted by the evangelical elements of the denomination.

Presbyterians Care for Sick Ministers

The Board of Ministerial Relief of the Presbyterian church north has established a sanitarium at Albuquerque, New Mexico, where the ministers of the denomination who need sanitarium care will be received. It has accommodations for fourteen men.

Bible in Schools Agitates New Zealand

There has been a vigorous campaign in New Zealand to put into operation the plan of religious education in use in New South Wales. This provides for a series of Bible lessons taught by the teacher in the public school. In addition, the denominational pastors are given the "right of entry" to impart denominational instruction at certain hours. The plan seems to work well in New South Wales, but the effort to transplant the plan to New Zealand has resulted in a tie vote in Parliament and may bring about the fall of the ministry. The Roman Catholics opposed the innovation, though priests were to be given the "right of entry."

Archbishops Ask Support for Government

The archbishops of Canterbury and York have issued the following joint pastoral letter, which was to be read in all churches June 6: "After ten months of war we see more clearly than at first the greatness and severity of the ordeal which is putting the spirit of our nation to the test. The spirit arrayed against us threatens the very foundation of civilized order in Christendom. It wields an immense and ruthless power. It can only be decisively rolled back if we, for our part, concentrate the whole strength of body, mind, and soul, which our nation and our empire holds. We solemnly call on all members of the church and urge upon all fellow citizens to meet with glad and unstinted response whatever demands of service or sacrifice the government decides to make. The great war, righteously waged, calls out that spirit of willing sacrifice with a plainness and intensity which nothing can rival. On behalf of righteousness, and in our country's cause, there is nothing too dear or too sacred to be offered. God has so taught us. Let

Pittsburgh Has Socialist Church

Rev. William A. Prosser, a prominent Methodist minister of Pittsburgh, has formed the United People's church of Pittsburgh, a socialist religious organization. He was formerly pastor at McKee's Rocks church near that city, and later of a wealthy church called the Ames church. He felt, however, that his work as a religious socialist needed more room, so he has organized an independent church. The United People's church recently celebrated the first anniversary of its birth, and the reports were very interesting. The institution was launched with a pledged membership of 85. The increase during the year, from the first to the last Sunday inclusive, was 228, an average per month of 19. Two have died, four have been dismissed by letter, and five are said to "have gone back to the fleshpots of Egypt," leaving a total membership, at the end of the first year, of 302. Among this membership there are Jews and Gentiles, Catholics and Protestants, Socialists and non-Socialists, liberals and conservatives. Its primary principles are eight in number: The Universal Fatherhood of God. The Universal Brotherhood of Man. The equality of the sexes and the same standard of life for both. The superiority of human rights over property rights and the subordination of institutions to human well-being. Personal liberty in matters of conscience, speech and activity limited by and commensurate with collective good. The limitless possibilities of man and society under a social order of justice. The socialization and democratization of society. The organic union of the human race, a universal coöperative commonwealth.

The object of the institution is set forth in the following statement: "We declare our object to be the establishment of the kingdom of God and His justice on earth by destroying the profit system, educating and organizing the people, preaching true catholicity and righteousness and practicing charity in all its Christ-like forms, especially toward such as are in distress through sickness or poverty."

us obey by what we give and by what we are. May His will be done!"

City Superintendent Changes

Rev. W. E. Parker, Jr., formerly associate superintendent of the church extension board of Chicago Presbyterians, will become superintendent of church extension at San Francisco. He was once in charge of a Russian church in San Francisco, composed of members of the Molokanee sect.

Well-Known Pastor Goes to Denver

Dr. John McNeill, for many years the well-known pastor of a Presbyterian church in Toronto, Can., has been called to Central Presbyterian church, Denver. He was installed on May 10, pastors of Episcopalian, Methodist, Disciple and Baptist churches taking part.

Advertising Men to Fill Pulpits.

For five days, beginning June 20, Chicago will entertain the biggest gathering of advertising and publicity men ever assembled in one city. Delegates to the number of 10,000, representing 160 organizations comprising the Associated Advertising Clubs of the World, will come from every state in the Union, Canada, England and the English-speaking islands of the Pacific. On the morning of Sunday, June 20, pulpits in fifty Chicago churches will be filled by business and advertising men of national prominence, who will deliver lay sermons on business ethics.

Senator Root's Prayer

As there was no minister present at the session of the Constitutional Convention of the state of New York one day a week or two ago, Elihu Root, the chairman of the convention, offered the opening prayer, and it was one upon which any minister would find it difficult to improve. This was the prayer: "Almighty God, we pray Thee to guide our deliberations this day. Make us humble, sincere, devoted to the public service. Make us wise, considerate of the feelings and the opinions and the rights of others. Make us effective and useful for the advancement of Thy cause of peace and justice and liberty in the world."

Southern Presbyterians

Southern Presbyterians have recently been holding their assembly at Newport News, Va. Evangelism was the dominant interest and the visitors participated in shop meetings. A telegram was sent the northern Presbyterians commending the work of Dr. J. Wilbur Chapman in the south. The assembly voted down a proposition to abolish the life eldership in the church. A committee on comity was appointed to face out some knotty problems where the denomination overlaps with the northern body.

Here and There

A Pastor's Dream

He saw a reverent congregation before him as he stepped into the pulpit. There was no talking, no shuffling, no indications of indifference to the occasion. The organist brought out the soul of the organ because there was more than his fingers in the service. The hymns were sung with spirit and feeling. The pastor felt that the deepest longings of his heart were being met by the response of the congregation. Deep answered to deep in that part of the service. The sermon was better than the sermon on paper because of the expectant attitude of all. Nobody slept; nobody assumed that the sermon was "the same old thing" over again; nobody acted as if an intolerable bore was being suffered for half an hour. At the conclusion, a young man and wife came forward to confess their faith. The pastor not long before had stood with them by the grave of their first born. The memories of that hour were upon all concerned. The benediction was pronounced, and all wended their way home subdued and strengthened by the influences of the holy place.

It was a dream, yet not all a dream.

Another Dream.

A pastor dreamed that war in Europe had ceased, that war among religious journals had ceased, that peace was reigning on the earth, and in the sanctum. He awoke—in heaven.

Rare Parishioners We Have Known

Every congregation has a few whom no pastor ever forgets. We have one in mind whom we shall call Brother James. He is a beautiful spirit, blessed with an abundance of this world's goods which are freely bestowed, judicious and charitable in all things, never speaking at all of his neighbors, unless he can speak well. He is at Sunday-school and prayer meeting and at the preaching service twice a day. We have often wanted to elect him to an office, but he prefers to remain in the ranks or in the trenches—anywhere so long as he may do his own quiet work. In all the years, he has been involved in no pastor's or church quarrels, but ever has been the pastor's friend. He has a good word for the sermon, leaning always to the side farthest from flattery. There is a fine courtliness in his bearing; no one ever becomes intimate with him, and none would dare to become familiar. He has a few faults which mark him as a human being, but not often does it fall to the lot of ordinary men to be associated with a Brother James who will leave such a sense of loneliness in the congregation when he joins the choir invisible, and a place that will ever be hard to fill.

What Is Sectarianism?

The word may have a good and a bad sense. If we admit that Luther, Calvin, Wesley, and Campbell found a purer form of worship and a nearer approach to New Testament Christianity by "breaking" with the older forms, then they were justified in their course. They were protesting against abuses which age had sanctioned or ignored. They were called schismatics, heretics, etc., but was the charge just? Were they heretical in coming out or would they have been schismatic and heretical by staying in? They were disturbers of the peace, but would they have kept the peace by remaining silent and doing violence to their sense of right? The world has long since approved the course of men who break with old forms of faith that they may realize the best that is within them, rather than to sanction error by holding inviolate the traditional forms. These made a "schism" in the body for the good of all concerned, as history will attest.

The sectarianism which is ever to be deplored is that which sees the good of party only, or which sacrifices the greater good for a minor triumph, or continues to assert that the part is equal to the whole. This form is so evident on all sides that it were superfluous to do more than mention it.

Of Course You Have Noticed

That the brethren always swell up with pride when all the church debts have been paid off—by the women of the congregation.

That many men would get on the water wagon if it were an automobile.

That when our neighbor starts a scheme for the welfare of the church it should be opposed because it may lead to ecclesiasticism, but when we start one it should be put through because it is wholly in accord with the Scriptures.

That choir troubles make the same demand upon our vocabulary as tire troubles.

That there are many good people in every congregation who have missed their calling. Their knowledge of how the sermon should be preached, what the subject should be, how the church should be conducted, is proof conclusive that they should have entered the ministry.

That the man who is as meek as a mouse in his own home often aspires to be the church boss.

E. B. Barnes.

The Sunday School

REVIEW LESSON FOR THE SECOND QUARTER, JUNE 27, 1915.

Lesson I

1. Who are the leading characters in this lesson?
2. Why was Samuel mourning for Saul?
3. Where is Bethlehem?
4. What does God require of His servants?
5. Who was Agag?

Lesson II

1. Where is Ramah?
2. Name three leading characters in this lesson.
3. What was the occupation of Abraham?
4. Describe the anointing of David.
5. What command came to Samuel from Jehovah?

Lesson III

1. What relations are mentioned in the Psalm?
2. What uses have the Eastern Shepherd's rod and staff?
3. What is meant by "still waters"?
4. What is the difference in caring for sheep in this country and in the far East?
5. What words in the Psalm express faith, peace, happiness, guidance, abundance?

Lesson IV

1. Why could not David wear Saul's armor?
2. Why was David not afraid to fight Goliath?
3. What is courage?
4. How would you define moral courage?
5. What trophy did David bring Saul?

Lesson V

1. Who are the leading characters in this lesson?
2. What was David's attitude toward Saul?
3. What is jealousy?
4. What is the cure for it?
5. Who was Jonathan?

Lesson VI

1. To what friend did David tell his grief?
2. Was it to Jonathan's interest to befriend David?
3. What is a friend?
4. Who is your ideal friend? Does it make any difference?
5. How can you win friends?

Lesson VII

1. How did David feel toward Saul?
2. Why did not David allow Abner to kill Saul ?
3. Was Saul always sane?
4. Describe David's three escapes.
5. Is it ever right to take vengeance?

Lesson VIII

1. What three reasons did the men of Israel give for asking David to be their king?
2. What qualifications did David have to be king?
3. What is the meaning of "requite"?
4. How did David show great diplomacy?
5. Who were buried in the cave at Machpelah?

Lesson IX.

1. Give the story of the ark.
2. What did the ark represent to the people of Israel?
3. What expressions of joy were made at the ark's return?
4. What needs are met by the church?
5. What became of the Philistines?

Lesson X

1. Why did not David build the temple?
2. How did David take Nathan's words?
3. What qualities does Nathan show?
4. What is meant by a "clean heart"?
5. Relate Nathan's parable.

Lesson XI

1. Who are pronounced blessed?
2. What three terms are used to indicate sin?
3. What three words are used to express forgiveness?
4. If a sin is forgiven, are its consequences cancelled?

Lesson XII

1. Under what circumstances was the Psalm written?
2. What does the lifting up of the hands to God signify?
3. What is the value of reproof?

ASA MCDANIEL.

"The Highest Point"

The Lesson in Today's Life.

BY JOHN R. EWERS.

Review, Lesson for June 27.

There is a place upon a hill-top in Pittsburgh where one may stand, and from the perch of one of our good member's home, see the entire East End spread out at one's feet. There it is, the Carnegie schools and institute, the university, Schneley park, the avenues lined with superb residences, the church spires, the office buildings of East Liberty, the railroad curving about in its deep cut, the trees and the bordering hills. It is a fine sight—the most beautiful residence section in the whole wide world, without any exception. Ask your globe trotter and he will acknowledge it. Away over on the highest hill stands a great brown church—the highest point, and strangely enough, a Protestant church, commanding the landscape.

The Outstanding Fact.

Sweeping our eyes over the past quarter, what truth stands out like a church spire over and above the mass of common facts? Is it not the superiority of David's personality? Saul was rejected because he was inferior. Account for that inferiority as you will. David won because "It was in him" and you may seek, if your please, for the reasons for that situation. Why does one man "have it in him" and another not? There is a very interesting question for this review study.

Personality.

On a clear night we love to look up at the stars. Very soon certain shining points stand out with a singular distinctness. They show. In any group of people, one or two, after a time stand forth with a distinct power, all others are lesser lights. "After a time," I said, for there is usually present in any company one or two conceited individuals who desire to monopolize the conversation and to impress themselves upon others. But wait awhile and there will emerge the people with the real worth, not so noisy and self-assertive, perhaps, the ones with the quiet power. That which causes them to rise above their fellows is personality. You feel it. You bow before it. You are mastered by it. It is as irrisistible as the rising sun.

Breeding.

Personality is grounded in ancestors. There is no formula for it. You cannot produce it by rule. Keats was born in a livery stable. Franklin's father was a soap-maker. Lincoln—well, God and Nancy Hanks had something to do with him. But nevertheless, blood tells. Breeding counts. Strange, hidden streams of influence coursing down through ancestors unite to form the attractive, capable elements in people who possess that indefinable something called personality.

Training.

Cultivation alone will not accomplish it. Basswood will never become oak; onions will never become roses. No amount of weeding and watering will ever make figs grow upon thistles or grapes upon thorns. And yet culture has much to do in adding charm and finish. Training cuts the diamond. Training polishes the gem. Education helps what ancestors contribute.

Association.

Companies cannot give personality, but they can greatly assist in bringing out what is already in. As sunshine coaxes the seeds so good friends develop the good in one. Breeding plus cultivation, plus association, equal personality. And personality conquers the earth.

The Conquest.

The twelve lessons of the past quarter show the fading out of Saul like the moon before the rising sun. David is superior. The elements were so mixed in him that everyone recognized the man. Saul felt his weakness in the presence of David. Dancing maidens sang the praises of the man of destiny. Men of initiative and force gathered under his standards. Victory perched upon his banners. David was inevitable, because he possessed personality. You cannot choose your parents, but you can choose your school and your companions. You can use your imperial will and then, if there be anything in you worth while, it will come out. And I believe it is in you!

Disciples Table Talk

Dr. Philputt Honored by Lodge Parishioners

Twenty-five Scottish Rite Masons who are also members of Central Church, Indianapolis, presented their pastor, A. B Philputt, with a beautiful Scottish Rite ring set in diamonds, on the occasion of his recent initiation into their order. The membership in the order was also the gift of the men. One of their number explained that this was simply one way in which they desired to show their esteem for Dr. Philputt's work and his friendship. "He is one of the finest men we know," said the parishioner.

Texas Needs $100,000 for State Work

Plans to raise $100,000 for State mission work were discussed at a meeting of the State Board of the Texas Christian Missionary Society, the first held since the convention in Dallas on May 4. Judge Anson Rainey was re-elected president of the board and A. L. Clinkinbeard was elected recording secretary. A. D. Rodgers of Cleburne was re-elected State superintendent of missions. Following a discussion of mission work to be done in Texas during the next fiscal year, it was decided that it will be necessary to raise $100,000 to carry out this work as desired.

Courier May Become State Organ

The Christian Courier, of Dallas, Tex., an estimable weekly paper devoted to the Disciples' church life of Texas, is likely to be taken over by the state board of the Texas Missionary Society and operated as its organ. A committee was appointed at Dallas to investigate the practicability of such a move. The paper is in hard lines just now on account of the delinquency of its subscription list. For some years the Courier has been owned and conducted by Cephas Shelburne and his son, C. G. Shelburne. It will be with the consent of these two men that the church will take the paper under its direct control and it is understood that they are in sympathy with the proposal.

Texas Christian University Closes This Week

Texas Christian University graduates this year number thirty-five. Twenty will receive diplomas from the college of arts and science and eleven from the college of medicine. Three or four will complete special courses. The commencement program began Saturday, June 5, with a joint session of the four literary societies of the university. Hugh McLellan, pastor of the Central Christian Church of San Antonio, preached the baccalaureate sermon Sunday, June 6. Mr. Cullen F. Thomas of Dallas delivers the commencement address Thursday, June 10.

Keuka College Commencement

President Joseph A. Serena is to give the baccalaureate sermon to the graduates of Keuka College, Keuka, N. Y., on Sunday, June 20, and Dr. W. A. Granger, President New York State Baptist Missionary Convention, will deliver the commencement address on the following Wednesday. Keuka College is a union school originally participated in by Disciples and Free Baptists. The latter body has been merged with the regular Baptists since the uniting of forces in the support of the college.

Austin Hunter on Bewitching People

Taking as his text the question in Galatians, "Who hath bewitched you?" Austin Hunter spoke at Jackson Boulevard Church, Chicago, as follows:

"People may be so bewitched that they will not obey the gospel. The force of evidence, the charm of hope, the sense of need, the spirit of gratitude, all combine to draw one under the leadership of Christ. But many are so bewitched that they do not accept this life. How are they bewitched? Some are deluded by the confusion of voices.

"There were parties in the Galatian churches. The divisions among God's people are always confusing. The lack of unity causes many to feel there is no certain way. Our Lord prayed for the unity of his followers in order 'that the world might believe.' Christian union is prerequisite to the world's evangelization. Almost two hundred denominations lay their claims upon the American people. Our divisions are for the most part over incidental and inconsequential matters, brought about in an age when people were thinking a great deal more about doctrines than about Christ. When the church speaks with a clear, harmonious voice, multitudes, now indifferent, will be drawn into its fellowship."

Receives D.D. From Methodist College.

Edgar DeWitt Jones is rounding out a nine years' ministry with First Church, Bloomington, Ill. At the commencement exercises of Illinois Wesleyan University of Bloomington, on June 9, that institution conferred the degree of D.D. upon him. It is believed that this is the first time any minister other than one of the Methodist faith has received this honor from that institution. A very successful every member canvass was carried out by First Church this spring. Some of the results were remarkable and the entire membership has been greatly strengthened thereby. The canvass was made by one hundred men, and out of their work has come a permanent force of men who will do Sunday visitation and support the pastor in various ways. This church has recently called as financial secretary Mr. W. D. Dewese, for many years office secretary of the Illinois Christian Missionary Society.

Dr. Combs Optimistic on War's Outcome

Speaking in his Independence Boulevard pulpit in Kansas City, Dr. George H. Combs said some optimistic things on the outcome of the present war. He said:

"The hope I see in these events is the enforced consideration of religious questions. Men are asking 'Is there a God?' and 'Shall the dead live again?' And where there is no questioning there can be no religion. You must possess a doubt before you can obtain faith.

"In my opinion this war is furnishing a seed bed for a world-wide revival of religious fervor.

"Mars is rippling up the furrows and moistening the ground with blood and tears, and sowing in fields once rank with pride and arrogance a plenteous crop of humble hearts.

"When the battle clouds dissolve everything will be new. A new Germany, a new England, Russia, France, Austria and Italy. Perhaps a new United States. All will be well spiritually then. Old age is never receptive. Youth is trusting and hopeful. God will become a universal Father when everybody is suffering alike. Hitherto He has been known in Germany as the "God of Germany" and in other nations as their own particular deity. Distress recognizes no treaties between nations and humble men and women never claim to stand higher before heaven than their brothers and sisters.

"Religion is the only agent that can prevent war and unite mankind, and it thrives in poverty better than prosperity. Fullness of the stomach means sleekness and self-satisfaction. It brings drowsiness and spiritual stupor. The man who has never seen sorrow is hardly a good Christian. Hard knocks is the great savior of deteriorating stock.

"So after each of the warring nations has fought to repletion, and the world thereby is made new again, I feel certain God will come again into his own and his religion will be generally accepted as the only insurance against a repetition of such horrors for all time to come."

Iowa Convention Place Changed

The meeting place of the Iowa State convention has been changed from Colfax to Des Moines. The date is June 14-19. It seems that the grounds where the gathering was to be held in Colfax were not likely to be put in readiness in time and the State Fair grounds at Des Moines were chosen instead. The convention date falls on commencement week at Drake University, and it is expected that the two events will draw a great throng of Iowa Disciples to the city.

Peoria Church to Build

Central Church, Peoria, Ill., is carrying out its plan for a new church home. Pledges have recently been given by members of the congregation that justify beginning work in a few weeks. The cost of the building will be about $60,000. Some stir was made in the city recently by the refusal of the mayor to grant a special permit for the erection of a temporary wooden structure within the fire limits for purpose of holding services until the new house was completed. It was charged by a local paper that the animus back of the refusal was resentment toward the pastor, Homer E. Sala, on account of a vigorous attack made by him upon the mayor in his recent campaign for re-election. Public sentiment seemed to regard with disfavor the mayor's attitude.

Commencement at Johnson Bible College

Johnson Bible College at Kimberlin Heights, Tenn., held its graduating exercises May 23-26. The baccalaureate sermon was delivered by Pres. Ashley S. Johnson and the leading address on commencement day was given by George R. Stuart, the southern evangelist, who spoke on "Lop-Sided Folks." All the graduates have already received calls to churches and pass directly from their school work into the ministry.

Elbert Hubbard on a Jones Sermon

The tragic death of Elbert Hubbard on the Lusitania has brought to light a bit of correspondence regarding his opinion of a sermon by Edgar DeWitt Jones, of Bloomington, Ill., on the Divinity of Christ. A synopsis of the sermon was read in a Bloomington paper by Mr. H C. Hawk of Battle Creek, Mich., who sent it on to Mr. Hubbard with this accompanying note:

"Here is a man who believes in preaching up the Deity of Christ. I am told that many of the leading men of Bloomington heard this sermon, and you know there are some thinkers in Bloomington. My reason for sending it to you for your perusal and consideration, is that I happened to have turned from reading the May Fra directly to the Pantagraph containing this report of a sermon which has apparently attracted more than ordinary attention in Bloomington. At any rate, it will do you good to read it."

Mr. Jones shortly received the following letter from the "sage of East Aurora":

"My Dear Friend: I read your sermon with great pleasure, and a good deal of it I can understand and appreciate. You are approaching this subject from one side, I the other.

"It is inconceivable to me that Deity should incorporate itself in any one man, and not in all. God is not a man, He is not a person. But this supreme energy in which we bathe and of which we are

a part, we call for lack of a better term, God. That we understand it or comprehend it, I would not for a moment maintain.

"But outside of this Supreme Energy, I cannot imagine of anything. I regard this Energy or First Principle as a whole, and its highest manifestation finds itself in this phenomenon we call Man.

"That this particular man of whom you have so well spoken surpasses perhaps any other man who has ever lived, I am quite willing to admit; and in this sense he certainly was Deity. But if he is my brother, then I, too, am in degree Deity, or represent Deity.

"With all kind wishes, ever, I am, yours sincerely,

"ELBERT HUBBARD."

Have We Drifted?

It looks odd to see in the calendars of Disciples' churches the Christian Endeavor topic of May 9, "Why I am Proud of My Denomination."

Dr. Rauschenbusch Makes a Paraphrase.

Dr. Walter S. Rauschenbusch never fails to score a point for the social interpretation of Christianity, he being an avowed Socialist. A paraphrase of the Ode to Love has been given to the world in his recent book, "Dare We Be Christians," which has attracted wide attention. "The values created by love never fail; but whether there are class privileges, they shall fail; whether there are millions gathered, they shall be scattered; and whether there are vested rights, they shall be abolished. For in the past strong men lorded it in ruthlessness and strove for their own power and pride, but when the perfect social order comes, the strong shall serve the common good. Before the sun of Christ brought in the dawn, men competed and forced tribute from weakness; but when the full day shall come, they will work as mates in love, each for all and all for each. For now we see in the fog of selfishness darkly, but then with social vision; now we see our fragmentary ends, but then we shall see the destinies of the race as God sees them. But now abideth honor, justice, and love, these three, and the greatest of these is love."

Prof. Iden's "Upper Room" Class

A remarkable work is that done by Prof. Thomas M. Iden, of the Bible chair at Ann Arbor, Mich., in his "Upper Room Bible Class," which meets every Saturday evening at the Bible Chair House. The enrollment is about 200 men. The little "Bulletin" of the class, containing news notes and Mr. Iden's exposition of the Bible lessons, is circulated among the University students to the number of 700 weekly. Prof. Iden's influence is most profound and gracious in the lives of the young men. He also conducts a large young mens' class at the Sunday school on Sunday mornings.

—The Missouri State convention will be held at Springfield, June 15 to 17. It is expected that from 600 to 1,000 delegates will be present. George A. Campbell, of Hannibal, is the president.

—Four thousand dollars was pledged by the congregation at McPherson, Kan., recently for reconstruction of their church building.

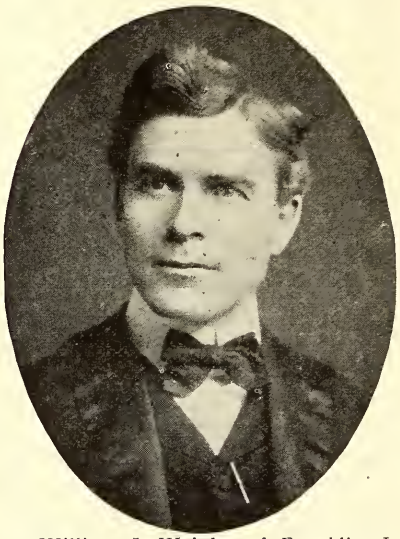
—W. E. Crabtree, pastor Central Church, San Diego, Calif., recently went to Honolulu to lead in the dedication of the new Church of Disciples in that city.

—Robert E. Henry, pastor at Havana, Ill., is holding his Sunday evening services in the local opera house, which has been engaged for the summer months on account of its being a cool place in the hot weather.

—The original "church built in one day" was probably the chapel of the West Bluff congregation of Peoria, Ill. After five years that congregation has now been compelled by its growing Sunday school to enlarge its home. The addition is more substantial than the original building. It was dedicated May 30.

—L. J. Marshall, pastor Wabash Avenue Church, Kansas City, who recently underwent an appendicitis operation, is making a good recovery. His church has received 56 accessions to its membership in the past year at regular services. Mr. Marshall was invited to preach the baccalaureate sermon at Christian College, Columbia, Mo., but was not sufficiently recovered to do so.

—A School of Methods for Bible School workers will be conducted at Lynchburg, June 14-18, under the direction of the Ohio Christian Missionary Society. The faculty will be H. H. Webb,



Rev. William J. Wright, of Franklin, Ind., who has just resigned the pastorate of Tabernacle Church there. Mr. Wright was formerly Secretary of the American Christian Missionary Society and is now President of the Temperance Board of the Disciples.

Covington, Ky.; Miss Lillie Faris, I. J. Cahill, R. J. Bennett and Wilford H. McLain, State Superintendent. S. S. Lapping and S. J. Corey will give addresses.

—W. E. M. Hackleman will be one of the leaders of the singing at the Anti-Saloon League convention, Atlantic City, July 6-9. He will go from Atlantic City to Los Angeles, Calif., to attend the Disciples' General Convention, where he also leads the singing.

—The annual convention of the churches of New Mexico and West Texas was held at First Church, El Paso, Tex., May 24-27. A fine convention it was, writes P. J. Rice, pastor at El Paso, and the work is in a very flourishing condition all over the territory. F. M. Rains, of Cincinnati, was present and spoke several times.

—Oak Cliff Church, Dallas, Tex., has moved its present building to the rear of the lot preparatory to erecting a new $35,000 house of worship on the front. A. E. Ewell is pastor.

—Broadway Church, Lexington, Ky., Mark Collis, pastor, is likely to build a new house of worship. The present structure, erected in 1892, is too small for the congregations and inadequate in its appointments for modern Sunday school work.

—The church at Marceline, Mo., has let the contract for a new building to cost $11,000.

—The church building at Kinross, Ia., was struck by lightning recently and burned to the ground.

—Shreveport, La., church raised $19,000 to pay a debt of $17,500 on their church property. Geo. L. Snively, the evangelist, led in raising the money.

—Joseph L. Garvin, recently resigned from the presidency of William Woods College, Fulton, Mo., has been filling several engagements at Illinois High School Commencements.

—Remarkable success is attending the ministry of R. E. Moss at Crawfordsville, Ind. Several hundred people were in attendance at a recent prayer meeting. A reception given to new members who had come into the church this spring was attended by more than 1,000 people.

—The Sunday school at Lawrence, Kan., First Church celebrated Children's Day with an elaborate program which began with a parade through the business part of the city headed by the State University band. Secretary Bert Wilson spoke at the church in the evening.

—It is announced that the Men and Millions commission received $400,000 in pledges in its recent canvass of Illinois. The total fund pledged to date is $2,400,000, including the first million offered by Mr. R. A. Long.

Russian Christian Mission, Chicago

It is more than four years since the American Christian Missionary Society started missionary work among the Russians in the great commercial and industrial center of Chicago. This worthy Christian, philanthrophic and patriotic enterprise, considering the meager means employed, has been eminently successful. During the said period sixty-two people have been won and are now organized as a church.

The war has greatly crippled the work this year, as many of the members, in order to have access to their fatherland after the war, have gone back; others are intending to go soon. But this seeming loss is really a great gain for the kingdom. This is positively demonstrated by the news being received from the brethern in Russia. Lately a a letter has come that in spite of the war commotion, which is stirring the Czar's empire to the very depths, the returned immigrants have been so successful in their testimony, that now in the two villages of Gelenie and Simonowich, government of Grodno, the Disciples have two small churches of about twenty members each. The Chicago Disciples who went back are scattered all over the vast Slav empire and the Chicago mission hopes to hear similar reports from other points also.

Another incident which shows the far-reaching influence of the work is the spread of the spirit of liberty among the Russian colony here. This has been made clear recently by the fact that 350 members of the Russian Orthodox church separated and formed an organization independent of the Russian hierarchy. This is a most remarkable event, for it is the first one in modern Russian church history, and will doubtless serve as a precedent for similar movements, which will take place hereafter among the numerous colonies of Russians in this land of liberty. Still another event proving the power of the gospel leaven of liberty is the fact that on Saturday night, May 1, a mutual help organization was formed with the cooperation of Basil S. Keusseff, to which members are admitted without regard to their religious or political affiliations. So the missionary activities among the 300,000 former subjects of the Czar are epoch making ones.

On May 10, the Chicago Russian mission is going to take possession of the new quarters on 652 West 14th street, right in the heart of the Russian colony, where they hope to do better work. They will not realize their full efficiency, however, until they get a new plant to house institutional work, which plant was promised the mission and for the past two years has been talked about a great deal.

On April 25, open-air meetings were started at which the gospel is being preached to hundreds of immigrants.

BASIL S. KEUSSEFF.

From India's Mission Field

The India mission of the Disciples of Christ has just closed the sessions of its annual convention in Jubbulpore. There were fifty-two missionaries present. Among these were five representatives from our Australian mission. We are hoping for a closer affiliation of our works.

The convention this year, more strictly speaking, was a business meeting. It had for its task the final drafting of a mission policy. For several years the mission has been working on this policy. We hope now to be able to carry on our work in a more unified manner and by the best approved methods. About five years ago certain standing committees were appointed, representing the various interests of the mission, and ordered, after investigating like work in various other missions and in various parts of India, to formulate a policy for the direction and guidance of the mission whereby our work would be most effective of genuine results.

After these years of careful study, investigation and preparation, these reports were presented to the mission for final ratification. While the mission, by its newly-formed policy, does not wish to limit or discourage individual initiative, yet we believe we have accomplished very much in determining a definite plan of campaign and operation which will co-ordinate and unify our various departments. We purpose that our educational, evangelistic, medical, industrial, and benevolent institutional departments shall contribute primarily to the making of Disciples.

Probably the most interesting feature of the program was the after dinner speeches. Each station had chosen its representative who should report the encouraging experiences of his station for the year. These experiences were exceedingly varied and intensely interesting. The following indicate the nature of some of the addresses: "How Ninety-one New Disciples Were Won from a Life of Sin and Despair," "The Cheerful, Hopeful, and Beautiful Life of a Group of Christian Lepers," "A Narrow Escape from an Enraged Wild Boar," "How One of Our Indian Evangelists Was Killed by a Panther," "The Missionary Consciousness of Being Where the Master Would Have Him, and Where His Life Would Count Most for God," "The Ingratitude of Some Christian Orphan Boys," "Some Mohammedans Who Became Christian Because They Could Not Get Away from the Love and Unselfish Service of a Mission Doctor," "How the Arya Samaj Succeeded in Breaking Up One of Our Schools for Girls," "The Illness and Death of Our Dr. Martha Smith," "The Open Doors and Waiting Harvest." These but indicate a few of the stories and experiences that came from the various stations.

The war is interfering very little with our direct missionary work. Its results are felt most in the marked increase of cost of living and the mission's inability to increase the salaries of Indian co-workers. The average pay of our 300 Indian co-workers is less than fifteen rupees, or $5.50 per month. The mission is already obliged to pay a small additional allowance to its lowest paid workers. Should the war last another six months, increase in salaries will be imperative or the cry for bread will meet us at every turn.

D. O. CUNNINGHAM.

Program American Christian Missionary Society

FOR LOS ANGELES CONVENTION

Saturday, July 17.

2:00 P. M. Annual Meeting Board of Managers, First Christian Church.

Thursday, July 22.

Musical Director—R. E. Booker.

9:30 A. M. Devotional Service.....Justin N. Green

9:45 A. M. Report of Church Extension.....G. W. Muckley

10:15 A. M. Report of Social Service Committee.....A. W. Taylor

10:30 A. M. Report of Commission on Foreign Relations.....M. M. Amunson

10:45 A. M. The Story of the Year..Grant K. Lewis

11:15 A. M. Report of Committees.

11:45 A. M. President's Address.....Carey E. Morgan

12:30 P. M. Adjournment.

Musical Director—Theophilus E. Fitz.

2:30 P. M. Devotional Service..... Clifford Weaver

2:45 P. M. Missionary Service by Evangelism. Crayton S. Brooks

3:00 P. M. Missionary Service by Care for the Churches on the Frontier.....S. G. Fisher

3:15 P. M. Missionary Service by Conservation in the Old Fields.....J. H. Jones

3:30 P. M. Capturing the Crescent City for the Cross of Christ.....W. H. Allen

3:45 P. M. Business.

4:15 P. M. Introduction of Veterans.

Musical Director—W. E. M. Hackleman.

7:30 P. M. Devotional Service.....H. O. Breeden

8:00 P. M. Address, "Church Extension, Its Continuity and Conservation".....J. M. Alexander

8:30 P. M. Address, "American Missions and the World Crisis".....F. W. Burnham

SUNDAY SCHOOL SESSIONS.

Friday, July 23.

Presiding Officer—Carey E. Morgan, Tennessee.

Leader of Song—S. W. Hutton, Texas.

9:30 A. M. Devotional Service.....Morton L. Rose, California

9:45 A. M. Address, "A New Program in Adult Work"...W. J. Clarke

10:10 A. M. "A Survey of Bible School Progress for the Year".....R. M. Hopkins

10:40 A. M. Address, "The Gary Plan of Religious Education".....S. W. Nay, Indiana

10:55 A. M. Address, "The Correlation of Religious Education in the Local Church".....C. W. Dean, Colorado

11:10 A. M. Address, "Alaska, a Field for the Bible School Missionary". H. F. Ritz, Montana

11:25 A. M. Report of Committees and Unfinished Business.

11:40 A. M. Period of Intercession..Claude C. Jones, Arizona
Solo. Miss Fred Fillmore, Ohio

12:00 Noon Address, "Mobilizing the Sunday School Army"..John R. Ewers

Joint Session with Board of Education.

Leader of Music—W. E. M. Hackleman.

Evening.

Bible School Address First—"The Sunday School and Christian Conquest.....W. C. Pearce
(40 minutes)

EARLY MORNING CONFERENCES.

On the Roof Garden—8 to 9 A. M.

Monday, July 19, "Front Rank Efficiency".....W. H. McLain, Ohio

Tuesday, July 20, "The Director of Religious Education".....Frank B. Ward, California

Wednesday, July 21, "Men's Work in the Church".....Geo. W. Brewster, Jr., California

Thursday, July 22, "The Public School and Religious Education"
(Leader to be supplied.)

Friday, July 23, "The Teacher Training Situation".....
(Leader to be supplied.)

A School of Religious Education Canton, Missuori

FACULTY—J. P. Rowlison, Dean; Dr. H. B. Robison, Prof. C. A. Lockhart, Dr. C. A. Vannoy, Prof. H. M. Garn, Prof. A. W. Taylor.

JUNE 21—JULY 4, 1915

AN EXPLANATORY WORD.

The widespread awakening to the necessity of making our Bible Schools measure up to the standard of efficiency that we expect of the Public Schools, has made necessary an effort in the organization and promotion of religious education commensurate to the need.

The proposed school of Religious Education at Canton will devote itself to this task, and hopes to at least create a conscience in the matter of Bible School efficiency that will make the old query, "When is a school not a school?" and its answer, "When it is a Sunday School," nothing more than an ancient joke that has lost its point.

Look carefully over the course of study that will be followed and make up your mind that you can not afford to stay away from this opportunity to get at the heart of the Religious Education Problem.

COURSE OF STUDY.

New Testament, Dr. Robison: Text, "The Heart of the Gospel" (now in preparation).

Old Testament, Prof. Lockhart: Text, "The Message of the Prophets" (now in preparation).

Educational Psychology, Dr. Vannoy: Text, "Weigle, the Pupil."

Religious Pedagogy, Prof. Garn: Text, "Weigle, the Teacher."

Organization and Equipment, Dean Rowlison: Text, "The Church School," Athearn.

Sociology, Prof. Taylor. Prof. Taylor will give the evening lectures of the first week and no definite text will be assigned.

For this course credits amounting to the actual hours spent in each subject will be allowed on Teacher-Training Diploma.

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Write today to J. P. Rowlison, Vandalia, Mo., and tell him you will be there.

Saturday, July 24, "The Program for the New Year".....
.....F. E. Billington, Washington

THE BANQUET.
(Dining Room of Bible Institute.)
Friday, July 23, 5:30 to 7:00 P. M.
"Bible School Attendance".....
.....C. W. F. Fowler, Missouri
"Bible School Efficiency".....
.....C. R. Hudson, California
"Bible School Service".....
.....C. D. Henderson, Arkansas
"Men's Classes in the Orient".....
.....R. A. Doan, Ohio

THE CONVENTION SUNDAY SCHOOL.

Sunday, July 25, 1915.
Bible Institute Auditorium,
9:30-10:45 A. M.
General Superintendent.....
.....F. M. Rogers, California
Teacher .....W. C. Pearce, Illinois

Disciples to "Rally" at Convetnion.

During the International Christian Endeavor convention to be held in Chicago next July the Disciples will have their "rally" at the Jackson Boulevard church, on Friday afternoon, July 9. H. A. Denton, pastor at Galesburg, Ill., will preside and W. E. M. Hackleman will lead the singing. The following program is announced by the national secretary, Claude E. Hill: Devotional Service, conducted by Clarence H. Chain, president of the Pennsylvania Christian Endeavor Union, Philadelphia, Pennsylvania; "Chicago," C. G. Kindred, pastor of Englewood church, Chicago; "The Rest of Us," Adeline Goddard, president of Oklahoma Christian Endeavor Union, Oklahoma City; "Who is an Expert Endeavorer?" Frank Lowe, Jr., president of Missouri Christian Endeavor Union, Kansas City; "Some Experiences Among African Endeavorers," Dr. Royal J. Dye; "The Ideals of the Disciples of Christ," John E. Pounds, Hiram, Ohio; "The National Board of Christian Endeavor of the Disciples of Christ—Its Work." Austin Hunter, pastor of Jackson Boulevard church, Chicago; "Looking Ahead," Claude E. Hill, national superintendent, Valparaiso, Ind.; A Closing Message from the Word of God, Will F. Shaw, pastor of Sheffield Avenue church, Chicago; Closing prayer, Dr. George H. Combs, Kansas City, Missouri.

A Three Years' Campaign in Tokio.

Miss Mary F. Lediard, of the Girls' School, Tokio, Japan, writes: "School opened with such a great increase in attendance that we are delighted—thirty-nine girls, fifty boys and nine in the kindergarten. Miss Parker sails on May 15th and is beginning to get excited. Mr. Doan is at present in the Akita district and we hear good reports from him. The Three Year Campaign has begun in earnest in Tokio now and the big tent at the Y. M. C. A. is crowded to the doors at every meeting. We attended a dinner the other night at which Count Okuma spoke as well as Baron Sakatani, mayor of Tokio; Baron Goto, the Minister of Education, and others. They all say Christianity is good and push it along, but it isn't quite good enough for them since they do not accept it. I wish one of them would come out and accept it and then get up and say what he knows to be true. One man said, 'It is all right and I want my children to be Christians, but . . .' and the inference was of course that he himself didn't need it."

Calls.

A. E. Dubber, of First Church, Bedford, Ind., to Union City, Ind. Accepts.

A. L. Lyon, to Lennox, Ill. Accepts.

H. V. Davis, Athens, Ill., to Sandoval, Ill. Began June 6.

T. H. Rolla, Akron, Ind., to Fayette, O. Began work June 6.

W. A. Morrison, Columbia, Mo., to Huntsville, Mo. Accepts. Will begin about July 1.

W. L. Dalton, Jefferson, Ia., to Grayville, Ill. Accepts.

M. L. Jenny, Butler, Pa., to First Mansfield, O. Accepts. Begins July 1.

M. D. Bryant, Rochester, Ind., to Sciotoville, O. Accepts.

C. W. McCord, Bethany, Nebr., to Tabernacle, Lincoln, Nebr. Accepts.

"The City Institute"

"The City Institute," by Walter S. Athearn of Drake university has been recently issued from the University of Chicago Press. It is a compact and meaty volume of 150 pages dealing with a new idea in religious education. Unlike some volumes in this field, it is a history, and not a book of theories. The story told is one of deep interest to all who are concerned about better religious training for the young.

Mr. Athearn has been for the past three years the head of City Institute in Des Moines, Ia. A City Institute such as he describes is "a night school of religious education." Its purpose is to prepare teachers adequately for the work of Sunday-school teaching.

In describing the beginnings of this movement, the author states that he and his colleagues cut loose at once from all the boosting spirit that has gone with the teacher training movement, and from all certificates and awards. The enterprise was given the dignity of university extension work, and by this means university men in the community were induced to have part in the work as instructors.

Thoroughly competent men are found in Des Moines with adequate training to meet classes in the evening and give them courses in Bible study, Church History, Child Study, Pedagogy and other matters in which a Sunday-school teacher needs to be instructed.

This City Institute operates independently of the existing Sunday-school organizations, though not as a rival, but in close sympathy with their aims. Mr. Athearn favors the existing organizations going on in his community but holds that the City Institute has a unique field which it can better cultivate by being independent of outside control.

The enterprise is interdenominational in character. It unites a whole city, with all the churches willing to co-operate, into one compact organization and school to accomplish the purpose of the institution.

Mr. Athearn has frankly faced the demands of the times in religious education, and a look over the bibliography which he recommends to the prospective teachers shows that he is in favor of accepting the best modern literature in Bible study. The books mentioned are those in favor at the great theological seminaries of the country, and they cannot help making the Bible a far more vital and convincing document than when it has been interpreted through obscurantist literature.

Altogether the book is a most admirable combination of the ideal and the practical. It deals with something which is a living reality and a demonstrated success. At the same time, the book shows how this development in Des Moines is in line with the very best of modern educational theory in the development of the church school. It should have a wide circulation among wide-awake men and women everywhere.

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Vol. XXXII June 17, 1915. Number 24

Self-Sacrifice and Self-Culture
Editorial

Weeding Out the Library
By W. Robertson Nicoll

The Spoiled Son
By John R. Ewers

Presbyterians Active in Social Service

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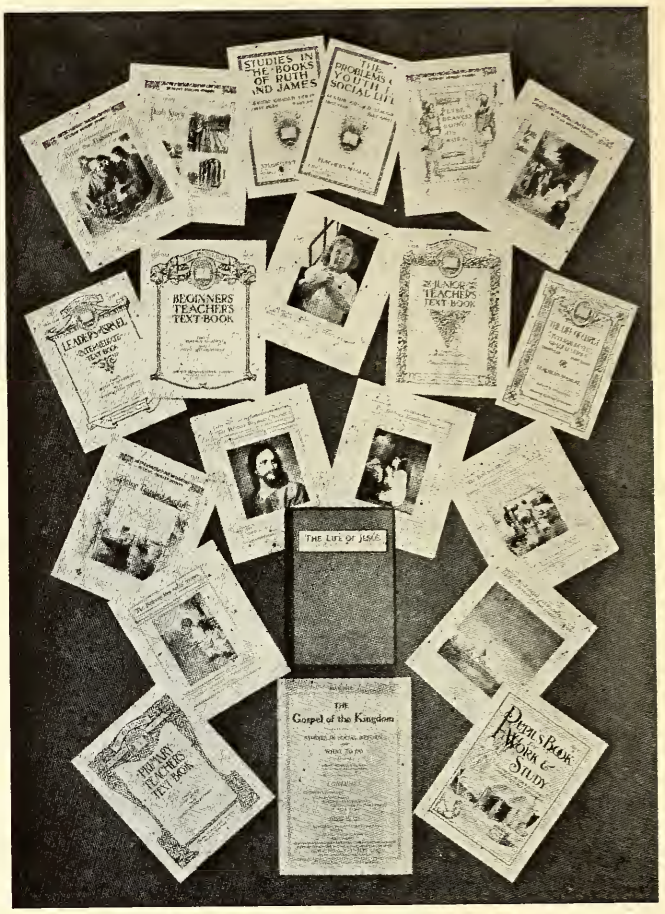
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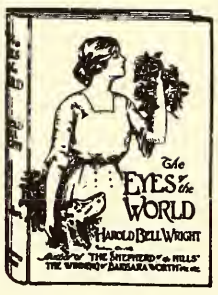

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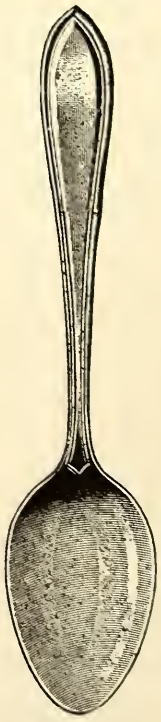

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Self-Sacrifice and Self-Culture

MAETERLINCK has preserved to us the legend of the keeper of the lighthouse who gave to the poor in the cabins about him the oil of the mighty lanterns that served to illumine the sea.

> In the soul that is noble (he says) altruism must, without doubt, be always the center of gravity; but the weak soul is apt to lose itself in others, whereas it is in others that the strong soul discovers itself. The immaterial force that shines in our heart must shine, first of all, for itself; for in this condition alone shall it shine for others as well. But see that you give not away the oil of your lamp, though your lamp be never so small; let your gift be the flame, its crown.

Sheer selfishness, we know, shrivels the soul and the soul's world. But there is also a kind of self-giving which exhausts the soul and wastes its powers. Often self-sacrifice is hardly more than the helpless raising of the withered arm of resignation. The effectiveness of self-giving depends on there being a self worth giving.

Our spiritual teachers exhort us to give, to do, to spend, to deny ourselves, but fail all too often to make it clear that we must acquire a self, that we must possess and keep a personality whose value we can ourselves appreciate ere it can have value to others. To overlook the development of this self, to fail to organize the means for its constant renewal, is a stupid and often a tragic moral blunder.

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In Jesus we have the supreme illustration of self-sacrifice. But in him also we have the supreme illustration of self-appreciation.

That is an extraordinary insight that made John connect the Master's act of washing the disciples' feet with his consciousness of divine dignity. How he knew what Jesus was thinking about just at that moment we know not. But he begins the story of the feet-washing by laying bare the mind of the Master. "Jesus, knowing that the Father had put all things into his hand, that he was come from God, and went to God, riseth from supper . . . and began to wash his disciples' feet."

The inspired artist draws two pictures for us to look upon at once: one of the upper room and the act of self-humiliation, the other of the soul of Jesus and his self-appreciation. In the act of serving his friends the Master was most conscious of himself. He knew himself to be no slave, but the ruler of all. Though doing a slave's work, he was no whit less a king.

John clearly sees that for a slave to wash a guest's feet has no significance; but for a king—that is divine!

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A soul so rich, so calmly conscious of a self transcending the specific act of abnegation, so careful ever to preserve its isolation despite its thousand distracting intimacies—when such a soul stoops in service it communicates blessings vast and priceless.

It will be well for us if in following Christ we learn from him that the secret of effectiveness in self-giving lies not just in what is done, but in who does it. Personality gives value to the unselfish gift.

It is of no less importance for the soul to guard its capital than for the financier. The personality must be kept intact. That is what carries life's business on. Self-investment is profitable in the degree in which the self has intrinsic value. The oil must be made to keep the lamp going—not distributed to the poor, however amiable our motives may be.

The best service we can render the weak is to be ourselves strong. The sick need our health and cheer more than medicine.

The world is not so much in need of sympathy as of inspiration. There is often danger that our very sympathy may make distress and illness a sort of luxury. But our strength, our character, our standing erect and meeting our own problems with courage, is contagious, and by having such a respect for our personality as Christ had for his, we help men as he helped them.

✠ ✠

The pastor's best gift to his people is himself. Many pastors are like Martha, busy with too many things. They gossip and coax and plead and argue and sympathize. Their days are spent in small and cheap activities. They rob the mighty lantern of its flame by doling out the oil to the needy.

But the needy need something other than these cheap doles. They need to see a man! They need to find in him a soul with depth enough to create in them respect for what is hidden from them.

"In the every-day walk of life," says Ruskin, "the solitary thing we can ever distribute among those who walk by our side, be they joyful or sad, is the confidence, strength, the freedom and peace of our soul."

✠ ✠

Mothers need to see this truth, for it is a mother's constant temptation to serve her children in lesser deeds that rob her self of its most important property, to forget her self and waste her soul in the routine demands made by her children.

But let every mother know that the best way to serve her children is to keep alive in her breast the importance of her own personality. Let her know that the time will come when these little ones will need more than the service of her hands, more than the sacrifices of the nursery.

Some day they will need her companionship. They will need her intelligence. They will need her to be large-minded, up-to-date, so that they may share their men's and women's problems with her.

Happy is that mother who grows with her children! Happy she who keeps to herself in their childhood sacred hours for her own self-culture, renewing ever the oil in her lamp that to them her supreme gift may be a constant and increasing light!

Weeding Out the Library

BY W. ROBERTSON NICOLL

In the British Weekly

I HAVE read, and I find it to be true, that a private man who loves books, unless he is exceptionally rich, is always more and more tormented to find room for them. They grow and grow, and the wall space does not grow, and the shelves do not grow; and, unless the owner resorts to the unspeakable, detestable expedient of reduplicating the books on each shelf, there comes a time when he is at his wits' end. The expedient of reduplicating not only destroys the back rows, but imperils the owner's chance of heaven, the book wanted being invariably lost for the time with sad results in evil wishes and language.

I am writing in a library which at the present moment contains from 23,000 to 25,000 volumes. They are everywhere. The shelves are full and the floor is crowded. There is a lane from the door to the fireplace, a length of fifty-one feet, but it is narrow and is narrowing. The library is only a journalist's library. There are no rare books in the number, and if the whole were sold by auction the results would be disappointing. Nevertheless, to me the collection means something. It has been accumulated in the course of years in obedience to various impulses, and at one time or another almost every volume in it has possessed a certain significance. It contains a few special collections made with the view of writing on certain subjects. The years pass, and hopes that were never very bright recede, and plans which never were very firmly founded have to be given up in obedience to the calls and exigencies of the day or of the hour. Plainly something has to be done on rather a large scale. The means of increasing space have already been exhausted. There is only one course possible, and it cannot be postponed for very long. The library has to be weeded, and the weeding must be of a ruthless character. Now there are those who tell us that the opportunity of weeding is almost limitless, that there are not five men in England possessed of 3,000 books apiece who do not know perfectly well that half their volumes are lumber, books which they would never read or consult or open for any purpose whatsoever. They are the books of forgotten periods of life, the books of whim, the books of abandoned study, the books about which their owner's only thought is a wonder how they ever got there, books that can no more be accounted for than the foolishness of early day-dreams or the more or less absolutely useless knowledge packed away in one's memory. It is all true. But at the same time there is a certain impressiveness and dignity about a library.

DUPLICATES.

Suppose we walk through my library together. You will perceive at once that there are many duplicates, especially of valuable books, and persons in my circumstances have no right to duplicates. All they may reasonably claim is the privilege of selecting their favorite copy. Well, let us begin. Here is a vulnerable bookcase, as you may see at once. There are side by side editions of John Evelyn, one by H. B. Wheatley and the other by Austin Dobson. Which is to go? In some respects Mr. Dobson's edition is a finer piece of work than Mr. Wheatley's. On the other hand, Mr. Wheatley's book has things not included by Mr. Dobson. Evelyn is no special favourite of mine, though he whiles away some hours well enough. I must settle on Austin Dobson.

Beside these are my editions of a far greater book—Boswell's Life of Johnson. There are several editions. The best, no doubt, is Dr. Birkbeck Hill's, which is not yet superseded, though it will be, say, in twenty-five years. Then I have the first edition of Croker's Boswell, which drew down the wrath of Macaulay. And I also possess the second edition, but I am not willing to part with either. I have spent much time in comparing the two and in finding out the changes made by Croker under the lash of Macaulay's article. Then I have Napier's edition, which is really a very good and sound and handy piece of work. Also I have the edition published in the English Illustrated Library, which is particularly good in its annotation of the "Tour to the Hebrides." I once had Malone's edition, which is perhaps the most satisfactory in plan and conception of any, but I have given it away. What am I to do with those various editions? Obviously I must select Birkbeck Hill, and be content and thankful and let all the rest go.

NOVELS.

I now turn to fiction, and to some extent I have attained wisdom on that subject. With a very few execptions I have found it a mistake to keep second-rate fiction. Every bookman has his little heresies and is entitled to them with reason. I have a favour for a book called "The Outcasts: Certain Strange Passages in the Life of a Clergyman," and I have a few more equally unappreciated by others, but profitable to me. They may have the room, but, on the whole, the abiding and satisfying fiction is the fiction of the masters. I have a fairly good show in this respect—Richardson, Fielding, Smollett, Scott, Thackeray, Dickens, Balzac, as well as George Eliot, Charlotte Brontë, and the rest. My trouble is that I possess several editions of each master, and it is hard to decide between them. I have one perfectly satisfactory edition of Dickens, the National Edition, published by Messrs. Chapman and Hall, Ltd., in an edition of 750. The books are perfect in every way, and so without a tear or pang I give away my other editions. Yet there are relentings and compunctions. Andrew Lang is nearly at his worst in his Introductions to Dickens. These may go. But Gissing is very good, and his chapters have not been reprinted. Chesterton is excellent, but happily we have him in volumes. I have a kindness for the double column edition in which I read Dickens first. But let it pass.

Scott is a more difficult problem. The only really beautiful edition of Scott is the old Roxburghe edition, in which the novels are divided into two volumes each. But Scott, like all the great novelists, ought to be introduced properly, and there were two men adequate to the task—Robert Louis Stevenson and Andrew Lang. Stevenson's edition was never completed, never even touched. But Lang's was carried through, and Messrs. Macmillan published the Waverly Novels with his prefaces and notes. The prefaces are extraordinarily unequal, but some of them are as good as they could possibly be, and I see very little chance of their being superseded. Otherwise the volumes are not very pleasing. But still, if I am driven to possess one edition of Scott, it will be Andrew Lang's. I have no such strong feeling about Thackeray, although I would not for anything be without him, and I give my vote for the Works of W. M. Thackeray, with Biographical Introduction by his daughter, Lady Ritchie, in twenty-six volumes. The type is very good, and Lady Ritchie writes with unfailing taste and complete knowledge. Of course I should want a good many more novels than those I have named, but what I have said already implies clearances on an extensive scale.

POETRY.

My books of poetry are comparatively numerous, and there are not so many duplicates as might be expected. Some of them I would have a right to retain under almost any circumstances. I have the Aldine edition, not in the original form, not complete, but comparatively complete. The books are well edited, and the text is given with scholarly care. I have also those invaluable stout volumes of Messrs. Macmillan containing such books as Matthew Arnold's Poetical Works, the Works of

Tennyson, Lowell's Poetical Works, Christina Rossetti's Poems, and many others. These are very pleasing. They are in double columns, but the type is all that can be desired. The same may be said of the valuable and marvellously cheap editions of the Oxford University Press. But the edition I use most frequently is that of Gilfillan. Dante Rossetti was accustomed to use it because the page was so large and the type so good, and these I may humbly say are my reasons. On the whole I will stand by Gilfillan because I know my way about in his British Poets, and that is a great advantage. I know, for example, in "Paradise Lost" the line with which each page begins and the line with which it ends. I know where to find my favourite passages and have in many cases marked them. But I am not sure that the text is so carefully done as in some other similar works. A few weeks ago I quoted Goldsmith's lines—

"In all my wanderings through this world of care,
In all my griefs—and God has given me my share—"

A courteous critic in the *Aberdeen Free Press* remonstrated with me for misquotation, and said that the line should read—

"In all my wanderings *round* this world of care."

Gilfillan, however, gives "*through* this world of care." But so far as I can find out all the editions published in Goldsmith's lifetime give "*round*." I have used no edition for many years except Gilfillan's, and followed him into the blunder. It would be interesting to know where and how the blunder originated.

All this is comparatively plain sailing. Every bookman is entitled to at least one copy of Shakespeare, Milton, Chaucer, Browning, Tennyson, and the rest. (Here I pause to say that Messrs. Smith, Elder and Co. would do an immense service to literature if they would produce before it is too late a really well annotated edition of Browning's poems. There are not many who could do the work, but I think there are two or three.)

But my weakness, and I may frankly confess it, is a love for those unfortunate beings known as the minor poets. I think I have as many of the volumes of the minor poets of the Victorian period as any other collector. For this I have no excuse; I have simply satisfied my own tastes and inclinations. Every now and then I have dreams of producing an anthology in which there shall be no piece which has appeared in any other anthology. At other times I think of writing articles about the merits of Alfred Norris, and G. A. Simcox, and J. B. Selkirk, and William Forsyth, and many others. But these are mere excuses. I shall never write the articles, and I shall never compile the anthology. So according to all reasonable rules I should part with the larger number of my poetical collection. I shall do so, however, if I must do so, with great regret.

RELIGIOUS LITERATURE.

We will now, if you please, take a turn with my theological collection. It is very numerous. It contains a very large number of what are called standard books. In particular it is rich in books about the Higher Criticism of the Old Testament and the New. It also contains numerous sermon volumes. I think I could part more easily with most of these volumes than with any others in my library. But there are some I should hold fast. These would not be the clever books or the controversial books or the dogmatic books or the learned books. They would be the mystical books. It is wonderful to look through such a collection as mine and to see how religious books with the property of mysticism continue to be fresh when the scholars and the doctors and the priests have passed into oblivion. Whatever may befall, I shall keep with me some volumes of Spurgeon, some volumes of Neale, all the volumes of Dora Greenwell, and a selection from the English and foreign mystical writers. They will serve my turn, I think, though I hope never to lose interest in the development of scholarship and thought.

BIOGRAPHY.

My biographical collection is tolerably full, numbering at least 5,000 volumes. They are well arranged through the kind care of others, and if I want a book the chances are about five to one that I shall find it. The volumes are in rough alphabetical order, and I think I may say that they have all been read. Many people will think that I have wasted much time, which is no doubt true, but I have found my account in the reading and do not for one moment regret it. At the same time I admit that to some wiser man biography is profitless. There is one advantage of biographical books. It is that one has not to choose between editions of them as a rule. I like first editions and editions in large print. Lockhart's great biography of Scott was published some years ago in a very becoming manner by Messrs. Jack, of Edinburgh. But if I have to choose between the two I will take my own first edition, a very pleasing production in every way. For the journalist who knows how to use them biographies are a rewarding study, and meanwhile I do not propose to part with mine.

PERIODICAL LITERATURE.

Having intended for many years to write a History of Periodical Literature in the Victorian Era, I have collected a good many books for that end, including sets of forgotten Magazines and Reviews. I like this kind of reading, though I am not going to say it is the best or the most profitable. If I can accomplish my book it will be of some use to students, giving information that cannot be got without a great deal of dredging. If I do not write the book I shall have the consolation of spending many hours in preparing for it. But if the book were written, or if I had decided not to write it, I should be bound in honour to expel long rows of Reviews and Magazines from my shelves.

To some extent a man has a right to indulge his personal preferences. On the whole, however, he will find it best to keep and to read the great books. The great books will go into a library of about a thousand volumes. We owe very much to publishers like Messrs. Dent and Messrs. Nelson for putting the masterpieces of literature in forms so cheap, so convenient, so compact. For my own part, however, I hope to see a series where each volume will be well printed, say, at the price of three and sixpence. Such a series would include almost everything that is really worth having in English literature. The new books must, of course, be read—if it were only to understand the old.

Mother Magic

In days of childhood, now long-lapsed and dim,
Often I sit within a holy place
Where mystic word and solemn-rolling hymn
Touched the tranced souls of men to thoughts of Grace.

Too small to comprehend, yet happy there
I lingered, since beside me, close and dear,
Sat the sweet mother with her rippled hair,
Her smile of angels and her color clear.

And she would hold my hand, and so express,
In some deep way, the wonder of the hour;
Our spirits talked, by silent tenderness,
As easily as flower nods to flower.

And to this day, when so I creep alone
Into some sacred corner, list the choir,
Hear some great organ's most melodious moan
And watch the windows flush daylight with fire.

Over me once again those memories steal;
I sit as in a dream, and understand
God's meaning; for, across the years, I feel
The meek, sure magic of that spirit-hand.

—*Richard Burton.*

THE CHRISTIAN CENTURY

EDITORIAL

THE NEW LEADER.

IT is coming to be believed that the regrettable attitude assumed by Mr. W. J. Bryan, while the Prohibition question was being debated in Congress last December, represented the policy of the administration of which he was a part rather than his own personal conviction.

Mr. Bryan, it will be recalled, wrote an article for his "Commoner," in which he contended that the liquor question should not be made a national issue at this time, but should be dealt with by the several states separately.

Under cover of this position of the Secretary of State, who was known as a temperance leader and a prohibitionist in principle, a considerable number of wavering congressmen found courage to vote against the bill to submit the question to the people in the form of a constitutional amendment.

On that account Mr. Bryan was criticised by the prohibition leaders and the religious press. The Christian Century published one of the earliest and most vigorous of these criticisms.

With the announcement of Mr. Bryan's resignation from the Cabinet there begin to leak out rumors which indicate that Mr. Bryan was moved at the time mainly by considerations of loyalty to the President, with whose administration he had been up to that time in accord.

Now that the break between the President and Mr. Bryan has come, we may expect from time to time further data bearing on the differences between the two with reference not to the peace question alone but to the prohibition question also.

The nation believes, and we believe, that Mr. Bryan is personally in favor of the adoption of a Prohibition amendment to the Constitution, and we may expect the next few months to see him at the front of the great movement which Congress will have to reckon with next December, and with reference to which the two political parties will have to define their respective policies in their 1916 conventions.

Stepping out of Mr. Wilson's Cabinet, Mr. Bryan, after the present controversy with Germany is settled, is likely to become the acknowledged leader of the anti-saloon movement.

CHRISTIAN UNITY FOR LATIN AMERICA.

NEXT to the World Missionary Conference at Edinburgh in 1910 the Latin America Missionary Conference, to be held in the city of Panama in February, 1916, bids fair to be the most pivotal and strategic international event in modern Christian progress.

The Conference will draw together the Protestant Christian forces operating in all Latin America to consider the religious situation with united purpose and intelligence, and to project plans for a united advance of the Christian Church upon the vast neglected mission field of Mexico, Central and South America.

This move by the forces of Christian missions is but one of many which betoken a rising tide of Pan-Americanism. While most of the world is at war and nations are daily being driven farther and farther apart, it is cheering to note the drawing together of the national units of these western continents. A few weeks since, in Washington, D. C., an important conference of representatives of the financial interests of Latin American countries was held, and plans set going to unify the disparate systems upon which the various countries now base their money values. Industry in one country is making an approach to industry in another.

This Christian conference will discuss the religious needs of Latin America in a thoroughly scientific and efficient manner. The great missionary leaders from the field will be there. For instance, already all three Protestant Episcopal bishops in Latin America have signified their intention of attendance. Protestant laymen and Latin American statesmen are expected to take part. Every mission board and society is to be represented by both administrators from the home land and missionaries at the Conference. Such leaders as Dr. John R. Mott are active in preparing for it.

It is with great hope, therefore, that the Church may look forward to the reports of the eight commissions now at work on the various aspects of the missionary problem in these Latin American countries. These commission reports will be the basis of the discussion at Panama and, together with that discussion, will embody the consensus of opinion and the collective wisdom of those who know and care most about the Kingdom of Christ in Latin America.

Among the Disciples represented on these commissions we note the name of Mrs. Ida Withers Harrison, Prof. Charles T. Paul, and Rev. A. McLean, with Rev. S. G. Inman in the chief place of responsibiilty for the creation of the Conference, as the Executive Secretary. Mr. Inman's position is analogous to that of Dr. John R. Mott's relation to the Edinburgh Conference.

PASTOR RUSSELL AND THE WAR.

IT ISN'T often that the type of Christians who read The Christian Century have to meet the absurd claims of "Pastor" Russell. But even those farthest removed from this preposterous cult have now and then to state the contrary side to some one who has been misled by it. A keen and defiant article is that which appears in the Central Christian Advocate (Methodist) of Kansas City, which, like most things from the pen of its able editor, Dr. Spencer, goes squarely up to the issue. This is what "The Advocate" says:

A deal has been made of the fact that "Pastor" Russell brought the world, so far as the "Age of the Gentiles" is concerned, to an end in 1914. Armageddon would come then, he prophesied, such wars as not any nation had ever known, when the nations should be broken in pieces as a potter's vessel.

It is perfectly silly to associate his prophecies with this European war. War prophecies are perennial. They are coming out all the while. A man found an old German family Bible in which had been written that a fearful world-war would break out in 1914. Madame DeThebes this time aimed her many prophecies that didn't eventuate, did hit on it when she prognosticated an Austrian war in 1914. Here in America, prophecies as to Russia, China, Japan, Turkey, etc., etc., in their turn have been frequent, but the time card got askew. It didn't happen.

But one had this for 1914. He said that in 1914 "Austria begins a campaign against Russia in which Germany, France and England become involved. The Orient is in flames. In North Africa the Holy War is being preached because the Moslems wish to free themselves from England and France and set up the great Califate. Finally their peril dawns on the understanding of the European powers, and the Turks are driven out of Europe just as were the Mongols. The result is: Europe for the Europeans."

Charles T. Russell sits in the same company. He has prophesied. And, in fact, a terrible war did break out in 1914, as for many a year he has been proclaiming. But wait a minute. His prophecy is not that there would be a general war. That is a mere incident. His prophecy, the real milk in the cocoanut, is that in 1914 and 1915 the end of the Age of the Gentiles will come, that is to say that the powers of this world will not only be at war, but that they will each come to an end. That is the prophecy. It is the end of the world so far as the rule of the Gentiles is concerned. There will be no more Russia, Germany, France, British Empire, China, Japan, United States of America; no, these will all be broken as a potter's vessel. They will pass out of existence.

What will come in their place? "Pastor" Russell and his colleagues actually reigning over the billions of living and dead; "Pastor" Russell and his crowd actually reigning over this planet.

Just watch! If that happens within the next few months, we shall all have to sit up and get up, and own the omniscience of Brother Russell. If that doesn't happen, the prophecy and the whole system of this humbug will—well, it will be a laughing stock.

Get ready to laugh.

UNITY CONFERENCE BROUGHT NEARER.

BEFORE the outbreak of the European war a note of procrastination had become somewhat annoyingly chronic in the talk of those who had in charge the forming of the plans for the world conference on the unity of the Church.

When asked as to the date, or the probable date, or the possible date, or the most general suggestion as to a desirable date, for the holding of such a conference, the question was met by a shrug of the shoulders, indicating that it was all too soon to talk of time and place.

We were told that the churches must be gotten ready for the conference, that there remained yet many bodies that were indifferent, though formally participating, and that there must come a great yearning and passion for unity before it would be worth while to gather representatives of the churches together in a conference for the realization of unity.

Such reticence was, no doubt, wise, even though four full years had passed since the proposal was first formulated. The conference must not be premature. Its method and spirit must be well defined before its representatives convene. There must have grown up beforehand a certain unity of purpose in the whole Church, else the conference might result only in aggravating the division and alienation it was called to heal.

With unexpected suddenness, however, a decision has been reached. In anticipation of the exigencies that the Church will confront at the close of this world-shaking war, it has now been decided to convene the conference as soon after the war ceases as possible.

It is clear that the supreme task of Christian history will rest upon Christ's Church in the reconstruction of civilization after this its barbaric relapse.

And it is believed that the sense of sectarian impotence in the face of this task will make sectarianism's sinfulness apparent even to those denominations of the most restricted outlook.

The Church of Christ was never so humbled as today. It stands with palsied arms in the presence of a vast social wreck which its influence was impotent to avert. Gradually it seems to be growing clear that its sectarian divisions, its denominational self-interest, its lack of the sense of catholic fellowship lie at the basis of its impotence in dealing with vast international and social problems.

Now is the psychological moment, the "fullness of the time," for the divided people of God prayerfully to come together to confess their essential unity and to seek the divine plan by which their unity may be restored in practice.

At the present time the place of the World Conference has not been determined, but New York and the Hague are mentioned, with favorable sentiment increasingly tending toward the American metropolis.

OPINIONS OF BILLY SUNDAY.

OPINIONS of Billy Sunday evidently make popular reading. The *Literary Digest* has just published a digest of the opinions of the religious press of the country which it classifies under the heads, "Favorable Verdicts," "Qualified Endorsements" and "Opinions Wholly Adverse."

Favoring Mr. Sunday, it finds 58 religious newspapers; qualified, 43; opposed, 28.

The Christian Century is classed with those whose opinion of Mr. Sunday is adverse. This is an error. The Christian Century has no interest in the discussion of Mr. Sunday's personality. The grounds on which others in the symposium base their opposition to him—his slang, his coarseness, his alleged insincerity, his big collections, his crude theology—seem to us to be quite subordinate considerations.

The thing The Christian Century called attention to in the article quoted by the *Literary Digest* was the fact that altogether too much is made of Mr. Sunday's distinctiveness. We pointed out that he is essentially no different from other modern revivalists.

Billy Sunday is the latest, and, in our opinion, the last conspicuous product of a system of propaganda which is already beginning to break down.

His principle is the common principle upon which all revivalists work—the principle of bringing an artificial mass stimulus to bear upon the individual to induce action.

The day of disillusionment as to the abiding value of the results gained by such methods is already dawning.

Over against this procedure—which is essentially hypnotic—is the rational method of Jesus, who sought to induce action by lodging Truth in the individual soul, awakening insight, and opening up unfailing fountains of perception in the inner life of men.

Mr. Sunday lives in a day when religion has become institutionalized.

Lacking a great Truth to propagate, the Church propagates its Institution.

And it uses excitement and hypnotism and sensation and the confusion of swaying crowds to gather individuals in.

The feeling is deepening that the Church should go back to Jesus again, re-learn his inner secret and quietly practice it and teach it to all men.

Our opinion of Billy Sunday cannot be expressed in terms for or against him personally. He is to be judged at last in terms of the system of religious propaganda, of which he is today the most outstanding exponent.

That system is alien to Christ's kind of Christianity.

* * * * *

There were no signs of harvest when you cast the seeds into the ground; but you believed it would come, your belief helped you to work and wait, and you have the fruit of it. So will it be with every word of God that is cast into the heart of men.—F. D. Maurice.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Episcopalians Join Latin American Conference

High church Episcopalians are making loud protests over a recent action of the Board of Missions of that denomination. This board has voted to participate in a "Latin American Missionary Conference," to be held in Panama in 1916. The matter of joining this conference was laid on the table by a majority of two at the March meeting of the board, out of deference to the high church element, but at the May meeting the matter was reconsidered and the board decided to cooperate with the single proviso "that whatever notice or invitation is sent to any Christian body shall be presented to every communion having work in Latin America," which means inviting the Roman Catholics. This is an easy matter, since the Catholics refuse participation in all such conferences. Though the conference is purely advisory, it is opposed by the high church element because some of the leaders of the conference have criticised Roman Catholic work in South America and have declared that that section of the world is not properly evangelized. The Living Church, the high church organ, declares war on the Board of Missions.

Rabbi Supplies Christian Pulpit

Dr. C. F. Aked, the Baptist minister in the First Congregational church in San Francisco, who caused some commotion among the churches by insisting that the birth of Jesus was natural, has done the unconventional thing of inviting a Jewish rabbi, Rabbi Meyer, to supply the pulpit while he made a trip to Honolulu. A portion of the rabbi's duties was to read a list of new members being received into the church. This same rabbi gave the Congregationalists free use of his synagogue while the First church was building a new edifice.

A Federation of the Federations

The United States has a large number of organizations of interdenominational character that undertake to federate the denominations for specific tasks. Some of these are the Sunday School, the Y. M. and Y. W. C. A., the Laymen's Missionary Movement, the Missionary Education Movement, the Home Missions Council, Council of Women for Home Missions, the Christian Endeavor Society and others. The Federal Council of the Churches of Christ in America has believed that all these various federations should be federated. They have appointed a secretary, Rev. Roy B. Guild, whose task it is to bring them all into closer co-ordination. At Atlantic City recently representatives of all these organizations met and deliberated on the task of co-ordinating all Christian work more closely. A hundred leading men spent several days together. The various organizations were explicit in refusing to grant to the Federal Council any measure of control, but were willing that certain forms of unofficial relations should be established that would provide for conference. This satisfies the first great necessity for a closer relation among the great union organizations and, after a lengthy debate over details, the plan was adopted. Thus the dream of a united Protestantism in America has come one more step nearer realization. A delimitation of tasks for the great interdenominational organizations will prevent an overlapping in function and will work for more efficient service.

Dr. Lyman Abbott Tells of Jonah Story

Many years ago the American press started a story on Dr. Lyman Abbott, now editor of the Outlook, charging that he called the Book of Jonah "the Pickwick Papers of the Bible." The origin of the story is given thus by Dr. Abbott: "In my lecture on the Book of Jonah I told the congregation that some scholars regarded it as history, some as a myth, some as an ancient legend, and some as a satire on the narrowness of the Hebrew people, and that one ingenious critic had compared it to the 'Biglow Papers.' A newspaper reporter, who probably had never heard of the 'Biglow Papers,' reported me as saying that the Book of Jonah was the 'Pickwick Papers' of the Bible, and that report was taken up and repeated by the press all over the country. I do not know how many letters I received rebuking me for my irreverence. To the letters I replied, but, pursuing my habitual policy of silence, sent no public correction to the newspapers." The Christian world is less agitated over Jonah than formerly.

Dr. Clifford Has a Successor

Dr. John Clifford is one of the great Baptist leaders of England. He recently resigned his pulpit to become the leader of the nonconformist forces of his country. His church, Westbourne Park, recently extended a call to Rev. S. W. Hughes, one of the recently risen luminaries of the English pulpit, and he has accepted on the condition that Dr. Clifford shall still continue to return occasionally and preach for his old church. Dr. Clifford will allow his name to be used as honorary pastor.

Protestants Weak in San Francisco

The city of San Francisco has been a notoriously hard place for Christian ministers, but the reason is seen when it is reported that only four and one-half per cent of the population have membership in Protestant churches. It is said that twenty-six per cent are Roman Catholic, which leaves two-thirds of the city to be accounted for between the non-Christian religions of the Orient

Presbyterians Active in Social Service

The Presbyterians were the first denomination in America to establish a social service department in connection with the Home Mission society. This statesmanlike enterprise has already brought results of the greatest significance to the denomination and to many other denominations as well. Through the Bureau of Social Service, the churches have been taught to make surveys of the neighborhoods to know the social forces with which the church must be co-ordinated and to understand the tasks that are being neglected. This Bureau has established Labor Sunday, which is now almost universally remembered. A weekly press service has been inaugurated to disseminate religious news through secular papers. The plan of exchanging fraternal delegates between the labor unions and the ministerial associations has been furthered. The Bureau has been especially interested in working out advertising programs for religion and the results of these studies have been given to the churches. A social service library has been established in a central city to gather together the great literature that has sprung up around this subject. It is interesting to note that all this has not been achieved without opposition. Reactionary preachers have been prone to believe that the new social movement was going to side-track the gospel, and have sometimes thought it God's service to fight the whole thing. Capitalistic laymen in the church of a certain type have been opposed to something which they greatly feared was "socialism." Not all the experiments have been successful, as might have been expected of any enterprise that pioneers, and an occasional failure has been held up to ridicule by those who were opposed. In spite of all this, however, the Presbyterian church has discovered great leaders through this enterprise and has established relations with the working people of the country that have made their social service department the most statesmanlike act of a great denomination.

and utter infidelity and materialism. It is said that ministers of the very greatest ability fail to find any adequate response from this city.

Students Volunteer for Boys at Camp Meeting

The bad boy at camp meeting is to be studied and taught and fathered in the Methodist camp meeting to be held at Franklin Grove, Ill., this year. Rev. James M. Phelps and Rev. J. V. Thompson will have charge of the boys, and they will be given a separate camping place where there will be opportunity for the various athletic sports.

Dr. Campbell Morgan Insists On Resignation

Dr. Campbell Morgan, so well known in summer conferences in America, has resigned his work at Westminster Chapel in London on account of the strain of keeping up the financial burden of his downtown church. Dr. Morgan was ill for some time last winter with typhoid fever and has not recovered his strength so as to warrant the continuance of his work in London. He will visit America this summer.

United Presbyterians Assemble

While the other Presbyterians were in assembly, the United Presbyterian denomination gathered at Loveland, Colo. This denomination is distinguished from other Presbyterians by their practice of singing psalms instead of hymns. They are also distinguished by being the most missionary denomination in the country, furnishing such great leaders as Mr. Campbell White. Dr. T. H. McMichael, president of Monmouth college, was elected moderator. No progress was made in the Assembly toward the reunion of Presbyterianism.

Home Missions

A student volunteer movement to consecrate theological students to the difficult places in the home field as they have been devoted to the work abroad, is one of the new and significant phases of our life in the theological seminaries. The men sign a declaration: "It is my desire to enter the service of Christ in a neglected field under the American flag." Then the student indicates whether he would like to work among immigrants, in a rural church, or on the frontier.

Bible Conference at Winona

Winona Lake, Ind., is a great Presbyterian Chautauqua at which conferences are held which have interdenominational significance. The Bible conference this year will be held August 20-29. Dr. Campbell Morgan will be present, as well as Rev. A. C. Dixon, formerly of Moody church, Chicago, but now of London in the pulpit of Charles H. Spurgeon. There will be well-known evangelists, evangelistic pastors, and rescue mission workers on the program.

Here and There

Where Extremes Meet

I have just returned from an interview with a good brother of a different persuasion, who declined to join in a union meeting because a "full gospel" could not be preached. Where have I heard something like that before? What he meant, of course, was the peculiarities of his denomination. But when others use the phrase we are left to assume that it includes the marrow and fatness of the gospel. Every denomination has a sectarian element in it which means to identify particulars with universals. The language is always the same. They would not be at home among men of tolerant and liberal minds, nor would they be at home among themselves—unless home is where the fur flies.

Reverence in the Churches

Do we know what it is? I ask, because many people who demand reverence do some irreverent things. For instance, they will talk during the sermon, and before the sermon begins, yet they seem unaware that they violate any proprieties. Rural churches need much training on the subject. Reverence is a matter of centuries, and does not come in a day. It might be well for us to appoint a day on which to study the subject from all sides. What is it, and what does it include?

Let Us Have Peace!

This is what I read in the journal of one of the great denominations of this country. It had a familiar ring. I have heard it on divers and sundry occasions. It seems that an effort is being made by the aforesaid denomination to admit the Unitarians to its fold, and a tempest in a teapot has been the result. So, as is usual in such cases, peace is desired. There was a time when we actually sighed for peace; we sigh no more. We crave no peace whatever, not even the peace of death. Let us continue to fight and show our brotherly regard for those who differ, and our zeal for the truth by saying all the mean things we can think of about each other. It's a fine compensation after delivering homilies of one kind or another on peace on earth, good will among men. To preach one thing and practice another keeps the balance true. Then this practice is said to help the revenues, and these are not to be despised.

Wise Words Concerning the "Weak" Brother

Prof. Borden Parker Bowne, always wise and discriminating, has this to say: "The matter of the 'weak brother' has been very much misunderstood. In deciding what is right or wrong in itself, the weak brother cannot be considered at all. This is purely a question of truth and right reason. To declare obligatory, out of regard for the weak brother, something which is not obligatory, is false and dangerous. It makes ignorance and prejudice and weakness, rather than the truth of things, the ground of legislation. It produces an artificial and fictitious code which is sure to produce revolt when it is seen through. It obscures the eternal obligations of justice and righteousness by petty fussiness about the tithing of mint, anise, and cummin. Now this is undue deference to the weak brother, and must never be allowed. St. Paul would not admit that an idol was anything, or that meats offered to idols were damaged thereby, or that there was anything unclean in itself. He would not needlessly offend, but he would not conceal the truth. And this is as far as Christian wisdom allows us to go. In the confusion of this human world it must needs be that offenses come, but in the long run the truth is the line of least resistance and of fewest offenses. Weak brethren abound on all sides of every question. If one is offended by the enlargement of liberty, another is offended by its limitation. Defect is as dangerous as excess. Only the truth is safe, and only the truth makes free. The weak brother, then, is not to be considered at all in deciding the question of essential right and wrong; but he is to be taken into account in the use of our freedom. We must not walk uncharitably, but in Christian wisdom and love. But the weak brother himself may never prescribe the measure of consideration to be given to his notions. That would encourage him in his whims and make him a still greater nuisance. He needs to be told the truth about himself now and then, lest he remain in error; and the truth is that he has mistaken his own ignorant notions for universal principles; and the probability is that he has confounded his native conceit and pugnacity with zeal for the kingdom of God."

Of Course You Have Noticed

That the weak brother, as a rule, is an ass.

That the man who thinks he knows it all never thinks at all.

That the man who wants his way all the time doesn't deserve to have it any time.

That the Pharisees are still discussing the issues of mint, anise, and cummin, for revenue only.

ELLIS B. BARNES.

The Sunday School

ABSALOM'S FAILURE.

LESSON XIV—JUNE 20.

II Samuel 18:1-15.

Verse by Verse.

By Asa McDaniel.

1. *David numbered.* He mustered, and reviewed his troops. The number he had in his army is not stated.—*Captains of thousands and captains of hundreds.* This is the usual military division. We have no means of knowing the number of divisions.

2. *Under the hand of.* Under the leadership, of command of Joab.—*Ittai the Gittite.* A native of Gath.—*I will surely go forth with you myself also.* David proposed to take the chief command in the engagement, by going to the front in person.

3. *Thou shalt not go forth.* So much depended upon the life of the king that his followers protested against his going to the front. They protested on another occasion. II Samuel 21:17.—*Thou art worth ten thousand of us.* Their estimate of their leader. The Hebrew text has, "for now are there ten thousand such as us," Rvm.—*Be ready to succor us out of the city.* If David remained at Mahanaim he could send reinforcements, and the reserve force could protect them in case of defeat.—*The city.* Mahanaim situated in Eastern Palestine, between the Yarmuk and the Yabbok rivers.

4. *What seems to you the best I will do?* The king submits to the wishes of his people, and remains in the city awaiting the issue of the battle.—*By the gateside.* The gate of a city was a very important place in David's time. It was here traders met, and judges dealt out justice. Here the king transacted business, and upon this occasion awaited the issue of the battle.—*By hundreds and thousands.* These numbers are used indefinitely, just as modern "company" may vary largely in number.

5. *Deal gently for my sake with the young man, even Absalom.* A father's love prevails over his desire for victory. In contrast to this we find Absalom's conduct in no way affected by filial affection. See II Sam. 15:18. *All the people heard.* The entire army knew the feeling of the king for Absalom.

8. *The people went out into the field against Israel.* David's army made the attack upon Absalom's force. It was in reality one faction of Israel against the other.—*The forest of Ephraim.* The exact place is not known. The battle was not far from Mahanaim in Gilead.

7. *The people of Israel.* Absalom's army was utterly defeated. The numbers are not intended to be accurate, only suggestive of the great slaughter.

8. *The battle was there spread over the face of all the country.* The country was such as to prevent the whole army being together, and David's army was in Divisions.—*The forest devoured more people than the sword devoured.* The woods were unfavorable to the large force. Kirkpatrick suggests that owing to the nature of the ground more were slain in the pursuit through the forest than in the actual battle.

9. *His mule.* Perhaps David's own mule, on which only royalty could ride.—*A great oak.* Or. Terebinth, Rvm. Some of these terebinths have such low branches that one cannot stand beneath them.—*His head caught hold of the oak.* His head became wedged in the branches of the tree. Josephus says that he hanged by the hair of his head.—*The mule that was under him went on.* The mule ran from under him, leaving him suspended from the tree. In the skirmish he was separated from the main body of his army, and in flight was entangled in the low branches of the forest.

10. *A certain man . . . . told Joab.* The man would not disregard the king's command by killing Absalom, hence took the news direct to Joab.—*Hanging in an oak.* Absalom was at the mercy of the king's soldiers and his army badly demoralized.

11. *And, behold thou sawest it.* The reprimand was severe, and gave the man clearly to understand that he had not done his full duty.—*Ten pieces of silver.* The equivalent of about an hundred dollars in purchasing power.

12. *Though I should receive a thousand pieces of silver in my hand.* "If I were to feel the weight of the money paid into my hand" (Driver).—*Against the king's son.* The man was loyal to the king.—*Beware.* Heb. Have a care, whosoever ye be, of, etc.

A Spoiled Son

The Lesson in Today's Life.

BY JOHN R. EWERS.

"When I was a boy I had to please my parents and now, that I am a father, I have to please my boys, so I am getting the worst of it, coming and going," said a man to me recently.

DISCIPLINE.

The most unruly children are found in the worst and in the best homes. In the most aristocratic suburb of one of our Ohio cities is to be found a group of boys and girls from elegant homes. These royal youngsters drive their teachers mad. You would have to go to the slums and into a mission school to duplicate their behavior. Even in the middle class it is not much better. "Children, obey your parents," seems to have an ancient ring about it. It may have been in force in the good old days, but surely it is obsolete now! The crying need of the present hour is *discipline.* The rod has been spared and the child has been spoiled. Stern obedience has passed. We are developing a race of whimpering mollycoddles. Children of the present day want everything—but work. They want Montessori methods in the kindergarten, kindergarten methods in the grades and play in the high school. Life is one long, sweet game of "Do-as-you-please." Modern young people can do anything which requires no discipline. They can look at "movies" and listen to "canned music." Their achievements are quite marvelous. One would like to see the modern high school lad hoe a long row of corn or saw a cord of wood! Let us not be too hard on the children; we dearly love them. In fact, we love them too much for their own good. We love them too much to discipline them. We spare them every effort. There is no charm in doing things the hardest way, I know, neither is there any virtue in softness. We need a revival of Puritanism. We need a tonic of "Beef, iron and blood."

OVER THE GATE.

Outside Getheseme there is no sadder picture than that of the old king weeping in his chamber over the gate. His heart is broken by his wayward boy. Absalom was one of these pretty boys. He was handsome, with hair that made the women gaze. He dressed well, even in the height of fashion, and carried a cane. He was the best tango artist on Broadway. He was a free spender and had a crowd of hangers-on who helped him politically. He was smooth and sharp. He was not troubled by scruples, for he had none. He called his father, "the old man," and joked about the mix-ups in the royal harem. His heathen mother did not help the situation any. She sought the advancement of her son as against the other princes who had other mothers. When the clever Absalom, by his flatteries in the gate, sought political preferment, David's chickens came home to roost. The king had had his fling, now he must pay for it. He had murdered Uriah and stolen his wife. He filled his household with scheming, quarrelsome women. Now he must suffer for it. The bitter tears over the gate: the agony because of a worthless son; the heart-rending report of the runner—compound interest on the debt of sin.

CAUSE AND EFFECT.

Absalom's career was logical. It was to have been expected. The cause is there. Given a heathen mother and an easy father and you have the equation. The answer is so simple that you do not have to peek in the back of the book to find it. Foolish mothers have much to do with it. Let us not spare Adam and lay it all upon Eve. Hand it to David as hard as you please. He deserves all you feel like giving him. But all the blame is not his, unless you blame him for marrying that heathen mother of Absalom. Her god, her ethics, her customs were different. Many modern mothers by scoffing at the Sunday school, by neglecting the church, by purposely keeping their children from associations with the young people of the church, by social aspirations, by false character standards, by insincere habits themselves are doing all that is possible to damn their sons and daughters. Heathen mothers—that is the place to put it. Careless, indifferent toward the church. Bibleless, prayerless and at the same time social climbers—miserable heathens, mothers of Absaloms. Blame David? Yes, and also Maacah.

Disciples Table Talk

Church to Bond Its Property.

An unusual plan for financing a church building enterprise is that adopted by First Church, Galesburg, Ill. The trustees have authorized the issuance of twenty thousand dollars of bonds. Pastor H. A. Denton describes the plan as follows: "The bonds will be in denominations ranging from one hundred to five hundred dollars, and will be offered to any person who desires to invest any amount from one hundred dollars up. A local bank will act as trustee for the bond issue. The interest will be 6 percent, payable semi-annually. The bonds will have a two-year redemption clause at 2 percent premium. The issue will be secured by a first mortgage on the new lot and building. The present subscription list, and what will be added to it this summer, and the money raised on dedication add a further guarantee of the safety of the investment. We will offer these bonds to our own members, to our people around Galesburg, to private investors, and to the banks. The amount of the issue is small and the rate of interest good. We do not anticipate any long effort in disposing of the bonds. If you have some money to invest where you will be relieved of worry, and so you can clip a coupon every six months and send to the bank and get your interest, here is an opportunity. The building committee guarantees the bank that it will keep an average balance sufficient to take care of the interest."

Loses Efficient Assistant Pastor.

Central Church, Terre Haute, Ind., is reluctantly parting with Miss Leah McCune, who has for several years been the efficient secretary of the church and the pastor's assistant. She goes to Portland, Ore., to assume similar duties with George Dorsie, her former pastor at Terre Haute. Under the leadership of J. Boyd Jones the Sunday school at Terre Haute has been leaping forward in its attendance—on June 6 there were 977 persons present.

Sunday School Growing Beyond Its Own Record.

In March of 1914 the church at Ft. Madison, Ia., established a new record for the city in the matter of attendance at Sunday school, with an attendance of 256. Since that time the making of new records, says the pastor, E. E. Davidson, has been entirely in their own hands. On children's day they had 531 present. The average Sunday school attendance is larger than the church membership. The church is also growing in membership.

Dr. and Mrs. Dye in B. F. Coulter's Church.

A visit of Dr. and Mrs. Royal J. Dye to the Broadway Church, Los Angeles, resulted in a remarkable manifestation among the young people of the church, fourteen of whom consecrated themselves to missionary service in response to Dr. Dye's direct appeal for workers in foreign lands. The pastor, Charles F. Hutslar, rejoices in this event as a partial fulfillment of the desire of the late B. F. Coulter, the Los Angeles merchant, who founded the church and ministered to it until the time of his death.

Young University Getting Well Established.

Out of a graduating class of twelve at Phillips University, Oklahoma, nine will enter the Christian ministry. There has been an enrollment of 400 students in the university during the year that closed June 3. The personnel of the student body has ranked high. An intercollegiate debate and the state oratorical contest were won by Phillips students while the prize of $500 offered by the Carnegie Peace Foundation for the best essay written by a college student, was awarded to R. W. Nelson of Phillips. The university is closing its ninth year. Its support from the churches is increasing. Chancellor Roth says that over fifty churches in the vicinity of Enid have each pledged $100 a year for five years to make up the deficit on running expenses. Endowment promotion work is being pushed also.

Sunday School Breaks All City Records.

All known records for Sunday school attendance in Indianapolis were broken at the Central Christian Church June 6 when 1,209 persons were present at the Children's Day exercises of the Sunday school. The previous record was established by the school on the first Sunday in May of this year, when the Mother's Day attendance was 1,126.

The annual contribution of the school toward foreign missions was $350. Dr. Allan B. Philputt, the pastor, preached at the morning service of worship on "The Conquering Christ" and left in the afternoon for Oxford, O., where he delivered the baccalaureate sermon for Oxford College for Women.

Jabez Hall on the Life Worth While.

Preaching the baccalaureate sermon at Butler College, Indianapolis, on Sunday, June 6, Dr. Jabez Hall told of the opportunities that await the college graduate who is about to become a part of the rush and roar of the world today. He cautioned the young men and women against a neglect of these opportunities. He declared that a person can be labeled as sinful if he stands idly by and does not assume a fair share of the responsibilities that are awaiting him as a citizen of a great nation. The speaker emphasized the value of service and declared that the man who serves others to his best ability will find that he had not neglected himself. The baccalaureate service was the opening event in commencement week. There were forty-six graduates.

Graduation of Missionaries.

The College of Missions at Indianapolis held commencement exercises on Friday, June 4. President A. McLean of the Foreign Society delivered the address. Nineteen missionaries participated in a dedication service conducted by President T. C. Howe and Professors W. C. Morro, Jabez Hall and C. E. Underwood of Butler College and Rev. Charles H. Winders, pastor of the Irvington Church. President Charles T. Paul of the College of Missions, and Mrs. Josephine M. Stearns, secretary of the Christian Woman's Board of Missions, also made addresses. The graduating missionaries have received appointments to Oriental, African, Latin American countries and to the mountain countries of the United States.

R. A. Doan Visits Oakland.

Returning from his long trip to the mission fields of the Orient, Mr. R. A. Doan, of Nelsonville, O., spent a day with First Church, Oakland, Calif., where he spoke to the congregation. Vaughan Dabney, the pastor, says that Mr. Doan made a great impression on all who heard him, especially upon the men, who listened eagerly to a fellow business man's interpretation of the work of foreign missions. Mrs. Doan and Austin left Oakland for Claremont, in Southern California, where they will remain until the Los Angeles convention when Mr. Doan, who is now in Nelsonville, will join them. Mr. Dabney adds a postscript to this news item saying that the Oakland church freely extends its services to all prospective visitors to the exposition. He will be glad to assist in securing rooms or other accommodations for Disciple visitors who write him.

Cut of Missionaries' Salaries Quickens Liberality.

The announcement of the Foreign Missionary Society that a cut of ten percent would have to be made in the salaries of the missionaries to make up for the deficit of $28,000 under which the Society is compelled by reduced offerings to operate, has gone to the quick of many a heart.

Dr. Peter Ainslie, of Baltimore, has sent to the treasurer of the Society his check for an amount equal to his expenses to the Los Angeles convention, advising the Society that he cannot be comfortable in going to Los Angeles in the knowledge that missionaries are compelled to give from $60 to $120 apiece to make up for the delinquency of the churches at home.

The Hannibal, Mo., church has written its living link missionary that the church will see to it the salary is maintained at the regular figure. A special call was made by the pastor, George A. Campbell, for a larger offering than usual for this purpose.

In many of the Children's Day exercises a statement of the stressful situation was made by pastors or superintendents, and always the response of the children and the church people was made more generous by knowing the facts.

Easter Offering Encouraging But Inadequate.

The Easter offering of the National Benevolent Association to date (June 10) amounts to $25,437.30, which is $176.96 more than the total Easter offering of last year. This offering though encouraging under the circumstances is not adequate to the urgent and growing needs of the twelve great institutions of the Association. The $40,000 asked for is not one dollar more than is needed. The Easter offering constitutes the bread and butter fund of our hundreds of homeless, friendless wards. If it fails or is seriously curtailed, they will be the innocent sufferers.

Yale Graduates Nine Disciple Ministers.

Out of thirty-three graduates of the Yale School of Religion this year nine are Disciples of Christ. Of these the one receiving the highest honor is Clarence Reidenbach after whose B. D. are attached the words, "magna cum laude." Mr. Reidenbach is a Butler man of the class of 1912. On the graduating program with him are three other graduates, one of whom is Harry C. Burkhardt, another Butler man of the class of 1913. The other seven graduates are Henry G. Burgess, Eureka; Ernest W. Corn, Bethany; Clifton S. Ehlers, Transylvania; Alexander C. Gray, Hiram; John Leslie Lobingier, New York University; Clyde E. Pickett, Hiram; Walter C. Prewitt, Bethany and Hiram.

Fifth Summer Conference, Laymen's Missionary Movement.

The Fifth Summer Conference of the Laymen's Missionary Movement to be held at Lake Geneva, Wis., July 28-August 1, promises to eclipse in strength of program and the number attending all previous conferences. The Bible study and devotions of the conference will be under the leadership of Dr. Cleland B. McAfee, of McCormick Theological Seminary, Chicago. His theme is "Some Missionary Crises of the Bible." Thursday, July 29, "Abraham: The Beginning of the World-Movement;" Friday, July 30, "Jonah: The Recall of Israel to the World-Movement;" Saturday, July 31, "Pentecost: Power for the World-Movement; Sunday, August 1: "Paul: The Human Leader in the World-Movement." The principal missionary discussion groups will be conducted by Bishop Theodore S. Henderson and Mr. W. E. Doughty. The former will lead a group in the discussion of Mr. Weatherford's "Introducing Men to Christ" and Mr.

Doughty will lead a group in the discussion of his new book on "Efficiency Points in the King's Business." The daily meetings by communions will be an important factor in carrying the message of the conference to the local churches. Platform meetings and round tables will be addressed by the strongest leaders of the various communions. Special care is being taken in the selection of the missionaries now on furlough who will be given opportunities to tell their story of achievement and need.

Each communion is enlisting a strong delegation. Disciple delegates are being enrolled by a committee of leaders of which Secretary S. J. Corey, Cincinnati, is the chairman. Mr. Corey is prepared to forward announcements and registration blanks with all necessary information to any who are interested.

An Exemplary Christian Business Man.

Mr. George A. Jewett is a Des Moines lumber merchant, a member of Central Church, treasurer of Drake University, and connected with every good cause in his city, giving thereto his means and himself. He is also the associate editor of *The Christian Worker,* Central Church's parish paper. For twenty-eight years he has been associated with his pastor in this capacity. For the first half of this period the pastor was Dr. H. O. Breeden, and for the latter half it has been Dr. Finis Idleman. In recognition of Mr. Jewett's great and fruitful service to the church through the "Worker" a recent issue was turned over to words of appreciation of him. Many from Des Moines and elsewhere wrote warmly in expression of their esteen for this broad minded citizen whose personality seems to embody every idealistic interest of his community.

Euclid Avenue Loses Gracious Woman Leader.

Euclid Avenue Church, Cleveland, is stricken throughout its membership with grief at the death of Mrs. W. H. Cowdery last week. Mrs. Cowdery held a place of rare distinction in the church on account of the labor she voluntarily undertook in its behalf. It is said of her that she made nearly as many church calls in the course of a year as did that prince of pastors, her own minister, J. H. Goldner. With her electric car she was constantly at some work of love, carrying gifts and good cheer to the poor and bringing comfort to the sick. In a multitude of ways her gracious personality touched the life of the church and the city helpfully.

A Christian Business Man's Yearning.

No sentence has been quoted among Disciples of Christ in recent days so widely and repeatedly as the opening words of a remarkable article by Mr. R. A. Doan, the Ohio brick manufacturer, who went to the Orient to study the mission field and was drawn into active missionary service himself. Mr. Doan's article appeared in The Christian Century. It has reappeared in short extracts in fully one-half the parish papers that come to this office. The sentence that appears most frequently is this: "Sitting tonight in the midst of heathenism, darker than anything ever painted for me by those who knew, I have nothing so precious that I would not give it if I could be assured that by that means my brethren in America who have it in their power to minister to these in the name of Christ, could be made to see the hopeless millions marching on without hope or joy or rest."

Pastor to Use Boys and Girls in Errands of Kindness.

T. J. Dean, Jr., pastor at Jacksonville, Tex., issues a unique weekly under the title of "The Perspective." The following is taken from the issue of May 27: "For more than a year we have been planning to open up a channel that will enable our boys and girls to do the things that we teach in Sunday school. We believe that to urge the child to "be good," and neglect to make it possible for him to do those things that will develop the habit of "doing good" is to do it a gross injustice; what we need, what every church and Sunday school needs, is to open up avenues through which their boys and girls, and their older people, too, can express themselves in helpful ways to the members of the community. Next Sunday morning we shall begin a plan that will carry out the ideal that we have just outlined. Our boys and girls will be sent with bouquets of flowers to those who are sick, or to aged persons who are unable to get out. The child will have the joy of making the day brighter for someone, and someone's life will be made brighter because they have been remembered. We shall ask each member of the church to help the committee locate those to whom we may send flowers."

Three High Schools Choose Same Preacher.

An unprecedented distinction was conferred upon Dr. Charles S. Medbury, of University Church, Des Moines, Ia., when it was found that the three high schools of that city had independently invited him to deliver their baccalaureate sermons. In the morning Dr. Medbury addressed the members of the senior class of West High School and in the evening the seniors of North High at his church. In the afternoon he addressed the seniors of East High School in the auditorium of the school building. His themes for the day were, "The Way to Mastery," "The Vision of Life," and "The Power of a Great Life Programme." In his morning address Dr. Medbury said in part: "The sacrifices of those who have come to eminence we know, but the sacrifices of those unknown to fame, who through travail of soul have brought forth leaders, are not recorded in the books of men. And long is the list of loyal helpers back of every name acclaimed by men. Here are parents, teachers, friends, whose joy has been in the joy of one they love and who have stood back through the years, saying in utmost nobility of spirit all the while 'He must increase.' And such life is truly masterful. It is the reserve of righteousness, the constituency of power. Faithfulness never wholly fails of its rewards. He leads and is masterful who inspires another."

Graham Frank Declines Call to William Woods College.

Graham Frank will remain with his church in Liberty, Mo., where he has been for the past twelve years. The call to the presidency of William Woods College for Young Women, located at Fulton, Mo., strongly attracted him. After giving it consideration for three weeks he announced to his congregation last Sunday that he had decided to decline it. Mr. Frank has wielded a wide and helpful influence in his home city, where his church is the leading religious institution of the place. The churches and ministers of Kansas City, of which city Liberty is a suburb, will find unusual satisfaction in learning that Mr. Frank is to continue to reside and labor among them.

The Unpardonable Sin.

Bruce Brown of California is holding evangelistic meetings in Duluth, Minn. Speaking on the unpardonable sin one evening, he said: "The age-long mysterious subject is not mysterious at all. There is an unpardonable sin against the arm. Bind it up for seven years and you can never move it again. Against the eye: Bandage them for five years and you can never see again. Nature takes away what we do not use. In plain language, the unpardonable sin is to kill the conscience. Heaven always is ready to forgive, but when conscience is dead repentance forever is impossible. I ask no one in this church to endure what I am saying. Call me a heretic if you will, but I believe so much in the love and mercy of Christ that I think he would go to the lowest depths of hell to die for any devil who would repent." Dr. Brown will spend the summer on the Chautauqua platform.

Atchison Four Years' Pastorate Shows Gains.

At the fourth anniversary of the pastorate of Jesse Bader in First Church, Atchison, Kan., the following facts were brought out: During his pastorate 1,143 have been added to the membership. Of these 539 have been added by revivals with outside help. The total resident membership is now 1,306. Mr. Bader has conducted 157 funerals, and 112 weddings. The new $47,000 church has been built. There are three hundred married men members of the church. During the time Mr. Bader has been pastor of the church the Christian Women's Board of Missions has grown from 40 members to 200. It supports a living link, Miss Bertha Lohr, in India. The Sunday school enrollment has grown in four years from 150 to 1,000.

Bethany Summer School Plans.

Garry L. Cook, state Sunday school superintendent of Indiana, has announced that the sixth annual session of the Summer School of Methods for Sunday School and Missionary Workers will be held at Bethany Park, near Brooklyn, Ind., August 17 to 27. Courses in Christian Endeavor work and advanced Sunday school pedagogy will be added to the usual work of the school during the coming session. Mr. Cook will be dean of the school and he will also be head of the department of Sunday school education. He will teach the first and second year classes in pedagogy. Miss Hazel A. Lewis of Cincinnati will be elementary superintendent; Miss Cynthia Pearl Maus of Cincinnati will have charge of the secondary superintendent, and W. J. Clarke of Cincinnati will be adult superintendent and director of departmental work. Prof. Alva W. Taylor of Columbia, Mo., will give a series of lectures on social service subjects.

College Pastor at Home and Away From Home.

Claude E. Hill, pastor of the great college church at Valparaiso, Ind., has delivered eleven commencement addresses for high schools in Northern Indiana this season, five of them in his own county. At one school he was invited for the fourth time in five years. Valparaiso Church is in unusually good condition as indicated by many recent accessions, increasing congregations, and the doubling of the Sunday school apportionment to foreign missions, receiving the largest offering in the history of the church.

Cotner Bestows LL. D. on Eureka President.

President H. O. Pritchard of Eureka College, Ill., who formerly was pastor of the Cotner University Church in Bethany, Nebr., was given the degree of LL. D. at the Cotner commencement last week. Dr. Charles S. Medbury of Des Moines, Ia., delivered the commencement address. Twenty graduates received their A. B. degrees and two were awarded A. M. Chancellor Oeschger's report showed the school in a fair condition financially, with the outlook hopeful for increasing the endowment.

Appeal for Attendance at Los Angeles Convention.

At a meeting of the convention committee in Los Angeles last week, Russell F. Thrapp, E. H. Keller and Jesse P. McKnight were appointed a committee to urge the churches everywhere to make a special effort to be present at the international convention to be held in Los Angeles, July 18 to 25. The committee says: "On account of close times and the distance away from the center of the brotherhood, we feel that this word is necessary in order to secure an attendance that will be creditable to our people. Los Angeles is making great prepara-

tions for this convention. There is no better time to see the coast than this year when one can also enjoy the expositions at Dan Diego and San Francisco. We urge upon the churches everywhere to send their ministers to this convention. May we have a great outpouring of our people at the time of this great gathering."

Final Series of County Conferences.

The final series of county conferences for the Eastern District Indiana Christian Churches for the year 1915 will be held at Brookfield, Franklin county, June 21-22, and at Lyons Station, Fayette county, on June 22-23. The churches of Union county will join in this conference. Each congregation in these counties is asked to send the most representative delegation possible. State and county workers will be present. G. I. Hoover is the State evangelist for the Eastern District.

—Charles O. Lee, pastor at West Pullman, Chicago, has been doing some special studying at the University of Chicago. He recently won the Milo P. Jewett prize of $50, and will receive the degree B. D. this week.

—Children's day was observed at Monroe Street Church, Chicago, with a program of exercises by the Sunday School, concluding with an impressive dedication service in which ten infants were consecrated to God's service by their parents. Dr. C. M. Sharpe, acting pastor of Monroe Street Church, conducted the service.

—The Baltimore Conference of the Methodist Church, holding its sessions at Shepherdstown, W. Va., June 16-18, announces Rev. George A. Miller of Ninth Street Disciples' Church, Washington, D. C., as one of three specialists who will address the Conference on Sunday school work. Mr. Miller's theme is "Adult Bible Class Work."

—George B. Taubman, pastor. First Church, Long Beach, Calif., made the memorial address at the public auditorium in that city, supplying at short notice, for the mayor of the city who was called away.

—J. L. Darsie, of Cleveland, O., is filling the Taylorville, Ill., pulpit while the pastor, Walter S. Rounds, is in Arkansas for his health.

—While Dr. H. H. Guy of Pacific Theological Seminary, Berkeley, Calif., was sitting in his study on the afternoon of a Sunday or two ago, in came the firemen carrying a line of hose. "What's the trouble now?" demanded the professor. "Nothing much," yelled a fireman. "Your house is on fire; that's all. Don't worry!" The damage amounted to about $800.

—The church at Anderson, Ind., has received more than forty applications for the pulpit made vacant by the departure of J. Boyd Jones to Terre Haute. Z. T. Sweeney is supplying the pulpit ad interim.

—In the month of May, the receipts from the churches amounted to $1,454.06 less than for May of the previous year. There was a falling off in the total receipts for May of $6,081.55.

—Central Church, Des Moines, Ia., through its Sunday school raised $1,000 on Children's Day. Dr. Ada McNeil Gordon of India was present and filled Dr. Idleman's pulpit in the evening.

—First Church, Indiana, Pa., has had a series of record breaking congregations on three recent Sunday evenings. For the first the pastor, J. C. Clarke, preached for the county organization of Woman Suffragists, for the second the pastor addressed the G. A. R. and the third evening was devoted to the Children's Day exercise when the attendance was so great that many were unable to gain admittance.

—A very pretty and apparently adequate hour of worship will be dedicated this month for the county congregation at Walnut Grove in Cooper County, Mo. Nelson H. Trimble, of Columbia, Mo., is the minister, and has led in securing funds for the new house.

—George L. Snively reports the successful raising of $21,000 at the dedication of a new forty thousand dollar house of worship for First Church, Findlay, O. L. O. Newcomer, the pastor, undertook a difficult work there some years ago but has carried it to a remarkable success.

—Walter M. White's great church at Cedar Rapids, Ia., had an attendance of nearly 900 at the Children's Day Sunday school exercises. The offering for missions amounted to $640.

RESIGNATIONS.

W. H. Knotts, Highland Park Church, Des Moines, Ia. Effective Sept. 1.

Fred Wilson, Rushville, Ill. Effective July 11.

W. J. Wright, Franklin, Ind.

CALLS.

W. H. Kern, to Cantrall, Ill. Accepts and will begin work at once.

L. R. Cronkhite, Danville, Ill., to Lynnville. Accepts.

E. B. Quick, Shelby, O., to Barry, Ill. Accepts. Will begin work July 1.

Graham Frank, Liberty, Mo., to Presidency of William Woods College, Fulton, Mo. Declined.

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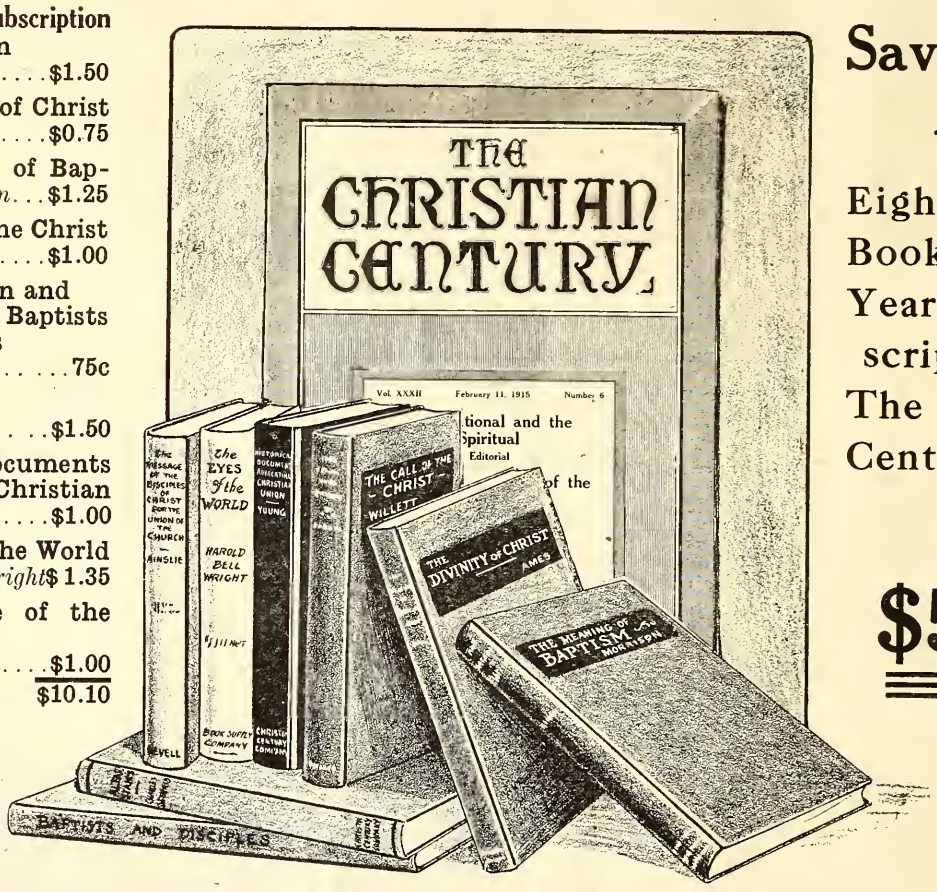

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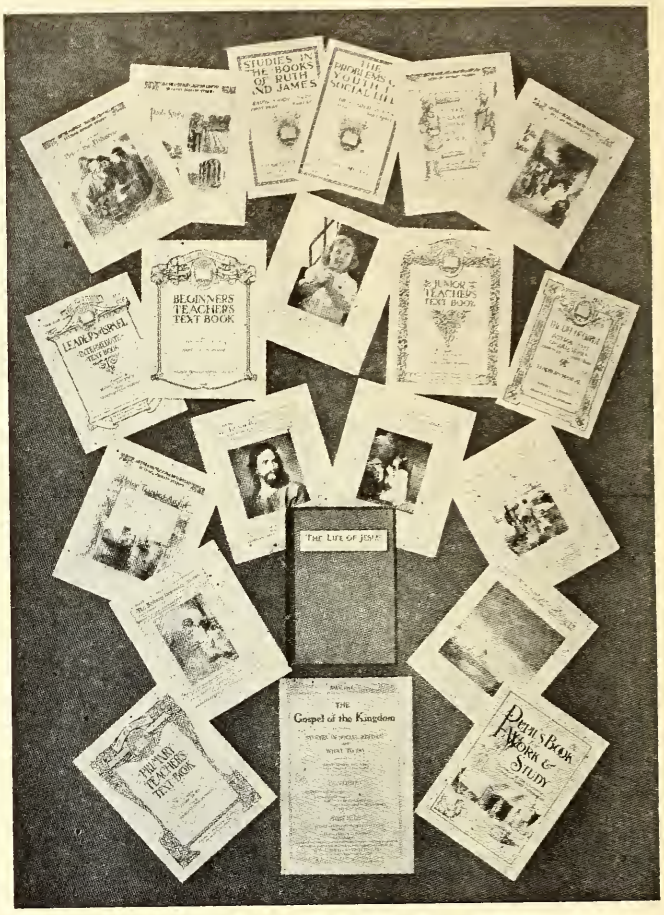
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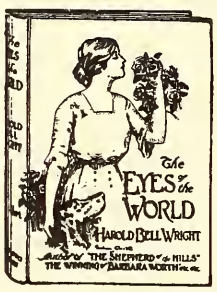

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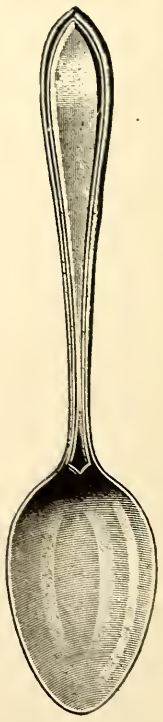

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THE CHRISTIAN CENTURY
CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Are We Cheapening the Church?

OUR MODERN CHRISTIANITY is emphasing the active, pragmatic, institutional side of the Christian life. We are asked by our leaders to do many things. Our churches are the scene of much bustle and noise. The "bee hive" ideal possesses us. We are exhorted to get up "boosters' clubs." The committee on securing a new pastor says he must be a "hustler" and a "live wire." There is much strife for the "front rank" standard. To supply the dearth of candidates for the ministry short-cut training schools for ministers encourage the delusion that education is a negligible quantity in Christian leadership.

✣ ✣

Evangelism waxes more and more hypnotic and unspiritual. Its methods often leave the church cheapened in the eyes of the community. A passion for numbers obsesses us. "Personal work" is organized on an unnatural and mechanical plan. The divine shyness of the soul with respect to its deeper spiritual experiences and purposes is scoffed at and broken down. Vulgar words and phrases have coarsened the vocabulary of grace.

Our ministers have given up trying to teach us anything and have taken to exhorting us.

"Church work" does not connote to the average mind a very high and attractive kind of labor. It consists mainly in cooking, sewing and begging. The restaurant side of our church life is conspicuous. Our ladies have a great reputation for their dinners.

We were never so busy. There never was more bustle and motion and organization than today. A pastor was complaining the other day that it required the best part of two days each week to prepare the "copy" for his four-page parish paper. On looking over the paper it was found to be filled with small gossip.

✣ ✣

Take for an additional and luminous example the familiar trick played upon the community in the matter of dedicating a new church building. The structure has been completed on faith. Perhaps not more than one-half the money has been provided for in advance.

A great "dedication" service is widely announced. The noble impulse of the people to worthily present the new house to God moves them to come into the divine presence with reverential and joyous emotions. The first portion of the service is arranged with an eye for dignity and devotion. The choir sings a Te Deum Laudamus. A great hymn is voiced by the congregation. Solomon's noble dedicatory prayer is read by the minister. The organ lifts the people's feelings up in paeans of praise. All feel that this is indeed the house of God, the very gate of heaven.

Then the "sermon" is begun. The preacher for the day is not the pastor, but a professional "dedicator." He has prepared an address which, though it begins on the high plane of worship, gradually descends to the level of the cheaper emotions, so that the pocketbook can be shaken loose. By turns he induces tears and laughter.

The "solicitors" are then commanded to move up and down the aisles, to receive and announce pledges so the house may be "dedicated" free of debt. Cheap puns and coarse wit are the order of the hour. The "dedicator" talks like an auctioneer. Confusion reigns in the congregation.

The uplift of the day has ended in anti-climax.

But the money has been secured!

Has such a house been truly dedicated? Has this unique opportunity to invest these stones with the idealism of religion been adequately improved?

No sensitive soul will so affirm.

The house has been cheapened. The congregation has been cheapened. The memory of that day that might have been rich and fragrant for all the years has been coarsened. And a flippant attitude toward the house of God has been cultivated by the procedure of that day.

✣ ✣

The good intentions of the Church cannot be called in question. It is thoroughly in earnest. Its passion to serve mankind was never so urgent as today. The Church is washing more feet than ever in its history. Its back is bent in the attitude of service. We yearn to help people, to bring them to Christ, and we literally beg for converts and recruits, yes, for mere auditors. Why, then, are the Church's services so often spurned?

May it not be just because we beg so hard?

Might not our appeal be stronger if we kept it more in reserve?

Are we cheapening the Church and the gospel?

Is not our evangelism degrading the character of the Church? Where we gain one recruit by the prevailing evangelistic procedure who will say that we do not lose two? In the meeting which reports one thousand conversions there is no way to count the losses by alienation, by disgust, by disillusionment, by a weakening of respect for the Church.

Are our cheap music and our tinsel attractions and our hortatory preaching lowering the dignity, the inward self-respect, of the Church which Christ bought with his blood? Is the Church conscious of its royalty when it takes the world's feet in its hands to wash them?

✣ ✣

No profounder or more timely question can be put to the Church's intelligence than this. Doing counts for little without being. Self-sacrifice is futile without self-appreciation.

The need of the Church of today is not more organization or action, but more quiet reverence and self-appreciation. To self-denial we should add self-affirmation. The frenzied, feverish Church needs the calmness, the self-reserve of her Lord. His self-respect should reappear in her consciousness also. He was not a beggar nor a servant. He was a King serving.

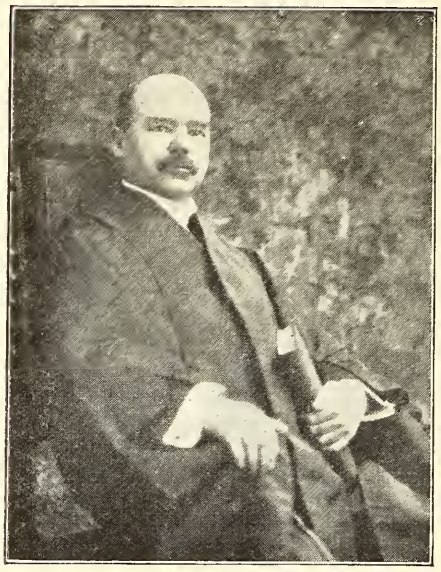
The Church, his bride, must be his Queen.

America's Memorial Day in China

Address on the Occasion of Its Observance at Shanghai, China, May 30, 1915

BY CHARLES SUMNER LOBINGIER

THIS is a year of anniversaries. Disregarding more remote events like the granting of Magna Charta in 1215, the pronounced, though fleeting English victory at Agincourt in 1415, and the Jacobite rising of 1715—the present year marks at once the centenary of the world's mightiest single conflict (until this year)—Waterloo—and the last instance of armed strife between America and her mother country. The centennial observance of the Treaty of Ghent, which inaugurated that fortunate situation was planned as one of the memorable occasions of the past winter. But the frightful cataclysm of war which has engulfed three continents and all "the seven seas" has rendered so incongruous the idea of celebrating peace between one of its participants and another, though neutral, nation, that the plan was abandoned and the auspicious event allowed to pass almost unnoticed.



Judge Charles S. Lobingier, of the United States Court for China.

AT APPOMATTOX.

In our own national history, which is happily not yet affected by such considerations, the present year likewise marks an epoch which has witnessed nothing less than the rebirth of our nation. Fifty years ago under the apple tree of Appomattox, the spirit of disunion met its death wound and amid the ruin wrought by fratricidal strife a new and greater Union arose knowing neither Northerners nor Southerners but only Americans. Among all the momentous events of this memorable year nothing can be more significant to our people than that it marks the jubilee of a reunited country.

Memorial Day came in soon after Appomattox. But for a long time it contributed little toward the process of conciliation. Observed on a separate date in each section it was at first largely devoted in both to remorse and lamentation.

> "Love and tears for the Blue,
> Tears and love for the Gray."

Naturally, too, the orators in each section seized the occasion to eulogize those who had fallen and the cause for which they had fought. A typical oration of the time was that of Col. Ingersoll, himself a veteran of the Civil War, delivered at St. Louis on Memorial Day in 1882, which began:

> "This day is sacred to our heroes dead. On their tombs we have lovingly laid the wealth of spring. This is a day for memory and tears. A mighty nation bends above its honored graves and pays to noble dust the tribute of its love."

And he ended by asking:

> "But what of those who fell? There is no language to express the debt we owe—the love we bear—to all the dead who died for us. Words are but barren sounds. We can but stand beside their graves and in the hush and silence feel what speech has never told. They fought—they died—and for the first time since man has kept a record of events the heavens bent above and domed a land without a serf, a servant or a slave."

But as the swift years passed and a new generation came upon the scene "Decoration Day," as it had come to be known in popular parlance, lost something of its funereal character. The procession to the cemetery included fewer of those to whom the Civil War heroes who slept there were personally known. To those of us who were born after its close the titanic struggle of a half century ago is history—recent history, it is true, but pure history nevertheless. It is not a personal experience as it was to those who lived and suffered through it. And historical events, no matter how momentous, can never stir the feelings like a personal experience.

NO NORTH, NO SOUTH.

And so there has come about a gradual change in the significance of Memoria Day. Its annual observance must necessarily reflect the mellowed views of the mighty conflict out of which it grew. In each section there has been a steadily growing sentiment of respect for the motives of the other. The participants of the North are no longer viewed solely as tyrants nor those of the South as mere traitors. Each group, it is recognized, was for the most part profoundly, and even pathetically, sincere, and believed that it was acting the part of the highest patriotism.

As a consequence it is no longer deemed necessary to limit eulogies to the heroes of one's own section. The Southern people have long since come to share the national veneration for President Lincoln—himself Southern born—and to recognize in him the South's truest friend. So into the nation's pantheon of Civil War heroes the North now admits, along with the illustrious trio of Union Generals—Grant, Sherman and Sheridan—that trio of Southern leaders, Lee, Jackson and Albert Sidney Johnston. For were they not also Americans? And do not their military achievements, even tho in a mistaken cause, add lustre to the fame of our common country?

STONEWALL JACKSON A CROMWELL.

One of the most illuminating contributions to the voluminous literature of the Civil War is the series of papers in the Atlantic Monthly on General Lee by Gamaliel Bradford, Jr., a scion of New England abolitionists. And is it not a source of just national pride that a British military historian, Colonel Henderson, selected as the hero of his leading work on a typical strategist of the late nineteenth century, not Von Moltke, nor even Lord Roberts or Earl Kitchener, but our American Stonewall Jackson who, he says, more than any other modern chieftain resembles Cromwell?

Thus at the end of a half century Memorial Day appears amid greatly changed conditions and modified sentiments. It can no longer remain merely "a day for memory and tears." Yet it can hardly be divorced from the great conflict of which it was originally an echo. Shall it then fall into disuse and eventually pass away, like the veterans' organizations themselves, with those who participated in the Civil War? By no means. That mighty struggle may still and always afford lessons of the highest value to our people and Memorial Day should be the fittest of all occasions to impress them.

LESSONS OF THE CIVIL WAR.

Now that the glamor of the Civil War has fled, now that its wounds are healed and its passions dead, we may on that day which is itself the aftermath of the War look back across the vista of years and calmly and dispassionately inquire what it has to teach us.

Foremost among its lessons that war points a moral in the importance of toleration and mutual forbearance among our people. These, as ex-President Eliot of Harvard has well pointed out, are among the prime objects of education in a democracy. It is not so in a monarchy; there the goal is obedience. The people must be taught to obey while the ruler commands. But where the people are themselves the rulers the minority must learn to yield to the majority and the majority must learn to respect the rights of the minor-

ity. This involves mutual consideration and a conciliatory spirit which history shows to have been conspicuously absent on the eve of the Civil War.

James Lane Allen, born and reared on the border between the two sections, and thus enabled to grasp the viewpoint of each, has thus epitomized the situation which dominated our country in 1861:

> A little group of four ideas—how should they have power of life and death over millions of human beings! But say that one is the idea of the right of self-government—much loved and fought for all round the earth by the Anglo-Saxon race. Say that a second is the idea that with his own property a man has a right to do as he pleases: another notion that has been warred over, world without end. Let these two ideas run in the blood and passions of the Southern people. Say that a third idea is that of national greatness (the preservation of the Union), another idol of this nation-building race. Say that the fourth idea is that of evolving humanity, or, at least, that slave-holding societies must be made non-slave-holding—if not peaceably, then by force of arms. Let these two ideas be running in the blood and passions of the Northern people. Bring the first set of ideas and the second set together in a struggle for supremacy.

But there are very few questions which can be settled only by war and among them were neither of the fundamental ones to which the foregoing summary may be reduced. There was first the question of slavery—an institution which had existed in the country for more than a century and a half, had spread to all of the colonies, but had gradually been abandoned in the North as its economic unprofitableness became recognized. In the South, statesmen like Jefferson had early pointed out its evils and advised its gradual abolition. But the process was necessarily slower there because the system was more workable, had become a part of the industrial organization and was profitable to individuals though not to the community. This, however, was not peculiar to the South; all other countries have at some time sanctioned slavery and all other Christian countries have abolished it peacefully, Russia and Brazil within the memory of many now living. It is an insult to the intelligence of Americans to say that they alone *had* to resort to war for that purpose.

"A MORE PERFECT UNION."

The other fundamental question involved the nature and powers of the Federal government; but these were challenged at that time only because of the slavery dispute. The South was not the exclusive seat of disunion sentiment. Not only did the first movement for "a more perfect union" find its ablest supporters among Southerners like Washington, Madison and Marshall (who aspired to be Americans rather than mere Virginians) but the attachment for the union grew steadily stronger in the South as elsewhere with the years. The supremacy of the Federal government was challenged, indeed, by the Virginia and Kentucky Resolutions of 1792 and by South Carolina's attempted nullification in 1832; but the latter was frustrated by a Southern President, Andrew Jackson, and midway between those two instances was the Hartford Convention of 1812 which voiced the spirit of disunion in New England. That the Union sentiment of the South continued to grow even down to the outbreak of the war is shown by the reluctance with which most of the Southern states entered the conflict. It was not until hostilities were actually begun that the die was cast. Surely the course of wisdom for both sections was to strive to the utmost to conserve that Union sentiment. The longer an open rupture could be deferred the stronger were the prospects of successful solution. Besides, the question was purely a constitutional one and the framers of our government had provided a national tribunal, already of world-wide fame, with a special view to the settlement of such questions. The need of that time was patience, forbearance, readiness to grant concessions. With such a spirit the situation might have been saved; for want of it our nation was plunged into strife that nearly wrought its destruction. If the observance of Memorial Day can cause our people to reflect on this awful example so as to apply its warnings in their future conduct of affairs the recurrence of the day will prove a perennial blessing.

THE PEOPLE SOVEREIGN.

Another lesson of the war is the importance in such a crisis of consulting the people—not a few self-constituted leaders, but the whole people. It seems highly improbable that a majority of Americans actually desired the war at any time. But the majority was not allowed to decide the question. Extremists grasped the helm and the ship of state was plunged into the whirlpool of war before the people could be heard.

In the North a considerable party still adhered to Jefferson's plan of gradual abolition. Even so late as the Hampton Roads Conference, barely nine weeks before Appomattox, President Lincoln is reported to have said that he "favored emancipation but not immediate" and to have suggested such ratification of the then pending constitutional amendment prohibiting slavery as would prevent its taking effect for some years. But the extremists of the North would have none of this. They demanded abilition at once. "Better no union than one tainted with slavery" they said.

A FATAL ERROR.

And this uncompromising attitude was echoed by the extremists of the South who were likewise willing to disrupt the Union rather than jeopardize their cherished institution. Here was the opportunity for the moderates of both sections and nothing would have met the situation like an appeal to the whole people. On the very eve of the war, January 3, 1861, a resolution providing for such an appeal on the slavery question was introduced in the Federal Senate; but it failed by a majority of one! Of the seceding states only three—Virginia, Tennessee and Texas—referred the question to their voters. In the remaining eight, conventions "enacted" ordinances of secession and these great commonwealths were suddenly swept into the vortex of war; just as the demons of destruction were loosed in the chancelleries of Europe last summer before the peaceful inhabitants of the now belligerent countries suspected what was happening. Yet it is the people—the great common people—who suffer most, have most at stake, and therefore have the strongest claims to be consulted as regards war. For the citizen soldier who goes forth to meet certain suffering and, at least, possible death, leaving behind his means of livelihood and his helpless family, sacrifices far more than the war minister or even the monarch—for it is *the former's* all.

THE FUTURE OF MEMORIAL DAY.

Such are some of the lessons which our War teaches and they are peculiarly significant in this year of world strife. Doubtless the history of our Civil War, like that of the American Revolution, will be subjected to increasingly intensive study in the future, so that other lessons and new viewpoints will steadily appear, and provide a perennial supply for Memorial Day. It ought to be an occasion for national heart searching and introspection in the light of the great war and its lessons. Instead of being observed on separate days and by distinct groups in different sections, there should be one day for the entire Union whose preservation it commemorates. Instead of reopening the wounds of long ago the manner of its observance ought to be such as to strengthen the ties of our common nationality. Such a day has a distinct and permanent place in the calendar of American holidays. As July 4 commemorates the nation's birth and February 22 perpetuates the fame of the nation's principal founder, so May 30, should recall the period of greatest national peril and happiest deliverance. Thus an occasion designed as one of sorrow for the dead becomes one of joy and inspiration for the living; and an observance which tended to divide our fathers affords a stimulus to national solidarity and patriotic endeavor for generations yet unborn.

AFTER SCHOOL

By Bliss Carman.

When all my lessons have been learned
And the last year at school is done,
I shall put by my books and games;
"Good-by, my fellows, every one."

The dusty road will not seem long,
Nor twilight lonely, nor forlorn
The everlasting whip-poor-wills
That lead me back where I was born.

And there beside the open door,
In a large country dim and cool,
With childish joy my lips shall say:
"Mother, I have come home from school."

THE CHRISTIAN CENTURY

EDITORIAL

HINDERING THE GENERAL CONVENTION.

IT is regrettable that two or three officials representing the American and Foreign Missionary Societies have chosen to hinder the working out of the plans of the General Convention of Churches of Christ.

The churches had a right to assume that the unequivocal approval given the General Convention by these societies at Atlanta last fall, as well as at previous annual meetings, would command the fullest co-operation of all the servants of these societies.

But it has not done so.

It is gradually becoming known that every step forward taken by the executive officers of the General Convention in carrying out the will of the brotherhood has met only grudging co-operation and at times stubborn opposition at the hands of a small minority of the society officials.

The opposition of the Christian Standard is not significant, compared with the indifference and open hostility of these officials.

Indeed, had it not been for the resistance to the new order of convention existing in certain official circles, it is improbable that the newspaper opposition would have taken itself seriously at all or would have been so persistently continued.

The brotherhood should be apprised of the nature of the difficulty under which the General Convention is compelled to make headway.

"THE BEAUTIFUL ADVENTURE"

CHARLES FROHMAN, the most conspicuous theatrical manager in the English-speaking world, who went to his death on the Lusitania, left behind him a saying that shows not alone the rare quality of his own soul, but interprets to mankind with fresh insight the meaning of life's climacteric experience.

"Why fear death?" he exclaimed just before the great ship went down. "Death is the most beautiful adventure in life."

An adventure! And beautiful! With all our Christian centuries of instruction and discipline, how far are we all from achieving an inner mastery of our instinctive fear of death!

We are still haunted with age-old superstitions about this "monster." Our traditional theology makes of death a sort of personality, sinister and grewsome, whom we must meet for a decisive reckoning. We find it even more difficult to shake ourselves free of this notion of death than to shake ourselves free of the similar notion of a personal devil as the embodiment of evil.

But neither superstition has any Christian warrant. Death is not anything in itself; it is not an entity. We do not meet "him" face to face.

Death is only a name for life's supreme adventure! It is the soul's embarkation on a far voyage for which all the years have been a happy preparation.

Toward it our heart should look with an eager wistfulness like that with which the mother awaits the birth of her child, and with even more eagerness, since it has to do not with the birth of another soul, but of oneself.

An adventure, and a beautiful adventure! What a revolution would be wrought in our whole human world if the forbidding and sinister austerity with which we have robed death should once fall away and we should let ourselves see with Walt Whitman the beauty of death's approach!

O sane and sacred Death!
The sights of the open landscape and the high-spread sky are fitting,
And life, and the fields, and the huge and thoughtful night;
The night in silence under many a star,

The ocean shore, and the husky whispering wave whose voice I know,
And the soul turning to thee, O vast and well-veiled Death,
And the body gratefully nestling close to thee.

Come lovely and soothing death:
Undulate round the world, serenely arriving; arriving
In the day, in the night, to all, to each,
Sooner or later: delicate Death!

Dark Mother, always gliding near with soft feet,
Have none chanted for thee a song of fullest welcome?
Then I chant it for thee: I glorify thee above all:
I bring thee a song, that, when thou indeed come, come unfalteringly.

Can we Christians ever learn to think of death thus and to make all our days glad with the anticipation of so supremely beautiful an adventure?

MISS ADDAMS IN EUROPE

THE mission of Miss Jane Addams to the rulers and statesmen of the belligerent nations of Europe would be set down frankly as quixotic by the press of our country were it not for the esteem in which Miss Addams is universally held.

Ever since the convention of the Woman's Peace Movement at the Hague, Miss Addams, who was its president, has been going from nation to nation proposing and urging a simple and sensible plan for bringing about the ending of the war.

Her proposal is that each of the neutral states of the world should spontaneously form a committee of prominent citizens, not necessarily government officials. This committee she would have consult with each of the belligerent governments separately, seeking to learn what each desired as an outcome of the war. The replies she would have compared by the committee and communicated to the other belligerents in the hope that an understanding might be reached among all the warring nations.

The practical-minded press characterizes Miss Addams' efforts in terms that discount the statesmanship and discretion for which she has generally been given credit hitherto.

This, say the hard-headed wiseacres, is not the time to talk about peace; the war must be fought to a finish; it is unthinkable that any belligerent power will at this stage of the conflict take seriously any proposal to put an end to the war; something decisive must happen on the battlefield before any nation's ear will be open to any such suggestion.

But Miss Addams reports that her proposals were welcomed by each government except Italy and France. The Italian authorities, she says, told her that they would welcome the proposal had they not just gone to war, which made peace parleys impossible at the moment. The French authorities told her that the proposal was entirely impossible, as it was too soon to countenance such an idea.

Whatever the immediate result of her mission may prove to be, it certainly is not in vain for Miss Addams to present her plea, a plea which, if it is not heeded now, will surely be heeded some day when the womanhood of the warring world wakes up to its irreparable loss.

There is something inspiring in the picture of this one woman, alone, with no title, representing only herself, going from capital to capital with a message of peace to the passion-inflamed peoples of Europe.

The God of pity and of truth will see to it that her words will not return void.

AN ADMIRABLE SYSTEM

CHRISTIAN SCIENCE uses admirable shrewdness in guarding and practically controlling its reputation. In the commanding city of each state in the union it locates a press bureau, with an official representative whose function it is to keep in touch with the newspapers of that state to correct any misstatements and reply to any aspersions reflecting upon the doctrines or practices of Christian Science.

Through clipping bureaus this publicity man is kept advised of every printed reference to Christian Science that appears in any newspaper of his state. If the reply sent in by him to the newspaper is not published the editor usually receives further communications, courteous but insistent, and often times a personal call.

The effect of it all has been to cultivate an editorial considerateness toward Christian Science which is not manifested in the same degree toward any other religious body.

The possibilities of this system are interesting.

Suppose that from the beginning of the Disciples' movement they too had had the sagacity to make use of it.

Suppose, for example, that whenever a paper represented the Disciples as teaching that immersion in water is a saving act a properly commissioned representative had been promptly on the spot to deny it.

Or suppose that every editor who let the name "Campbellite" slip off his pen had received a courteous but insistent protest from one who had both authority and grace for the performance of such an office.

Suppose, moreover, that this publicity bureau had been conceived not only as a device for replying to misrepresentations, but as a means of constructive propaganda of the Disciples' principle of Christian unity.

The world would have understood the Disciples better and the Disciples, left in peace to work out their ideals, would, no doubt, have developed along somewhat different lines than those they were driven into by the exigencies of controversy.

B. FAY MILLS

TWENTY years ago Rev. B. Fay Mills was, next to Mr. Moody, the most prominent evangelist in the American evangelical churches. He held great mass meetings in the largest auditoriums of the larger cities of the land. The meetings bore the fruits usually expected of such meetings held on so large a scale. Thousands of "converts" or penitents made profession.

Suddenly Mr. Mills dropped out of sight and when he re-emerged he classified himself as a Unitarian, first preaching for a while in Boston and later becoming pastor of the First Unitarian Church of Oakland, Cal. In 1904 he founded the Los Angeles Fellowship, and three years ago became the founder and leader of a short-lived organization on similar lines in Chicago.

Last week Mr. Mills asked the Chicago Presbytery to receive him back into the evangelical fold.

His disillusionment as to Unitarian liberalism, according to his confession before the presbytery, seems to be quite as complete as was his disillusionment twenty years ago with respect to his evangelical beliefs. He now declares his hearty acceptance of all the fundamental doctrines of Protestantism.

A man who has passed through Mr. Mills' experience ought to come back to the evangelical fold with no reduction of his power, but, on the contrary, with a positive increase of power. In what direction he will turn his energies and talents is not yet indicated, but with the intellectual chastening of the past years there is no doubt that the work of an evangelist would be richly rewarding to the Church should he choose to take it up again.

The time was never more opportune than right now for the projection of an evangelism upon an entirely new level.

Mr. Mills has the insight and the talent to pioneer the way. It remains to be seen whether he will do so.

MAKE THE FOURTH OF JULY SIGNIFICANT!

OUR national birthday has lost its significance. The meaning of it is swallowed up in the noise of bursting firecrackers, or, where the "sane" fourth obtains, no adequate provision is made for an observance in any sense appropriate to the high idealism that belongs to the day.

Dr. Sidney L. Gulick, repesenting the international relations committee of the Federal Council of Churches of Christ in America, has come forward with a proposal that should commend itself to the intelligence of every community. He suggests that the Fourth of July be the one day in the year on which to give citizenship to aliens and that all American-born young men (and also young women in states that have established woman suffrage) be formally admitted to citizenship on the Fourth of July nearest to their twenty-first birthday.

Dr. Gulick would have the community provide a solemn and splendid patriotic ceremony with processions, banners, bands, badges and with orations of welcome and responses thereto.

The implications of this plan are, of course, that no alien and no native-born American could vote at an election until having been formally received into the rights, privileges and responsibilities of citizenship.

Dr. Gulick goes further and proposes that no candidate be thus initiated until he has qualified for citizenship by passing an examination. He would have our Commissioner of Education prepare three text-books to be used by all applicants for citizenship throughout the country; one on the history of the American people, one on the ideals of Democracy, and a third on methods of government, local, state and national. Each book should, of course, be brief and very simple.

It should be the duty of the state or county school superintendents to provide for holding examinations at suitable times during the months of April and May for all who wish to participate in the Citizen's Birthday ceremony.

This is a highly important reform, but a President who would veto a simple literacy test could hardly be expected to approve a limitation upon the suffrage so radical as that involved in the examination proposed by Dr. Gulick.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Methodist Book Concern Makes Money

Though losing much money on its weekly papers, which are sold at a dollar a year, the Methodist Book Concern is able to overcome this deficit through its other publications. The past year a dividend of three hundred thousand dollars was given to the aged and disabled ministers of the denomination out of the profits. The total sales of the concern in 1914 were $2,787,070.42. Sixty-seven new books were published during the year and found a market both within the Methodist circles and beyond them in the wider Christian world.

Congregation in New York Raises Sixty Thousand

The Grace Methodist church of New York, of which Rev. Christian F. Reisner is pastor, has just closed a whirlwind campaign in which they have succeeded in raising sixty thousand dollars in the face of the present financial conditions. Twenty-three thousand dollars was used in paying off an old debt, and twenty thousand will be used to endow a work among the immigrants of the city. This church has 1,400 members.

Unitarian Church From Billy Sunday Preaching

A Unitarian journal recounts how Billy Sunday's meetings in Huntington, W. Va., led to the organization of a Unitarian church there. There were only three Unitarians before the revival was held, but the Unitarians were so liberally advertised through the work of the evangelist that they sent a preacher to the town who found a lot of people interested in this hitherto unknown sect. Within less than a year a Unitarian church of seventy members was organized and a thousand dollars subscribed towards the salary of a minister.

One Day in Seven

A Christian organization, the Lord's Day League, sets itself to the task of guarding the Christian rest day against encroachments of business and pleasure. The New York Court of Appeals recently handed down a decision that must have been gratifying to that organization. The court said: "Can we say that the provision for a full day of rest in seven for such employes is so extravagant and unreasonable, so disconnected with the probable promotion of health and welfare, that its enactment is beyond the jurisdiction of the legislature? "We have no power of decision of the question whether it is the wisest and best way to offset these conditions and to give employes the protection which they need, even if we had any doubt on that subject. Our only inquiry must be whether the provision on its face seems unreasonable, fair, and appropriate, and whether it can fairly be believed that its natural consequences will be in the direction of the betterment of public health and welfare and therefore that it is one which the state for its protection and advantage may enact and enforce."

Columbia Will Have Religious Summer School

Summer schools for the study of religious subjects have sprung up in various parts of the country, inspired by the success of the University of Chicago, which carries on regular work in the summer. Columbia University will inaugurate a summer school of religion this year.

Chicago Churches Organizing for Dry Fight.

The air is already full of talk about the great dry fight in Chicago which will reach its climax in the spring election in 1916. Ward organizations are being formed all over the city and churches are taking an active part in the work of organization.

Free-Thinkers Honor John Huss.

The Free-Thinkers of Chicago are organized among the Bohemians of Chicago and have built great halls where singing societies and turnvereins hold forth. The Free-Thinkers of Chicago have rented the Auditorium Theater, the largest in the city, for a celebration of the five hundredth anniversary of the martyrdom of John Huss, July 6. They will use the martyr as an example for their attitude of defiance to religious institutions. The Federation Council of Churches in Chicago are urging all pulpits to sound out with a strong Protestant message on that day.

Presbyterians Start Russian Church.

The Slavic nationalities have been but little touched by the Home mission work of the country, relatively speaking, and the Russians have been especially neglected. The Presbyterians announce the organization of a Russian church at Elizabeth, N. J., as a result of the work of some students of Bloomfield Seminary. There are mid-week meetings for the holding of religious services and for instruction in the English language.

New York Churches Have Child Welfare Day.

The churches of New York city have been asked to observe June 20 as Child Welfare Sunday. Preachers are to preach upon themes that relate to the welfare of the children, whether physical or moral.

Protestant and Catholic Strength.

The rather absurd fear of a Catholic movement against Protestants in this country makes interesting any statement about the relative strength of the two groups of religionists in various parts of the country. Some sections that were once almost entirely Catholic are now less so, and others that were once the very center of Protestant influence are now quite changed. Thus, Boston is now a great center of Roman Catholic influence, while Baltimore is a great center of Protestant influence, inverting the facts of the colonial days. There are twenty-five states in the Union in which the Protestant Church mem-

Catholic Editor Flays the Vatican

The Fortnightly Review is edited by a Catholic, and a well-known English Roman Catholic of liberal views, Richard Bagot, writes an article in a recent issue charging the Vatican with apathy in the presence of outrages against the church in Belgium. A Belgian Monsignore was sent by the Belgian Government to Rome, with a list of the names of fifty priests who had been shot by the order of German officers under particularly brutal circumstances. He also had a list of nuns who had been subjected to a fate for them worse than death. He was instructed to obtain, through the Belgian Legation, an audience of the Cardinal Secretary of State, and to urge that representation should be made to the German Government on the subject. All the reply that he was able to obtain at the Vatican was a shrug of the shoulders, and the remark: "What's the trouble? These are the episodes of war." Mr. Bagot's explanation of this cynical attitude is that the Vatican desires the admission of a papal representative to the Congress of the sovereign states, which will meet at the close of the war. The plea of the pope for peace was disregarded, and it is persistently rumored that he considers the possibility of removing his throne to Spain during the war. The "black pope," the head of the Jesuit order, though a Pole, has removed his residence to Switzerland. These evidences of weakness are noted by the editor of the Fortnightly Review. He also criticises the church for its attitude toward socialism. This free handling of ecclesiastical dignitaries is a token of a changed attitude among the intelligent Roman Catholic laymen.

bers outnumber the Roman Catholics. The states having the largest Protestant membership are Pennsylvania, with 1,700,000; New York, 1,230,000; Ohio, 1,170,000; Illinois, 1,100,000; Georgia, 1,007,000. The states having more than a million Roman Catholics within their borders are New York, with 2,800,000; Pennsylvania, 1,200,000; Massachusetts, 1,080,000. Georgia has the strongest preponderance of Protestants, there being 1,000,000 of them to 19,000 Catholics. New Mexico has 121,000 Catholics and only 14,000 Protestants.

Advertising Men Help the Preachers.

The Chicago Advertising Men's Association has an education committee that is co-operating with the preachers in giving publicity to religion. The association gave a luncheon to the preachers recently. Rev. G. K. Flack of the Wooley Memorial Methodist Church reported that an advertising campaign, begun under the direction of advertising men, had been wonderfully successful. Mr. Joerns, chairman of the Educational Committee of the Advertising Men's Association, said: "We are anxious for pastors, Catholic and Protestant, to know what we are doing. We believe that a city thrives as its churches thrive. We are hard-headed business men who are offering free of charge to the clergymen our ability to interest the public in their work through the paper for the purpose of giving ministers and advertising men a chance to confer." The Lakeview Presbyterian Church has a publicity committee, all of whose members are advertising men. The men of this committee will go out as speakers in the fall before men's clubs, telling the church how to promote religion by publicity methods. They will not make any charge for their services.

Epworth Herald Twenty-five Years Old.

The Epworth Herald is the organ of the Epworth League, the young people's organization of the Methodist Church in the United States. This paper continued a previous publication which had 12,000 subscribers when it was taken over. The Epworth Herald now has almost a hundred thousand subscribers. The paper was edited for many years by J. F. Berry. The journal has just celebrated its twenty-fifth anniversary.

More Geography for the Sunday School.

Among the Methodists there is a tendency to emphasize the teaching of Biblical geography. At North Yakima, Wash., an expert geographer visits the various departments and takes part of the hour for the purpose of instruction in this discipline. It is argued that no one knows a country and its people without knowing the geography.

Here and There

Send the Pastor to California.

Brethren, why not? The returns will bring you more than your investment in money. Many secular orders are sending representatives to their conventions and paying all expenses. Why should the Church seem less interested in the work of its convention? Many individual members could send the pastor and be richer for the deed. There is no dearth of money in the churches. Men and women are buying motor cars every week, planning expensive trips, and spending money freely. A gift of this sort to a pastor lengthens his days, drives away dull care, and cements the affections of all concerned for each other.

The churches must be helped to understand that such a work is not charity; it is a good investment for the Lord's cause. In many of the great business houses there is no thought of charity when it sends representatives across the seas, sparing no expense, to learn new methods, or to buy at a smaller cost than can be done at home. This all passes for good business. What would we think if the books of such firms showed these expenses as "charity"? They gain more than they put in, ten-fold over.

Every church would be blessed in beginning now to arrange to send the pastor to the convention at Los Angeles in July.

Selah!

My friend, and the friend of all humorists, we know nothing of you, nothing of your ancestry, of your advent into this world and your exit therefrom. Your name alone remains. The nature of the cavortings that marked your humble career are shrouded in mystery like the ways of the Nicolaitans and the Nickelodians. You are like the ancient prophet who seemed to have neither beginning of days nor end of life. Whether you died of inflammatory rheumatism, of acute indigestion, or of incipient ecclesiasticism, we know not. Your fate moves us to tears, especially if you have been gnawed by the pains of the aforesaid ecclesiasticism. It's terrible.

The wise men tell us that you put the soft pedal on while the temple choir sang, and likewise removed the same upon occasion. At other times you not only put the soft pedal on at the proper time, but also the muzzle at the proper time, to the consternation of the singers. You it was who told them when to make a joyful noise and when to desist. You told that choir where to get off and where to get on. Selah, best beloved, we would give worlds if you had left a successor armed with muzzles for the musically inclined, but who never deliver. Why did you not make that provision in your will? Speak, O speak, Selah, if you have a tongue.

But you seemed to fill such a valued place in the Book of Psalms and in the affairs of the choir, that men have used your name for other purposes, though long since you have been removed far from the madding crowd's ignoble strife. You adorn the page of writers who think they have said something of importance. They add your name to their communications as if nothing more could be said. In other instances, your name is used to tell us when to laugh at this discomfiture of an opponent. Your solemnity has been degraded to merry uses. Thus have the mighty fallen from the eminence of music to the levels of the mirthful.

You always bring up the rear of the procession in every controversy or newspaper parade like the steam calliope in the circus parade. But no sound escapes those Sphinx-like lips of yours, no gleam of mirth beams from your eye, no tear trickles down your cheek. All is silent. And today, as from the beginning, that silence, O Selah, has split the ears of generations as they have come and gone.

The Open Sesame.

If you want to get high up in the councils of those who think they must dictate affairs among Disciples, learn to sing "The sweet buy and buy," and send the cash with the order, and then from the hills and the valleys will come the mighty chorus, "Blest be the tie that binds." The brethren will please stand and sing!

The Shame of Retrenching.

It ought not to be thought of. We are better able to enlarge than to retrench. A week's self-denial by all the churches with season of prayer and praise, if heartily entered into, would relieve the depression. If the Disciples are really in earnest about the salvation of the world they will take steps at once to do something to change the announcement of reductions in the salaries of the missionaries.

The real question of the hour is, Do we need cash or consecration the more?

Of Course You Have Noticed.

That there will be no peace in any denomination as long as controversy makes a path to the bank.

That orthodoxy is coming to be a mere matter of buying supplies at the proper place.

ELLIS B. BARNES.

The Sunday School

SOLOMON ANOINTED KING.

LESSON FOR JULY 11, 1915.

I Kings 1:28-40.

Verse by Verse.

By Asa McDaniel.

28. *Call to me Bath-sheba.* She had withdrawn from the king's presence when Nathan, the prophet, entered.—*Stood before the king.* Bath-sheba returned to the king's presence, and stood in the attitude of reverence.

29. *As Jehovah liveth.* This is the usual form of oath or strong affirmation.—*Redeemed my soul.* David remembered that God had delivered him out of many and grave dangers, and at this time he was determined to remain true to Jehovah.

30. *Assuredly Solomon shall reign after me.* Solomon was now eighteen years old, and gave promise of fitness for the kingdom.—*So will I do this day.* He did not delay. Though feeble, he determined that his promise should be made good.

31. *With her face to the earth.* This was an attitude of reverence and supplication.—*Let my lord king David live for ever.* It was a common Eastern expression. In Bath-sheba's anxiety to have Solomon king, she showed by the expression that she did not desire the death of David.

32. *Zadok the priest, and Nathan the prophet.* This is a clear indication of the two classes of men which had been growing in the life of the people of Israel, the priest and the prophet.—*Benaiah.* He was a military leader and in command of the Cherethites and the Pelethites, see verse 38.—*They came before the king.* The men went before the king to receive their directions for the anointing of Solomon.

33. *The servants of your lord.* The mighty men mentioned in verses 8 and 38.—*Cause Solomon my son to ride upon my own mule.* No one except the king could lawfully ride the king's own mule, hence this act was a declaration that Solomon was king.—*Gihon.* The word Gihon is derived from a word meaning, "to burst or bubble forth." The Virgin's fountain bubbles forth intermittently, hence the majority of scholars believe this to have been Gihon, where Solomon was anointed king.

34. *Anoint him their king over Israel.* The anointing was an important part of the ceremony by which one was made king. It was a sign that the person anointed was made king.—*Blow ye the trumpet.* To call the attention of the people to the anointing.—*Long live king Solomon.* This was the public proclamation of the fact that Solomon was made king. The blast of the trumpets may have been a signal for the shouting of the people.

35. *Come up after him.* Come up with him as his bodyguard. They had to come from Gihon to Zion.—*He shall be king in my stead.* David did not live long after the anointing of Solomon as the king of Israel.—*Prince.* Or. "Leader" RVm.—*And over Judah.* After the attempt of Adonijah to seize the government, and especially Judah, see verse 9, David expressly declared that Solomon should be king over both *Judah* and Israel.

36. *Amen.* An expression of assent, so let it be.—*Jehovah, the God of my lord the king, say so too.* The Septuagint Version translates the expression freely "May Jehovah confirm the words of my lord the king."—The words call attention to the favors of Jehovah to the king.

37. *Even so be he with Solomon.* Jehovah can promise no higher blessing than his presence.—*Make his throne great.* Benaiah prayed that Solomon's power should be greater than that of his father.

38. *The Cherethites and Pelethites.* The soldiers formed the nucleus of David's army, see II Samuel 8:18. Some of these soldiers constituted the king's bodyguard.

39. *Took the horn.* The horn was probably a ram's horn fitted to carry the anointing oil.—*Of oil.* This oil was especially prepared, see Ex. 30:22-33.—*The tent.* Probably the one constructed by David on Mount Zion for the Ark of the Covenant, see II Samuel 6:17.

40. *All the people.* There was a generous response on the part of the people and they quickly rallied to the support of the new king.—*Piped with pipes.* See I Samuel 10:5. They were the first instruments used, and very simple. They were wind instruments very much like our flute, and used by the prophets.—*The earth rent.* We should use rent in connection with the air rather than the earth, and it may be that a corruption of the Hebrew text used the verb "rent" rather than the word "resound" which would be more natural.

Kingly Men

The Lesson in Today's Life.

BY JOHN R. EWERS.

The eventful career of David was nearing its end. Cooled were the hot tempers; subdued the violent passions; quieted the fierce ambitions. The days had arrived when he should have enjoyed the peace and joy of well earned reward but instead he knows only the pain of a divided household.

Scheming mothers plot to put their sons upon the throne. Already Absalom has rebelled and has been slain by the King's soldiers. Already Adonijah, another favored and flattered son, has carefully laid his plans, aided and abetted by disloyal courtiers, to take, by violence, the throne. The question of the succession must now be settled with a firm hand and David is equal to the task. Solomon, the son of Bath-sheba, has for long been David's wise choice. He possessed in marked degree the kingly traits. While yet the trumpets told of the crowning of Adonijah, from farther down the valley arose the mighty shouts of those who hailed Solomon as monarch. Nathan poured the holy oil, Benaiah represented the royal arms, Bathsheba asserted her strong influence, David wrote the decree and Solomon was anointed.

MADE KING.

There is much jealousy in modern society over the crowned men. Why should that man wear the crown? Why was he preferred over me? Why was he chosen president? Let due allowance be made for accident, for wire-pulling, for luck, for mistake, and when all the evidence is in, you will see that Solomon ought to have been crowned, that the man succeeds because he deserves it. The men who sit in bank offices, who head up the big corporations, who dictate the policies of the mills, who manage the affairs of great stores—the presidents deserve to be presidents. The cream rises to the top. The fittest survive. The brave win. The man with the stuff in him gets there. We have allowed for the variations and now we are noticing the rule. The king is the man who can.

KINGLY MEN.

Men who succeed have high voltage. Their energy is marvelous. Their sacrifice is superb. Their endurance is staggering. Their labor is Herculean. It is my privilege to know a few men who sit at the mahogany desks and I know that they earn all that they get. When their brains throb the earth rocks. Many of them pay a fearful price in nervous coin. Many of them stagger under colossal loads of responsibility. A man said to me once, "I would not accept the responsibility for twice my present salary." He preferred the comfortable middle ground. Most men do. Only a few men are capable of the sustained labor and strain incident upon managing huge affairs. The element of daring, the spirit of adventure must be marked. Talking to a business man recently who had just closed a deal so vast that to my poor ministerial outlook it seemed beyond belief, he said, "Yes, the reward seems large, but I risked everything I am worth to put this across." When I see the spirit, the toil, the nervous expenditure, the long hours, the tense struggle, the clever plans, the co-operation, the employment of other strong men which modern business men use in order to win, I ask myself about these same elements in the church: when we get Sunday school superintendents, when we get ministers, when we get church officers to combine these methods with the unlimited power which God freely offers, we shall win the entire world.

KINGLY MEN IN THE CHURCH.

Thank God, there are men of this stamp. Jesus himself advises churchmen to be as sharp as the men of this world. Moreover it is my experience that when you give a big business man a task in the church equal to his abilities that he will rise magnificently to meet it. The more I know of business men of large interests the better I like them. Most of them are morally right. Business could not succeed were the opposite true. It is fine business to reach old drunkards, to save the poor and weak. That is the task of the strong. Gladly will the strong bear the burden of the weak. May I add that it is also good business for the Church to capture a few kings.

Disciples Table Talk

Little Rock Church Adopts Resolutions on Delegate Convention.

The congregation of First Church, at Little Rock, Arkansas, has evidently been noting the discussion on the General Convention and has formed clear cut convictions on the subject. The attitude of the church is made known in the following resolutions adopted unanimously on June 6:

"Whereas, there is to be held at Los Angeles, California, in July 18 to 25 inclusive, the 1915 General Convention of the Churches of Christ;

"Whereas, the First Christian Church of Little Rock, Arkansas, is entitled to ten delegates in said convention;

"Whereas, there has been some discussion in our church papers and in our general conventions heretofore as to the desirability of the "Delegate Plan of Convention" and also the attitude of the Churches of our organized mission boards; and as probably this matter will come up for discussion and disposition in the next general convention at Los Angeles,

"Now, therefore, be it resolved, that the chairman of our official board shall appoint ten delegates from the First Christian Church of Little Rock, Arkansas, to the General Convention of the Churches of Christ at Los Angeles, and that said delegates in attending said convention do so without expense to this church.

"Be it further resolved, that this church is in favor of the delegate plan of church conventions; and also that this church is wholly committed to our missionary interests as now represented by our National Mission Boards; and that the delegates of this church are instructed to so represent it.

"And, whereas our pastor, Dr. J. H. O. Smith, has been granted leave of absence from our church to attend this convention,

"Now, therefore, be it resolved, that our pastor be and is hereby appointed one of the delegates to represent the First Christian Church of Little Rock, Arkansas, in the aforesaid convention."

Besides the pastor, six others were appointed as delegates, and the rest of the quota will be made up later.

George B. Van Arsdall's Service to Denver and Colorado.

Charles W. Dean, state superintendent of Sunday school work in Colorado, sends an appreciative interpretation of the far-reaching work of George B. Van Arsdall, who has recently resigned the pastorate of Central Church, Denver. Mr. Dean says: "The resignation of Geo. B. Van Arsdall from the pulpit of Central Church brings to a close a ministry of unusual usefulness —to the Central Church, to the city of Denver, and most of all, to the Christian churches of Colorado. It is not often the privilege of one man to make a ministry of five years reach out into so many lives —influence so many institutions—and be a power for the uplift of so many churches as has been the work of these five years in the life of our great leader. Dr. Van Arsdall has been a real pastor. He has had the joy of leading Central Church into many lines of real success. Seven hundred and ninety persons have been added to the fellowship, an average of 158 for each year of this pastorate. A financial system has been developed in church and school that provides adequate income to meet all the regular current expense budget of both church and Bible school—and then enables this great church to give to missions $12,396.58 in these five years and three months, or an average of $196.77 for each month of this great pastorate. But this only tells in part the story of a church's work. Members added and monies given may mean much, but the church's life means more. A few sentences from Dr. Van Arsdall's sixth annual report shows us the real spirit of the man and his attitude toward his task. 'I have given my most careful and prayerful attention to the worship on the Lord's day. I have endeavored to learn and speak Christ's mind for you and me. I have tried to be true to the will of God as revealed in the Holy Scriptures—seeking always to interpret it in terms of the living and not dead issues. Every sermon has been a heart and life experience to me. The guiding principle of my ministry has been to make God and the spiritual order real and usable for men.' These are words that give meaning to a ministry, and Central Church has come to know that they are true. Dr. Van Arsdall has been a conspicuous leader in the religious life of the city of Denver. For one year he was president of the ministerial alliance and for two years he held the position of General Chairman of the Denver Training School for Religious Workers. But we, in Colorado, will always feel that his greatest work has been as Chairman of the Board of Managers of the Colorado Christian Missionary Society. For four years he has served the churches of the state as one who felt that no labor was too great—no time too precious—no cause too small to call from him at all times his very best. Dr. Van Arsdall is a natural born leader, a man of wide vision, sound judgment, unselfish counsel, and an unlimited capacity for work. To those of us who know him best he is a kind, unselfish, big-hearted friend. We in Colorado hope that he will stay in Denver and that the coming days will find him one with us in doing the kingdom work, and that his strong, guiding hand will continue to be one of the greatest assets of the cause of righteousness and redemption in Colorado."

A Capacity Campaign for the Summer.

An interesting experiment is being tried at Payne Avenue Church, North Tonawanda, N. Y., for avoiding the "summer slump" in the Sunday School. We will let the pastor, I. E. Reid, tell it in his own words: "Beginning July 4 and running through the summer months we propose conducting a Capacity Campaign for our morning service. It might be called an Anti-Summer Slump Campaign, but we like the other idea better. We have fixed upon the number that each class can conveniently and intelligently care for, and we mean to charge that class in each case with the responsibility for reaching and holding that number throughout the period. During the Sundays preceding, it will be well for each class to get as near the figure as possible. And when the period closes we certainly have no intention of surrendering the proportions attained. We do not mean to overreach ourselves, but we do mean to reach the limit of our effectiveness. This will bring our Sunday School to an attendance of about 300 scholars. In attaining this, the work will be done through the department organizations. We have in hand the names of those for whom we intend to work and upon whom we expect to draw for our material. Into each department superintendent's hands will be placed sufficient names to leave some margin above the number fixed for the department. These will be divided properly among the classes, and thus the labor divided and the responsibility distributed so as not to fall too heavily upon any one."

Inquiries on Union of Baptist and Disciples Congregations.

Dr. Willett receives many communications from both Baptist and Disciples' congregations in various places respecting the basis of unity, on which Memorial Church, Chicago, rests, and inquiring for counsel in the matter of effecting similar unions in other places. An example of these inquiries is this from Crafton, Pa., where the writer says there is a Baptist Church of 150 members and a chapel, which pays its minister $1,200 per year, and a church of Disciples, also with a chapel and a pastor, who receives $1,000 per year. The two congregations could together pay $1,800 a year to a minister, and spend more money for other Christian work. Wherever there is a disposition for Baptists and Disciples to come together, there is no good reason why they should not do so.

Transylvania Changes Title From University to College.

At the annual meeting of the Board of Curators of Transylvania University, held June 9, a resolution was unanimously adopted, changing the title of the institution from that of University to College. Hereafter, the first institution of higher learning, founded west of the Alleghanies, and which has just closed its 117th session, will be known as Transylvania College. President R. H. Crossfield, who communicates this news, writes additionally as follows: "For a number of years, Transylvania has been confining her work to the field of college education, having abandoned the Law School, the Medical Department, and the Preparatory Department in order to devote all of her resources to the development of a college in the south of the type of Amherst and Dartmouth. Measured by every standard, the session which closed June 10, was the most satisfactory in the history of the college. Two hundred and fifty students were enrolled. Ewing Hall, a residential hall accommodating 129 men, was dedicated, a new heating and lighting plant erected, and other substantial improvements made. For a greater period than almost any college in the south, Transylvania has given a full four-year college course based on four years of high school preparation. From the enthusiasm manifested by the alumni at the recent home-coming, Transylvania will doubtless render a far greater service to the cause of higher education during the second century of her life than during the first one hundred years."

Heresy Hunting in Iowa.

One of the most humorous bits of heresy hunting that has developed among us of late, is now going on in the state of Iowa. Dr. Peter Ainslie, who recently delivered some addresses in Des Moines, is the object of attack this time, and incidentally Dr. J. H. Gornion. We printed in this department a week or two ago an estimate of Peter Ainslie, found in the Christian News of Des Moines, which called Dr. Ainslie the Isaac Errett of our generation. This was too much for certain readers of that bright paper and two of them, Rev. M. P. Hayden and Rev. Arthur O. Wright, have taken serious exception. The former thinks Dr. Ainslie is far from being the equal of Isaac Errett in "mental grasp." Mr. Wright says: "When I speak of Peter Ainslie, I do not speak of the man, his character, his education or his gentlemanly manner—these are undisputed—but I speak of Peter Ainslie doctrinally. You state that he stands for 'a catholic name.' Here is what he says in the Christian Union Library: 'We have had to take the name Christian or Disciples of Christ because there were no other names to take.' I stated that he was doctrinally elusive. In his book he states one thing and then confuses and disputes it later in other writings. This brings our people to derision

and we cannot be represented by men who are seeking denominational favor, rather than the approbation of God. Mr. Garrison, though an estimable gentleman, stands just about where Mr. Ainslie does and should not be quoted along with Alexander Campbell. . . . I do not want it understood that I am criticizing Mr. Ainslie's character or attainments in any sense. (I make the same criticism of Jenkins, Van Arsdall, Morrison, Willett and others who are reeds shaken in the wind. The time has come when these men must be pointed out as 'Thou art the man.') The sentiments I express are my own and yet I am not alone in that opinion. Dozens of men of the state are with me. If you could read letters I have you would be amazed. The Christian News must stand on the Word of God. If it doesn't it will lose its power and support. You have Ainslie's quotations on our name as a church. Will you publish it, that his elusiveness may be proven? Must we go on having such side-stepping? The name is an imperative thing! How long will our societies and many of our people flaunt Disciples of Christ as the name of our church or of the Restoration Movement? Will you publish letters which I have from brethren regarding Peter Ainslie?" The editor handles his correspondents with discretion and patience, but with decision also.

Dr. Breeden on the Perils of Greed.

Speaking at the graduating exercises of the State Normal College at Fresno, Cal., Dr. H. O. Breeden contrasted the life of moderate means with that of riches. He pointed out the temptations peculiar to wealth. A strong paragraph of his sermon was the following: "Take note also of the temptation to moral cowardice which attends the desire for riches. It is no slander upon the rich to say that they are seldom the leaders in any great moral reform. The pocket never is too sensitive. Wealth makes men timid. It makes them shy of the unpopular side. It puts a cold worldly wisdom in the place of Christian enthusiasm. But wealth is also a peril to happiness. The ghastliest skeletons grin in the richest man's closet. The high places of the earth are too bleak and bare and sterile and stony, while in the lowlier walks of life there is more of sweet content and beautiful domestic joy. I am no prophet but I venture the prediction that if the angels of God's wrath ever smite the pillars of our national life, the Muse of History will declare that these avengers sprang from the ashes of outraged homes and broken law—outraged and broken by the blind god of gold. If this nation leaves righteousness at the foot of the gleaming mountain of prosperity it will stagger and fall from its lofty eminence and its ruin will be pitiful and appalling.

"At the Bat," a Sermon Theme.

Austin Hunter, pastor Jackson Boulevard Church, Chicago, preached on a recent Sunday evening on the subject, "At the Bat." Mr. Hunter is said to have proved himself a real fan. He said: "As St. Paul made the race courses and the athletic activities of his time the basis of spiritual instruction, so may we find many helpful lessons from our national pastime, baseball. We shall consider tonight the man at the bat. The man at the bat must recognize first of all the team work of the game. It is required that he shall be self-possessed and alert. He is interested in advancing the man on the bases as well as himself. To this end he frequently makes a little sacrifice hit when he might cover himself with glory by driving the ball to the fence. In our Christian course we must consider others as well as ourselves. We, too, are called upon to make sacrifices that others may be advanced. In so doing we thereby promote the cause with which our lives are identified. Have you ever noticed the 'one anothers' of the Bible? We are to love one another, prefer one another, care for one another, exhort one another, forgive one another. As individual playing will not win a ball game, so selfish living spells defeat for us in our Christian course. The opposing pitcher always studies the weaknesses of the batter and pitches to him accordingly. It is well for each of us to take into account the fact that the great enemy of our souls knows our weaknesses, and so we should guard our weak points. Every successful ball player seeks to keep himself in thorough form. By continual practice and self-discipline he goes to the bat to give forth the best there is in him. Our lives must be lived according to the highest standards if we are to win and help others win."

Worthily Bestowed.

An editorial in the Bloomington (Ill.) Pantagraph, referring to the bestowal of the D. D. degree upon Edgar De Witt Jones, by Wesleyan University of that city, says: "The title could not have been more worthily bestowed, and the fact that Dr. Jones is of a denomination other than the university makes it the more unusual and notable. A man of the fine mind and scholarly attainments of the pastor of the First Christian will wear the title with honor to the university and incidentally this sort of recognition is gratifying to a large number of Bloomington admirers, both in and out of church circles."

Broadway Church Organization Covers City.

Broadway Church, of Los Angeles, Cal., has now in operation a very effective way of keeping in touch with the membership, which is very much scattered over the city and suburbs of Los Angeles. The city is districted, and an official of the church put over each district, to keep in touch with all members in his particular district. This is accomplishing three things. It is helping the pastor, Charles F. Hutslar, to keep the membership interested; it is giving the members of the official board some active work to do, thus increasing their efficiency: and the indifferent members are deriving benefit in the fact that the church has a vital interest in them. Rev. John C. Hay, who was for many years very closely associated with B. F. Coulter, in Broadway Church, and who is an efficient instructor, is to begin a school for the Eldership of the church, that they may more thoroughly understand their qualifications, and meet their responsibility toward the church.

Hiram's Best Year.

Several outstanding facts justify Hiram College in claiming the past year as the most important one in her history: One hundred thousand dollars added to the endowment—the largest amount ever received in one year, making the total endowment now $400,000 and enabling the board to make a substantial increase in salaries; the largest increase in the library—nearly 1,000 volumes; all five of the inter-collegiate literary contests won by Hiram; a majority of athletic contests won, and an exceptionally large Freshman class, numbering over 80. Commencement week opened with a stirring baccalaureate sermon by President Bates. In the afternoon seven were ordained to mission work and the ministry. Monday afternoon the outgoing class presented on the college campus a unique and picturesque entertainment, consisting of a historical pageant, representing scenes in the life of the school from its genesis in 1849 to the present. The graduating exercises occurred Tuesday morning. Thirty-five received Bachelor's degrees and two Master's degrees. The graduating address was delivered by Professor E. E. Snoddy, of Transylvania University, Ky. His twenty-three years at Hiram as student and teacher had so endeared him to Hiram students and citizens that he received a great ovation. His address on "The College and the World Call" was a masterful plea for the broadening and enrichment of the college studies and life, not for the college's sake but for the world's sake.

Commencement at Transylvania

Transylvania and the College of the Bible celebrated their annual commencement, June 10. Beginning with the sermon by Rev. J. N. Jessup, of Hopkinsville, and concluding with the formal opening of Ewing Hall, commencement week was the most interesting and successful held within the recent past, if not within the entire history of these institutions.

A union service, attended by the eight Christian churches of the city, was conducted on Sunday evening, June 6, at the auditorium. After a musical program by the Hamilton and Transylvania chorus, Mr. Jessup delivered a scholarly and finished commencement sermon on "The Gospel of Poetry."

The programs rendered Monday and Tuesday evenings were of a high order, consisting of plays and recitals. On Wednesday afternoon, class day exercises were given, the attendance being large and the program unusually good.

Hamilton College commencement came on Wednesday evening, the audience filling the Ben Ali theater. Hamilton, the Junior College of Transylvania, confers no degrees, but certificates were awarded on this occasion to nineteen young women, many of whom will now enter Transylvania College and complete the A. B. course. It is safe to say that in point of attendance, quality of work done, and good spirit on the part of all connected with Hamilton, the present session may be set down as without a superior. President McDiarmid has won the high esteem and confidence of all, and it is believed that under his leadership the institution will enjoy unprecedented prosperity.

The commencement of Transylvania and the College of the Bible, on the 10th, begun with an academic procession from the gymnasium to Morrison chapel, lead by the candidates for graduation, the representatives of the classes from 1868 to 1914 following in order. An audience that crowded the chapel heard the class addresses delivered by Mr. Ivan Kelly and Mr. O. G. Gilbert, their subjects being "The Practical Idealist" and "The Minister's Task."

Rev. F. W. Allen, of Springfield, Ill., delivered both commencement addresses, and probably no better messages have been heard in Lexington. "The Contagion of the Golden Rule" was particularly helpful, being an application of the high principles of the gospel to the present social order.

President Crossfield conferred the A. B. degree on sixteen candidates and the M. A. degree on two candidates, and presented certificates of graduation to eleven ministerial students in the English course, and to two students in the Classical course. The Classical graduates had previously made their A. B. degree, and the graduates in the English course had done four years of college work. Announcement was made that beginning with next session students who formerly had pursued the English course would be offered a new course of practically the same length, but superior in the grouping of subjects studied, leading to the degree of Bachelor of Practical Theology.

The home-coming feature of commencement week was full of significance. More than one hundred and fifty alumni returned for the occasion, representing many states, and most of the classes from 1868 to the present time. One hundred

and fifty-two sat down to the alumni dinner which was served in the William Sale Commons of Ewing Hall. Dr. R. Julian Estill, president of the Association, had arranged a program of toasts that were responded to in the happiest vein, which with the songs, cheers, and the spontaneous humor rendered the occasion the high water mark of college enthusiasm.

Ewing Hall, accommodating one hundred and twenty-nine men, was formally opened immediately after the commencement exercises, and was inspected by the visitors, after which the donors to the building were guests at a luncheon served by the college.

President Crossfield announced that the attendance in Transylvania was larger than it had been in years, and that the session, by and large, was most satisfactory.

—V. W. Blair, pastor at Eureka, Ill., will be on the staff of the Y. M. C. A. college conference, at Lake Geneva, Wis., this summer.

—The editor of The Christian Century preached recently for Joseph W. Hagin, in Madison Avenue Church, Covington, Ky., and for C. R. Stauffer, in Norwood Church, Cincinnati. He preached last Sunday in Independence, Mo., Alexander Proctor's old church, to which E. F. Leake, of Newton, Ia., has recently accepted a call.

—J. T. Houser, pastor, First Church, Davenport, Ia., has resigned.

—President R. H. Crossfield, of Transylvania College, dedicated the new church house at Barbourville, Ky., June 13.

—Central Church, Lexington, Ky., will redecorate its home of worship during the summer and install a new pipe organ at a cost of $4,000. I. J. Spencer is the pastor.

—The Sunday School of Central Church, Youngstown, O., made an offering of $717.00 on Children's Day for foreign missions. The attendance at the school that morning was 1,005. W. D. Ryan is the inspiring leader and pastor.

—E. B. Barnes writes of Frank Waller Allen's three addresses at Transylvania University commencement: "He had a great message on each occasion, both modern in thought and finely expressed, and made a deep impression upon all."

—Speaking of his removal from East Liverpool, O., E. P. Wise, who goes to East Market Street Church, Akron, says that his ten years at East Liverpool have been "happy, busy and prosperous."

—Carey E. Morgan, Nashville, Tenn., was Commencement Day speaker at Phillips Bible Institute, Canton, O. He delivered an address on the subject, "The Challenge of the Century."

—P. H. Welshimer, of Canton, O., gave several addresses in North Dakota at the State Sunday School Convention at Minot, N. D., June 16 and 17. He also delivered an address to a mass meeting of men at the Beaver County Sunday School Convention, at New Brighton, Penn., the evening of June 11.

—Prof. W. T. Fisher, of Phillips Bible Institute, Canton, O., will study at the University of Michigan at Ann Arbor during the summer, and will preach for the Ann Arbor Church while there.

—Prof. P. M. Kendall, of Phillips Bible Institute, Canton, O., will study voice and public speaking in Chicago during the summer.

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First Fruits of Children's Day

Our Children's Day offering was $104.34 yesterday.—G. H. Doust, South Geddes Street Christian Sunday School, Syracuse, N. Y.

The offering from the little Sunday School at New Boston, Mo., was $19.05, almost five times their apportionment. E. J. Cantwell is Chairman of the Missionary Committee.

The North Middletown, (Ky.) Sunday School makes a splendid offering of $139.72 for foreign missions, the best they have ever done. John W. Jones is the superintendent.

An offering has been received from the Paris, Ky., Sunday school of $200, to apply on their living-link support.

The Sunday school at Bachelor Creek (Wabash), Ind., sends $165 as their Children's day offering for foreign missions.

The Cynthiana (Ky.) Sunday school sends $201.35 to apply on their living-link. Their apportionment was $150. J. B. Simpson is the superintendent.

The Burris (Sharpsburg), Ky., Sunday school sends an offering of $20.07 for foreign missions. This is a new school and it is their first Children's day offering.

An offering of $126.00 has been received from the Mt. Sterling (Ky.) Sunday school for foreign missions. Their apportionment was $50. W. H. Strossman, Jr., is the superintendent.

W. H. Hoover, superintendent of the Sunday school at New Berlin, O., sends the Children's day offering of $50, almost twice the amount of their apportionment.

The Sunday school at Buhl, Idaho, sends an offerng of $3.01. This is a new school, and the offering is the first contribution they have made to outside work.

The Seventh Sunday school, Indianapolis, Ind., sends an offering of $110.81 for foreign missions. E. S. Cummings is the pastor.

D. C. Jones, treasurer, Union Avenue Sunday school, St. Louis, Mo., sends the Children's day offering of $127.42. Their apportionment was $100.

An offering of $171.51 has been received from the Owensboro (Ky.) Sunday school to apply on their living-link support.

The First Christian Sunday school, Johnstown, Pa., sends $195.13, a big increase over last year. The apportionment was $50.

"We had a great Children's day service. Sixty-three dollars or more."—C. H. Calloway, Milton, Ind.

The Sunday school at Orange, Cal., makes a splendid offering of $80.86, going far beyond their apportionment.

The Sunday school at New London, Mo., sends $23.58. Their apportionment was $5.

The Children's day offering of the Maplewood (Mo.), Sunday school was $50. A. L. Martin is the superintendent.

The Sunday school at Calhoun, Ky., sends an offering of $20.76, doubling their apportionment.

The Hot Springs (Ark.), Sunday school makes an offering of $45, almost twice their apportionment.

News comes from the Euclid Avenue Sunday school, Cleveland, O., that their Children's day offering will probably reach $600; also, that one member of the congregation will pay the entire amount of the missionary's salary this year.

The Grandview Avenue Sunday school, Portsmouth, O., sends a splendid offering of $51.25 for foreign missions.

The Children's day offering of the Sunday school at Leavenworth, Kan., amounted to $30.11. B. E. Parker is the pastor and also the superintendent of the school.

The Sunday school at Greenville, Miss., sends an offering of $12 00. Mrs. W. F. Witherspoon is the superintendent.

June 16, 1915. S. J. COREY, Sec'y.

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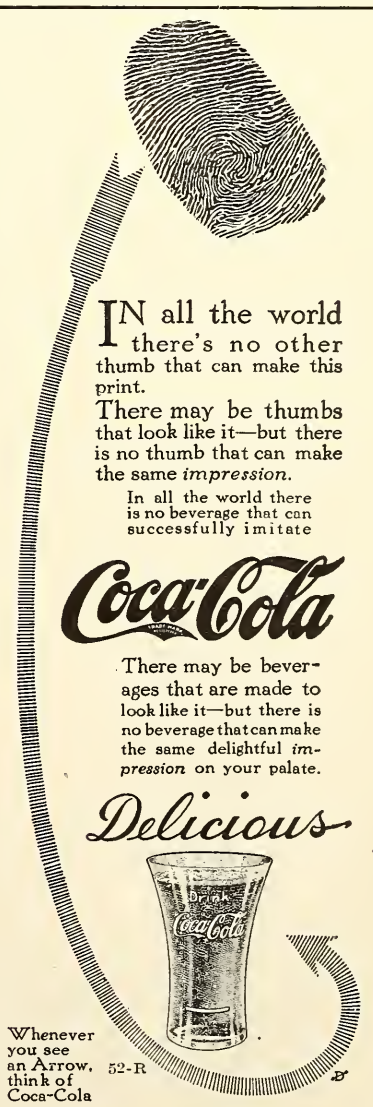
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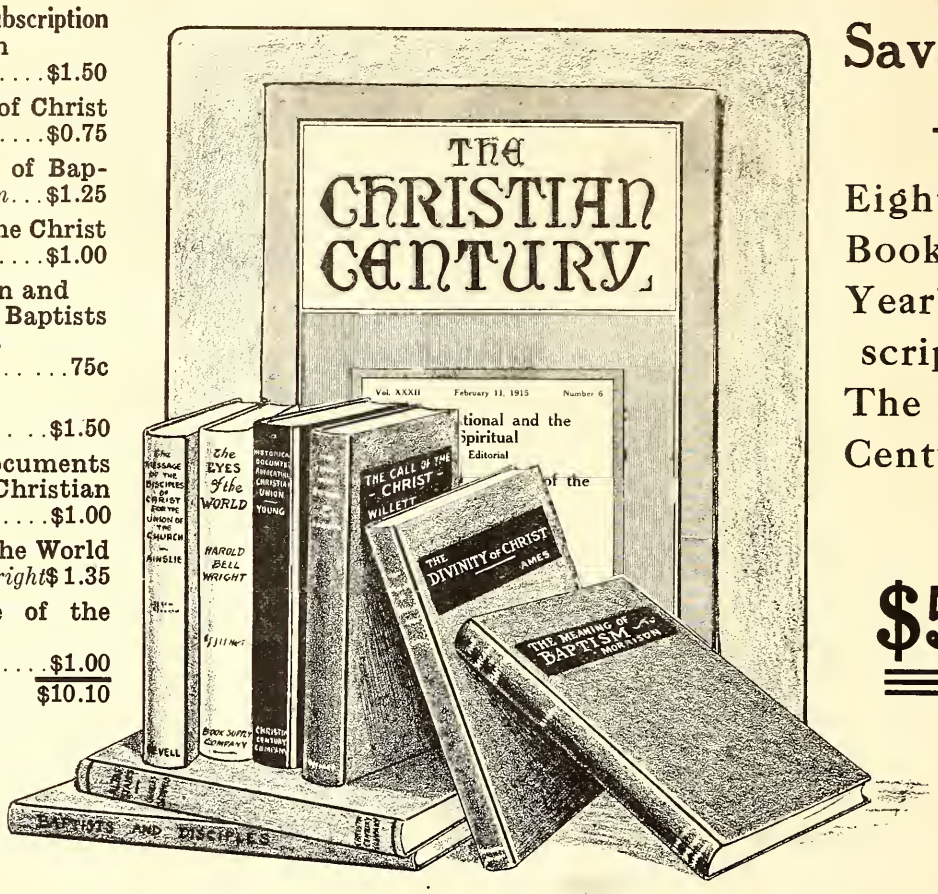

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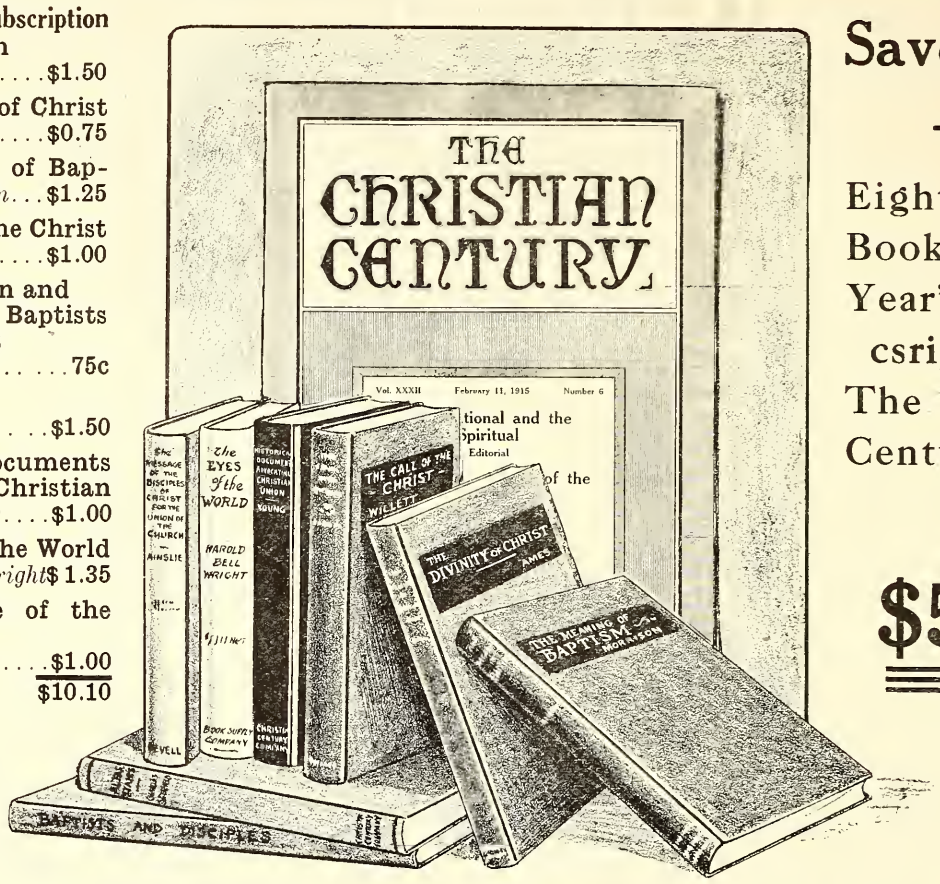

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"Our Plea"

MINISTERS in representative churches of Disciples have gotten over preaching union through bitterness and strife. They share in that increasing spirit of group courtesy which is dominating all inter-church relationships today. The consciousness of their Ishmaelitism is fast fading out.

But with the passing of the belligerent type of preaching it is becoming plain that we have failed to develop a positive appeal for unity. The enormous success attending our evangelistic propaganda has given us strong churches comparable to those of the denominations round about us. But this kind of success may, conceivably, involve our failure in the more important task of preaching Christian unity.

In the consciousness of our independent strength, and with the displacement of our erstwhile polemical spirit by the new feeling of fraternal courtesy toward other Christians, our essential mission is in danger of being lost.

Our numbers, our wealth and our urbanity are likely to betray us into acquiescence with the sectarian order because of the comfortable and fruitful circumstances in which our own "denomination" finds itself.

✣ ✣

Nothing but the recovery of the original plea for unity can save the Disciples themselves to their historic mission and make them a factor in the accomplishment of that mission.

We say "plea." The pleading note dropped out of our preaching in the polemical period. The belligerent note was dominant. The plaintive call of Thomas Campbell in the Declaration and Address was smothered in our era of debates over the Holy Spirit, baptism and Church order. We spoke much of our "plea," but what we meant was our *argument*.

The earlier plea for the immediate practice of unity despite diversity of creed, had taken on the form of an argument for a particular *basis* of unity without which no unity was deemed possible. The effect of this was to eclipse the great ideal which first called the Disciples into being. The wooing tenderness with which Thomas Campbell had given the "plea" its initial and classic statement gave place to a harsh legalism or an unimaginative literalism entirely foreign to the great founder's temper.

✣ ✣

No paradox exists in modern history more striking than that which overtook the Disciples. That Thomas Campbell's attempt to get away from the jangling and jarring of religious controversy and to establish the unity and peace of the Church should have eventuated in three quarter's of a century of bitter strife is little else than a trick in historical evolution.

That the originally tentative basis of fellowship and union should have crystallized into a hard and fast creed, unwritten but none the less definite and exclusive, is an unmistakable defeat of the deeper purposes of the author of the Declaration and Address.

The great need of the Christian union ideal is that some prophetic people shall plead for it. The churches are not kept apart because they cannot find a basis of union. They are kept apart because they do not seriously take to heart the duty of union or see the advantage to the kingdom of God of a united Church.

It is an unfruitful exercise to debate the ultimate basis of union. No man can dream what that basis will be. All bodies will contribute their wisdom and Christian experience to the making of it. When it is finally determined it will probably be an elastic, progressive, tentative basis, subject to still further change, not fixed, static and mechanical.

✣ ✣

A communion renders itself ridiculous and pathetic if it hugs to itself the conceit that its understanding of the Bible will be the ultimate basis of union. For it is inevitable that the coming together of the people of God from many denominations will in itself greatly modify and enrich each communion's understanding of the Bible.

And this means a new point of view, a rearrangement of values, a discovery of new truth, an exaltation of hitherto neglected truth and the passing of much that has been held for truth. No man can forecast to what point of view the holy spirit of unity will lead the people of God when they come to look into one another's eyes as full brothers in the one faith. It is premature, therefore, and idle to debate now the final basis of union.

The extent of the responsibility of the Disciples of Christ is to see to it that they are practicing Christian unity here and now, in their actual relations with Christian people. The burden of finding the *ultimate* basis for a united church has not been laid upon the Disciples.

As a people we have wasted too much time arguing our basis of unity. It is a simpler task that is committed to us. We Disciples of Christ who first discovered our Lord praying for a united Church—have we preached unity as he prayed for it, as if we had prayed with him for it?

✣ ✣

Have the denominations around us caught the plaintive note in our speech? With which have we impressed them most—our intense desire for unity or our intense desire for the acceptance of our basis of unity?

The words "Our Plea" are almost a trade-mark of the Disciples of Christ. But do we possess the vocabulary of a plea? Has not the task of persuading the divided Church to turn from its schisms been left to adventitious causes, such as the economic, the missionary, the social, the spirit of the age and such like, instead of being prophetically advocated with tears and prayers by a people who had knelt with their Lord in prayer for it?

Preachers of the Disciples! If the belligerent note in your preaching has been silenced give the plaintive note its place! Urge the plea—not a platform, nor a basis, but a plea! Woo the children of God back home; leave to the Father the making of the house to hold us all!

A Spirit in Prison

What Life's Confinements Do for the Soul

BY L. O. BRICKER

THE prison experiences of John the Baptist and Paul are symbols of human life. Most of us are prisoners of one kind or another. Our liberty is restricted, we are not free to go where we would or do as we wish. We meet with restraining limitations on every hand. Our lifework is fettered and narrowed by restricting circumstances. Our soaring ambitions beat their wings against hard conditions, opposing elements, impassable barriers. Our life is not what we would wish it to be. We know very well what we want but we cannot reach it, and we know why we cannot. There are prison walls around us.

In one direction the wall may be poverty; in another the wall may be ill health; in another insufficient education and poor equipment; in the other direction the wall is builded of nameless handicaps, obstacles, hindrances. Time and again we have tried to scale these walls, only to find that there are chains to our feet, duties, obligations, family ties, necessities, responsibilities, that hold us down to where we are. We have meditated many a dash for freedom, but on second thought found that we could not gain freedom except at the cost of dishonor and the loss of self-respect.

So here we are still, in the same old place, behind the same old walls—prisoners, narrowed, restricted, limited, confined, conditioned, constrained.

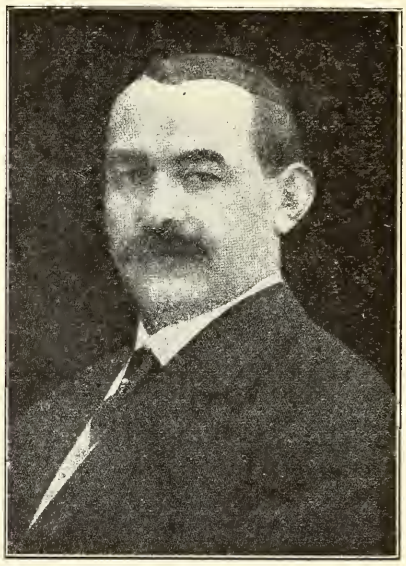
HUMAN LIFE IS IN FETTERS.

This is life as we all know it. We talk about freedom and liberty, but we know that we are not free and that beyond certain well-known barriers, there is no liberty. It seems to be the fixed and unalterable condition that human life on earth shall be fettered and fretted and bound, cribbed, cabined and confined. I do not now say whether this is fortunate or unfortunate, good or bad—I am only saying that this is life as we know it. The question of the moment is how shall we take it? What spirit shall live in us behind the walls?

For answer let us look upon John and Paul in prison and learn a lesson in contrasts. When John the Baptist was arrested in the midst of his great career, and thrown into prison, he took it hardly; it was an unmixed calamity; it was the end of everything for him. He had no power to see through those prison walls and no philosophy to sustain and comfort him behind them, and no outlook beyond them. That was the best his religion could do for him. His body being in prison, his spirit was in prison also. He was all there, and he was all n. The days were days of brooding misery; the nights were nights of hopeless gloom.

Despair settled down over his soul. He suffered a complete spiritual collapse. He utterly lost his faith. Though he had been the forerunner and herald of Jesus, in an ecstasy of faith, crying, "Behold the Lamb of God, who taketh away the sin of the world," prison walls had killed all that. He had believed that he was announcing the Messiah, the glorious One, foretold by the prophets, waited for and prayed for by the saints of Israel, the One who would baptize men with the Holy Spirit, and restore the throne of David, and bring in the kingdom of God. But experience with prison walls had dashed his faith to the ground and his hope was dead within him.

> "Now when John heard, in prison, the works of Christ, he sent two of his disciples to say unto him: Art thou he that should come, or do we look for another?"
>
> "For this cause, I Paul, the prisoner of the Lord, rejoice now in my sufferings for you and fill up that which is behind of the sufferings of Christ."



Rev. L. O. Bricker, Pastor, First Church, Atlanta, Ga.

WHAT PRISON DID FOR THE BAPTIST.

Having heard in prison the wonderful works of Christ, and wondering if there might possibly be anything in these reports to build hope and faith on again, he sent two of his disciples to ask Jesus plainly, "Art thou he that should come, or do we look for another?" The old theologians used to say in defense of John that John did this merely to convince his disciples that Jesus was the Messiah. But this would make John a practicer of deception for the sake of the orthodoxy. The plain fact is that John had lost his faith. Prison was too much for him. There was nothing in his religion to help a man in such a place. Body, mind, soul and spirit, John was in prison and he could not see out of it, or through it, or beyond it.

But, when Paul was thrown into prison, we behold a totally different attitude of spirit and mind and disposition: and herein we see the difference that Christianity makes in men's lives. All of Paul's fourteen epistles were written in prison, and remembering this fact, and reading them in the light of this fact, they become the most luminous and encouragingly beautiful things in this world. In all these epistles there is no word of doubt, no single note of pessimism, gloom or dispair. They are all great trumpet blasts of optimism, singing the music of untroubled, triumphant faith. He speaks of himself as the "prisoner of the Lord," calls himself an "ambassador in bonds."

He tells his friends that all hard things that have happened to him have fallen out for the furtherance of the gospel. In the midst of his tribulations he rejoices and thanks God that there are things left behind of the sufferings of Christ which he is permitted to fulfil in his own body. He writes to the Corinthians: "We are troubled on every side yet not distressed. We are perplexed, but not in despair; persecuted but not forsaken; cast down but not destroyed; our light afflictions are working in us an exceeding and eternal weight of glory; though the outward man is perishing the inward man is being renewed day by day."

PAUL COULD NOT SEE PRISON WALLS.

Paul seems never to have seen the prison walls. He says: "We look not at the things which are seen, but the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal." He never refers to his dungeon, nor speaks of himself being in prison. He writes to his friends that while he is absent from them in the body, he is present with them in the spirit. In other words, it made no great difference to Paul where his body was, his spirit was never in prison; never could the soul of him be confined in a dungeon. Nothing that happened could interrupt his spiritual relationship.

This is his great cry of faith: "Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." He is convinced that "all things work together for good of them that love God."

SINGING IN PRISON.

While Paul would never write anything about the details of his prison experiences, in the Acts Luke gives one luminous narrative to show how little prisons could do to Paul. It was at Philippi. Paul and Silas were arrested and cruelly beaten and scourged and cast into a dungeon and had their feet and hands made fast in the stocks. Cold, supperless, suffering, there they sit together. There seemed to be nothing that they could do, and a little pessimism and complaint might well have been pardoned in them. But we read that at midnight Paul and Silas prayed and sang praises unto God, and what was the result? The prisoners heard and the jailer heard and God heard, and when the jail rocked, the town council heard, and the whole world has heard the song of the triumphant soul of the man whose spirit could not and would not be daunted by any restrictions that were put upon his body.

Why this tremendous difference between John and Paul? Why could prison break the one and do nothing with the other? It was not a matter of different temperament, or race, it was a difference in religion. Paul was a Christian and John was a Jew. Paul was in full possession of the glorious gospel of the Son of God and John was not. Paul was in the kingdom and John was not. John was a great man, of kingly presence, and

prophetic mien. He had a royal soul and a princely heart. He was a great, strong, majestic, masterful man—the very highest type of a man that the Jewish race and religion could produce.

WHERE JOHN THE BAPTIST FAILED.

Jesus, himself, gloried in John's magnificent manhood, and said, "that of all those that were born of women, none was greater than John. Nevertheless, he that is least in the kingdom of heaven is greater than John." Greater, why? Because the least in the kingdom of heaven have received the full revelation of God in Christ Jesus, and have entered into the glorious liberty of the sons of God and have attained unto that glorious freedom of the spirit that cannot be shut up behind prison walls; that is able to see over, through and beyond all the restricting limitations of human life. Wherever John's body was, there he was, mind and soul and spirit. If outward things were ill, with him, inward things were ill also. All things with John depended upon his body, where it was and the state it was in. That was the best his religion could do for him.

But, with the Christian in the kingdom of God, all things depend upon the spirit in him, which is the spirit of Christ. The Christian may be sick and bed-ridden, but the soul need not be sick nor bound; it may be kept in perfect health and rejoice in the fullest freedom and liberty. How full is the history of Christianity of this fact! Time would fail me should I try to tell of the great souls and fine free spirits that have dwelt within pain-racked, tortured bodies, and of the marvelous things wrought by them for the blessing of mankind.

THE RICHES OF THE CHRISTIAN.

The Christian may be poor in this world's goods. He may be shut up behind a wall of restricted income and pinching poverty, but his soul need not be poor. He can be rich within. All the wealth of his Father is his. He may have the riches of love, and peace and faith, and hope and joy; and no matter about his outer condition, nor his bodily state, Jesus says to him as He said to the saints in Smyrna, "I know thy poverty, but thou art rich." The Christian may be limited in educational advantages and hindered by poor equipment, but he need not be ignorant. There is a wisdom from above that is easy to be entreated, a wisdom that is hidden from the wise and prudent and is revealed unto babes; and the children of God may rejoice in a mental and intellectual treasure that is beyond the wisdom of men.

Need I be poor because I have but little money and live in an humble home? Need I be weak and sick of soul because my body fails me? Need I lose heart and hope and courage because I am hindered, restricted, opposed and my way is hard and dark? I suppose that ministers meet with as many discouraging and disheartening experiences as any class of men; and on every hand I find my brother ministers clean out of heart at times on account of their discouraging experiences.

But I have reached the place in my Christian experiences where no human being can discourage me, and where no circumstances can take the heart out of me. Men may do as they will and things may happen as they must, but I remember always that I am the servant of Him, who is never weary, who never fails, nor is discouraged.

If I Were a Preacher

BY WELLINGTON M. LOGAN

IT IS very easy to suggest what you would do if you were in the other man's place. The question is, would you do it?

If I were a preacher I would first make sure I was called to the ministry, then trusting in strength other than my own I would go to it.

I would be happy if I were conscious I was doing His will in the place where He wanted me to be.

I would study the field, become personally acquainted as quickly as possible with every last person in my congregation, for friendship is a large factor in the life of the church.

I would pick out the Key Men and organize and seek to train them for definite lines of service.

I would not attempt to do all the work myself, but would place responsibility on men who are admirably fitted for special lines of work and willing and anxious to tender service, but having placed responsibility I would let it rest upon the men who accepted it, of course assuming the right to suggest and holding these men responsible for results.

I would gradually make a visualized record of every member and his needs and seek to serve each member at his place of greatest need, remembering that Christ came not only to save all men but the whole of every man.

I would keep accurate records.

I would systematize my work and use such methods as have been discovered by expert executives in business to be most effective.

I would try to be natural, avoid cant and holy tone in both dress and voice, and seek to use such language as would be intelligible to the hearers. Some sermons might just as well be preached in Latin.

I would cut out saying brother and be a brother.

I would endeavor to be conscientious and honest with myself and hearers and endeavor to be the truth that I would preach, being tactfully brave enough to risk being misunderstood rather than sacrifice principles, of course, using common sense mixed with patience.

I would speak out from the very depths of my heart.

I would recognize that men are different and would not worry because I couldn't make all men alike.

I would rejoice on the other hand that I could have a congregation where I had men of profound thought as well as men who are deeply stirred by sentiment, but I would also want men of action upon whom I must largely depend for the various activities.

I would be careful to verify facts before making statements, for congregations discount much else that I say unless I am accurate in the statements that I make. This is also true of illustrations used.

I would seek to emphasize the positive rather than the negative.

I would insist that the members of my board act like business men in the conducting of the affairs of the church.

I would seek to intelligently cooperate with every kind of work in the city which would further the interest of the Kingdom in my city.

I would try to have as many points of contact with all the interests of the city as possible, in order that I might become known not for my sake but in order that I might make my influence count in as many ways as possible.

WOULD USE PUBLICITY CHANNELS.

I would make use of the recognized principles of publicity.

I would have office hours at such a time as would make me most accessible to the men and women of my constituency. That would largely depend upon the location of my church, but I am convinced that one hour per week, Sunday afternoon, after it had become known would be of tremendous value and many, I believe, would come to me for advice and counsel at that time.

I would make a special study of the Sunday, midweek and special services of the church. I would not allow myself to believe that the preaching service of the church, though important, was the only factor in the church's life.

I would not forget that the resident forces are the redemptive forces of the community and I would stay on my job long enough to demonstrate that fact.

I would give the Sunday school its proper recognition, appreciating that the age of conversion is sixteen plus, and that 85 per cent or thereabouts of those who come into the church come through the avenue of the Sunday school.

I would pay special attention to the teen age.

I would give proper attention to the organizing of the Adult Department, which has made such phenomenal growth in the last ten years.

When holding funerals I would preach to the living and not to the dead, and be as honest here as at any other time.

Of course I would have regular study hours. I would seek to spend much time with the source of power, for I believe that the average minister would accomplish more if he worked less and prayed more. "As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in me." "He that keeps on drinking shall never thirst."

I know of no calling which admits of greater possibilities than that of the ministry as the minister seeks to guide the affairs of that one institution which is best fitted to care for the permanent religious life.

THE CHRISTIAN CENTURY

EDITORIAL

THE FOREIGN OFFICE AND THE GENERAL CONVENTION.

WHAT is the reason, we are asked in several communications received since the editorial in last week's Christian Century was read, that officials of the Foreign Missionary Society have not given, and are not now giving, their ardent co-operation to the establishment of the General Convention?

"One would think," says one correspondent, "that men of the type of our Foreign Missionary leaders, would be on the very front seat, helping forward the plans for attaining such ends as the General Convention is intended to attain."

That, we fancy, is the supposition on which most of our readers have gone.

The Foreign Society itself has heartily committed itself and its servants to the General Convention by a succession of favorable votes on the matter. There is no disposition on the part of the Foreign Society to do otherwise than take its place in the system of missionary and benevolent activities of which the General Convention is the common denominator.

It is certain officials of the Society, not the Society itself, that have given grudging support to the Convention, and have at times made its work difficult.

The question which our correspondents are putting to The Christian Century was passed on in a casual conversation to the secretary of one of our other national societies, who replied in substance as follows:

> The work of the Foreign Society has, by virtue of its pre-eminent management, attained a degree of success out of proportion to the success of the other societies and out of proportion to the education of our churches in missions. The principle upon which the General Convention is organized and the end which it is intended to attain is the coördination and unification of all these national societies under the direct control of the churches. Naturally the managers of the Foreign Society feel that their freedom of action will be somewhat curtailed by the new order, and the attempt to level up the offerings for the other interests will, they fear, result in at least temporarily leveling down the offerings for foreign missions.

Until some better explanation is given of the attitude of the Foreign office we give this as a probably true interpretation. We do so, not in any spirit of criticism, but in the belief that before the General Convention can get under way as a substantial and significant enterprise of the churches, instead of a mere toy-like accessory of our annual gatherings, the attitude of the Foreign office will have to be radically changed.

No one believes that the Foreign office is heedful for a moment of the perennial hue and cry, raised by the Christian Standard against the General Convention. On the contrary there is, no doubt, no little embarrassment in the Foreign office when the "Standard" suggests editorially that it is now sharing the same bed with the officials of the Foreign Society.

The trouble is not that these officials are acting in fear of the "Standard," or of its influence upon the receipts of the Society—a fear which recent history has proved to be quite unnecessary—but that they are, in good conscience, unwilling to face the possible temporary consequences following upon the introduction of the new order.

If this is true, then the Foreign Society itself must take the matter up at this point and deal with it.

It is not right that so grave a responsibility should rest upon the shoulders of two or three officials, or even of the executive committee.

The Foreign Society in session at Los Angeles, this month, should let its officers unmistakably know that it entrusts itself and the cause of foreign missions implicitly to the churches through the General Convention which the churches have established.

We believe the long-run benefits accruing to the work of foreign missions from the direct relation of the Foreign Society to the churches would far outweigh any momentary slackening in support, due to making the adjustment to the new order.

ADVERTISING AND RELIGION.

ADVERTISING men, hustling laymen all of them, filled many scores of pulpits in Chicago churches on the Sunday of their convention in this city.

There are many aspects of this fact that have significance. It is significant, first of all, that they should want to use the pulpit as a natural and congenial place from which to speak their message. It indicates the respect in which the church is held by men who, more than any other class of their fellows, are in a position to mould public opinion on the side of business standards and ideals. It is a direct and unescapable reply to those who dismally mourn the decay of the Church's influence.

It also suggests the quite unsuspected relation between advertising and religion. One speaker on that Sunday pointed out that the first newspaper advertisement that ever appeared, the aboriginal ancestor of all the countless advertisements now appearing, was a religious advertisement printed in 1647, in "Every Daie Journall in Parliament and other Moderate Intelligence." It ran thus:

> A book applauded by the Clergy of England called the Divine Right of Church Government, collected by Sundry Eminent Ministers in the Citie of London: Corrected and Augmented in many places, with a briefe Reply to certain Queries against the ministry of England: Is printed and published for Joseph Hunscot and George Calvert, and are to be sold at the Stationer's Hall, and at the Golden Fleece in the Old Change.

Next to this ancient publicity notice is one found in the Mercurius Elencticus, dated October 4, 1648:

> The reader is desired to peruse a Sermon, Entitled A Looking Glass for Levellers, Preached at St. Peter's, Paules Wharf, on Sunday, September 24, 1648, by Paul Knell, Mr. of Arts. Another Tract called a Reflex upon our Reformers, with a prayer for the Parliament.

Deeper, probably, than this historical accident connecting religion and advertising is the fact that the substance and essential principle of both is faith. Like religion, advertising is creative; its genius is to bring into being that which is not, to bring to public attention an article or a piece of goods that the public wants and doesn't know it wants, indeed to actually create the demand for that article or piece of goods.

This, after all, is the psychology of religion. Every Christian preacher and teacher, and indeed every Christian, is a publisher, an advertiser, of the goods of the gospel. His business is to get people to want his goods, the goods that he first received from Christ.

The affinity is thus very close between religion and advertising.

And when to such theoretical considerations is added the concrete human fact that many of the leaders of the

ten thousand vigorous advertising men who assembled in Chicago are themselves vigorous and consecrated leaders in the Church, it is self-evidently appropriate that their voices should be heard in the pulpits of any city where they may assemble.

To Chicago they spoke a strong and sound message of right-dealing and truth-telling in business, and that kind of message belongs in the Christian pulpit, whether it be spoken by one who carries an ordination parchment in his frock coat or by one who wears the clothes of business and speaks with no authority save the inherent weight of his earnest words.

UNION IN OVER-CHURCHED FIELDS.

A BRAVE, fine word it is that Dr. Peter Ainslie speaks in his opening editorial in the Christian Union Quarterly for July. He tells of two churches, one of Disciples, the other Congregational, in a small town in the state of Washington. The first had its building and a debt, with its minister's salary supplemented by five hundred dollars from his home missionary board; the second had a lot and funds sufficient to start building, with its minister's salary supplemented by five hundred dollars from his home missionary board.

The two congregations united.

The funds of the Congregationalists were sufficient to pay off the debt on the church of the Disciples. Both preachers resigned. One was called to the ministry of the united church without any further aid from either home missionary board, and the other was called to a self-supporting church with an increased salary. This thing Dr. Ainslie heartily and fearlessly approves. He says:

> Not only can this be done in a thousand towns in America, but it ought to be done without delay in order both to wipe out the wrong of the past and to reach the unsaved of the community. To accomplish it, sectarianism would get some hard knocks, almost death blows, for any step towards union is hurtful to sectarianism, but Christianity will be advanced and that is our interest in these days.

"The differences," continues Dr. Ainslie, "of nine-tenths of the Protestant communions are fictitious, not being known by the members very much beyond the ministers. Is it profitable to keep alive their useless and sinful barriers?

No sane mind uncorrupted by the technical fictions of theology regards it as profitable to keep up the useless divisions.

HELPING THE PASTOR ON HIS FEET.

A HEARTENING illustration of a church measuring up to an extraordinarily trying situation is afforded by the Wabash Avenue congregation in Kansas City. Its pastor, Rev. L. J. Marshall, had been ill for over a year, able to do but a part of his work during most of the season, and finally had to submit, last spring, to an operation for appendicitis.

Mr. Marshall is the kind of pastor who goes forward confidently and gets things done, consequently his people lean on his captaincy, consequently when his hand is not at the helm the ship doesn't do so well. It is not surprising, therefore, that when he was taken to the hospital for operation, after a year's ups and downs, both he and his congregation were not a little concerned over a considerable deficit that had accrued in the church finances.

But the church officers met and determined that it was up to them to relieve their pastor's mind of that deficit. They saw that it would help to get him on his feet again to know that the financial knot at the church was nicely untangled.

To their reinforcement came Mr. J. W. Perry, President of the National Bank of Commerce, and a Christian man with a heart like his Master. Mr. Perry is a member of another congregation, but he went to Mr. Marshall before his operation and spoke with authority, somewhat like this:

"Now see here, we insist that you put away this anxiety about your church affairs. Your people are going to get along, they are going to raise that money, and I am going to help them do it."

So the next Sunday, Mr. Perry attended Wabash Avenue Church, and found them about to take pledges on their deficit. He made a talk himself, led off in the pledging, and that day they raised enough money to pay the pastor's back salary and wipe the slate absolutely clean of all current obligations.

It put the pastor on his feet. It helped as much as the doctors or the nurses. It bound the church to the heart of the pastor with chains of loyalty. Mr. Marshall is at last well and taking the helm for a great voyage in the coming year.

GEORGIA AND HER GOVERNOR.

RETIRING GOVERNOR SLATON, of Georgia, deserves to be written down as one of the nation's heroes. On behalf of a fellowman's life he took his own life in his hands, laying aside the armour of his office to meet the passion and hate of the frenzied populace of his state with the naked breast of private citizenship.

The outside world is baffled in attempting to explain the situation that has arisen in the state of Georgia. That anti-Jewish feeling could have been worked up in any American community to the insane degree it has reached in Georgia would have been set down as unthinkable until the day the governor signed the commutation of Leo Frank's death sentence.

The violent uprising of the people against that act of Gov. Slaton made Georgia seem more like a Russian province than an American state.

And yet all the governor did was to order the execution of Frank to be temporarily held in abeyance until further light could be shed upon his relation to the crime of killing Mary Phagan. Leo Frank is still in confinement and will continue so until proved innocent of the crime.

One of the gravest considerations affecting the judgment of the unbiased outside world is the fact that a large number of the citizens of Georgia assume so irrational an attitude toward the governor's mild clemency.

As outsiders we can hardly imagine a simple, rational conviction as to the guiltiness of the prisoner leading a people into such frenzy, not, at any rate, when the channels of legal procedure are still open for his ultimate extreme punishment should he be proved guilty.

Georgia's state of mind does not answer to the description of rational indignation over outraged justice. It answers more nearly to the description of a violent hysteria due to defeated and helpless race prejudice.

That at any rate is the way her neighbors are going to interpret her actions until facts prove otherwise.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Old Church Building to Disappear.

The "Christian denomination" has had a congregation in Boston, organized in 1804, which has worshiped in the same building for fifty years. With all the changes of the city, the congregation has refused to move into the more fashionable districts of the city. Rev. Edward Edmunds was pastor of this church for over fifty years. He was a noted temperance exponent and instituted the five-cent savings bank for children in Boston. The old building was sold the other day for a large sum and the congregation has recently disbanded. This epitomizes the history of many a city church.

War Interferes with Scholarship.

Even the scholars of Europe have left their appointed tasks for the more stirring duties of war. At the Vatican in Rome are secret archives containing records that are available to privileged scholars. Usually there are a hundred German scholars alone working there. Now there are only three. There remain three Austrians, one Finn, and none of any other nation.

Cleveland Starts Evangelistic Movement.

After failing to extend an invitation to Billy Sunday to hold revival services in Cleveland, the ministers of that city have adopted a plan to do their own evangelistic work. Their slogan is "Every pastor his own evangelist; every church a recruiting station; and every service a call for decision."

Minister Becomes a Red Cross Leader.

One of the ministers at Washington, D. C., has left his pulpit to assume the duties of a leader in the Red Cross work, in Europe. He is Rev. John Van Schaik, Jr., D. D., pastor of the Church of Our Father, Universalist. He offered his resignation to the church, but they refused to accept it, and have arranged to carry on the work of the church while he is away at the front. Clergymen of the city are volunteering to supply his pulpit, even the Jewish rabbi near by offering his services.

Secretary of Navy Preaches.

Josephus Daniels, Secretary of the Navy, is also a Methodist. He was recently invited to speak before a Methodist conference with two hundred preachers present. He proceeded to preach a sermon to the sermon-makers on some of the failures in their work. He said in part: "I regret that the Methodists haven't the vision to see that they must mobilize. They have not been able to take the ramparts of sin because of their divisions. Now when I see in Seattle Southern Methodists building a church where they have no business to build, and when I see in Atlanta your church building where you have no business to build, I say it is wrong. Methodists should mobilize. What we need is unity."

The Finances of Mormonism.

The advantages of centralized authority, and of a well developed financial system, are well illustrated in the achievements of Mormonism. The hierarchy has just issued a report which accounts for nearly two billion dollars received in tithes the past year. With this money the various church enterprises were in considerable measure financed. The church also controls the beet sugar trust, the salt trust, and other community enterprises, and is said to have a controlling interest in one of the great transcontinental lines of railway. By means of the golden stream that flows in from this system, a theology that would seem to be impossible to the modern mind, and a social system that is abhorrent, are both made to go forward and to win converts.

Missionary Gets Into Mexico City.

The unsettled conditions in Mexico have driven most of the missionaries out of that land of revolution. Archdeacon Mellen, an Episcopal missionary who has been stationed at Mexico City, came to the United States last summer. He was unable to return and tarried at Vera Cruz for four weeks. Finally he took an Irish friend and set out across the country "hobo" style, disguised so he would not be recognized. After many adventures, he finally got through the lines and arrived safely at Mexico City.

Episcopalian Girls Do Work at San Francisco.

The Girls' Friendly Society of the Episcopal Church is an organization of young women whose aim is "to promote purity of life, dutifulness to parents, faithfulness in work, and thrift." The members of this society have established a lodge at San Francisco to take care of their members who may visit the exposition. The Bishop of California and wife gave a tea there on May 6 and opened the work for the season.

Church Severs Relation With Saloon.

Trinity Church of New York, which has fifteen million dollars' worth of property in that city, and which in days gone by rented property for saloon purposes, has been able to cancel the last lease and go out of any business relation with the liquor business forever. It is no longer possible for institutions that value their reputation to have any further unholy alliance with a traffic which has been doomed by the conscience of the world.

Christian Endeavorers to Meet in Celebrated Hall.

The Christian Endeavor hosts who are coming to Chicago for the world convention beginning July 7 will meet in the hall where several presidents have been nominated. The Republican national convention is usually held in the Coliseum, and here McKinley, Roosevelt and Taft were nominated. Perhaps a year hence the building may be the scene of another great political gathering.

Bible Society Has Greatest Year.

The American Bible Society has just closed the ninety-ninth year of its service. The last year has been its greatest, for the war has meant very greatly increased demands upon its resources to meet the need. The total circulation of Bibles last year through this society was 6,370,000 volumes. About two-thirds of these books were printed abroad and the remainder on the presses of the society in New York. One means of stimulating the circulation of Bibles among the soldiers has been the distribution of the books by means of the nickels given by the Sunday school pupils.

Death of Noted Theological Leader.

The Very Rev. William Mansfield Groton died in Philadelphia recently of heart failure. He was able to attend his classes in the Philadelphia Dvinity School, where he was Dean, until within two days of his death. He served his institution as teacher of systematic theology before he became Dean. His ripe scholarship has made itself felt in several fields and two of his books came into considerable attention. They were "The Christian Eucharist and Pagan Cults" and "The Mysteries of Religion." The latter became incorporated in Hasting's Dictionary of the Apostolic Age. The institution under his administration was brought into close affiliation with the University of

Pennsylvania, with which it exchanged courses.

Preacher-Mayor Tells His Woes.

A United Brethren preacher of Rittman, O., the Rev. H. A. Schaefer, was elected mayor. The advances made to him by the sporting element for privileges of evasions of law were sometimes ludicrous. The baseball element promised to bring all the "fans" into his Sunday school Sunday morning if they might have the privilege of playing in the afternoon of the Lord's day. He declares that liquor dealers are the most persistent and able of all the violators of law. The problem of law enforcement he found difficult because good people refused to give evidence that would convict. The mayor found life burdensome while he tried to live with the sports and the pious busybodies in a way to uphold the majesty of the law.

Theological Training for the Slavs.

The great Slavic population of America is receiving attention by the Protestant divinity schools of the country. The Nast Theological Seminary, the religious department of Baldwin-Wallace College at Berea, O. (Methodist), opened a Slavic department in 1913. There were eighteen students this year, eleven of them preparing for the ministry.

Plans Going Forward for Great Missionary Movement.

The Laymen's Missionary Movement is going forward with plans for the great nation-wide demonstration which will be made next winter. Eighty cities will be centers which will be reached by speakers of national reputation. Missions will be interpreted in the largest way, and an effort will be made to introduce methods which will strengthen the local churches. The local churches will be encouraged to inaugurate in their own communities social service activities that will adequately express the ideals of the Christian religion.

New Missionaries Will Go Out.

The conditions affecting all missionary work have not prevented the American Board of the Congregational Church from sending out sixty-six new missionaries this spring. A conference was held in Boston recently which was attended by over forty of these new apostles in the Christian faith.

Preacher Author Goes to War.

The author of "Black Rock" and "Sky Pilot" is going to the war. He has been in times of peace chaplain to a Highland regiment of Canada and will not shirk his duty now that his regiment is called into action. Dr. Charles W. Gordon, as his church people know him, has been the leading interpreter of life in the Northwest.

Here and There

The Policy of Silence.

Does it pay? We think not. It is advocated because we are dealing with a frenzy, a state of mind which does not propose to be changed, or to allow itself to be induced to think of change; or an interest of some sort that would come to an end if any changes were adopted; or a profitable concern that is more concerned with spoils than with truth. Those who advocate the above policy say it is better to suffer in silence than to be further maligned, better to preserve one's integrity by paying no attention to assault, than to pay the sure penalty exacted of all who lie down with the dogs.

The difficulty with the theory is that the party of frenzy is emboldened in its brazen malevolence, knowing that it may say anything without fear of rebuke or exposure, and go to unheard of extremes in its reckless disregard of truth or fact, thriving upon the burglar's satisfaction of walking off with the "swag." In process of time the silence is construed as a confession of guilt, and the accuser salves his conscience with the reflection that, after all, he was moderate in his assertions when he might have been severe. The stolen goods of manly character and unsullied reputation become in his sight the rewards of virtue, the fruits of that righteousness which only those can enjoy who do their duty despite the remonstrance of friends and the maledictions of foes. He poses as a hero, as a martyr, lacking only the penal fires to make his canonization complete. A crowd of dependents crawl within his shadow to praise his virtues in the hope of preferment. And when the time comes for him to lay aside his bludgeon he challenges the world to prove that he ever said an uncharitable word, except in the interest of the faith, or that he ever struck an undeserved blow. Charity, so he would have us believe, has ever been the guiding star in his life.

Silence would be all right under these conditions if we were always dealing with intelligent people. But there is still a large class in every community who believe that when charges are made they are true unless refuted, that the courageous man is he who speaks out, not he who holds his peace; that the cause that does not defend itself must have no defense; that silence denotes the courage of the coward, not of the brave. If men could distinguish between bravery and bullying, between zeal and fanaticism, between fidelity and pugnacity, between sectarianism and apostolic simplicity, a good case could be made out for silence in the face of malevolence. But the masses do not distinguish; they take everything at its apparent value. They believe that honest men do not tell lies, and in that they are right; it is only men who pretend to be honest who will lie to carry a point now and then. The masses are never concerned to go back of what seems to be; it is the outward that appeals to them. And it is the masses with which most of us have to do.

The party of frenzy gains by the policy of silence in making the impression that those whom it maligns have been beaten to a standstill.

It is really a question whether a man is not in duty bound to resent an injustice as truly as he is bound not to inflict one.

But when we think of the policy of aggression, we are bound to ask, If this is the way to serve the cause of truth and justice, how should one proceed to serve the cause of falsehood and injustice? Silence may have its faults, but the day of doom will have a terrible reckoning for those who took advantage of it for the basest designs.

Unexpected Eloquence

Not long since I attended a meeting of our colored brethren and enjoyed as fine an hour's natural eloquence as I ever heard. The preacher was educated, and had not lost the fire of youth. He asked for better treatment of his race; and in fervent appeals, climaxes, and declamation, he made us "white brethren" sit up and take notice. He had the tricks of the elocutionist which, added to his natural fire, made him a most effective speaker. Occasionally, one hears a negro orator who makes a profound impression on his audience, but, for the most part, the negro preacher is so poorly prepared, and so meanly appreciated, and so wretchedly supported that the wonder is that any man among them enters the ministry. The soil on which orators are grown in the Dark Continent of America is exceedingly sterile.

Of Course You Have Noticed.

That every fanatic does all that nature intended him to do when he rants.

That some men are determined to rule or ruin under the pretext of saving the brotherhood.

That a few men think they are saving the world when they are calling their brethren evil names.

That some who profess to deplore the European war, delight to maintain one at their own door.

ELLIS B. BARNES.

Disciples Table Talk

Dean Willett Opens Summer Quarter as Chaplain.

Professor H. L. Willett, Dean of Disciples' Divinity House, preaching at the University of Chicago last Sunday morning, on the occasion of the first religious service of the new quarter, interpreted common life as a thing inherently religious and bade the student of the university to find religion in his pursuit of knowledge and to regard the university itself as a radically religious institution. Dr. Willett is now acting chaplain of the university, succeeding the late Charles Richmond Henderson, to whom, as also to the late President Harper, he referred as typical religious men who found their religion in the common life of culture and human service. Dr. Willett's sermon was profoundly impressive, commanding a congregation that packed Mandel Hall and overflowed into the churches of the community. He left Sunday night for a two months' engagement on the Chautauqua platform in the East.

Summer School for Sunday School Leaders Successful.

One hundred and seventy-seven Sunday school leaders attended the nine days' session of the Summer School of Methods and Principles at Lexington, Ky., in June. The classes met in Transylvania College buildings. The women attending were entertained in the dormitory of Hamilton College. The faculty included, besides the state and national Sunday school secretaries, Prof. E. F. Farquhar of Kentucky State University and Prof. W. S. Athearn of Drake University.

Tells How He Wrote Famous Song and How Much He Got for It.

Charles M. Fillmore, pastor of the Hillsdale Christian Church in Indianapolis, and composer of the famous song, "Tell Mother I'll Be There," tells how he came to write the song. He said he was trying to organize a church in Peru, Ind., and was writing hymns which sold for $3 each. While waiting for breakfast one morning, he read that the mother of President McKinley was dying and had noticed the Presidents' telegram, "Tell mother I'll be there," Before ten minutes had passed he had composed the chorus and before breakfast was ready he had the entire song completed. Ten million copies of the song have been sold and at the customary royalty of 1 cent a copy the minister should have received $100.000. But $3 is all he ever got for it.

Over Half the Church at Prayer Meeting.

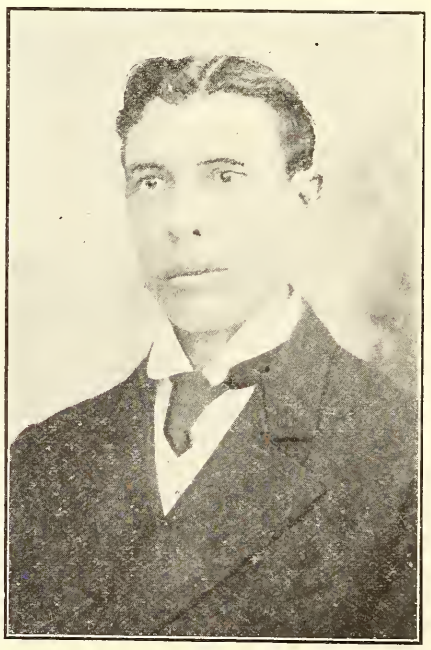
Ernest C. Mobley, pastor at Amarillo, Tex., has introduced a roll call meeting as a monthly feature of the mid-week service on Wednesday evening. Out of 450 members, 250 were present on the occasion of the first roll-call. The pastor believes it possible to enlist the attendance of the entire membership in this way.

Des Moines Wants Next Year's General Convention.

Des Moines churches are making an effort to secure the 1916 General Convention for their city. Dr. Finis Idleman has been appointed "head" and spokesman of the Iowa delegation to Los Angeles. He will present the case for Des Moines. It is likely Des Moines will win, inasmuch as it was practically decided to take last year's convention there, but the invitation had to be withdrawn on account of the convention coming at the time the city was preparing for a Billy Sunday visitation. Des Moines is not so central for our people as Indianapolis, for example, but it is in a location capable of drawing a representative gathering.

Ministers Should Not Advertise Their Failures.

Ministers admit they are failures when they constantly complain from their pulpits of the world's indifference to the church, according to the consensus of opinion of a ministers' conference in connection with the Iowa state convention. The conference was led by C. S. Earley, pastor at Oskaloosa, Ia. "Never preach on the subject, 'Why Do Not Men Go to Church?'" advised one minister in the conference. "It is a frank admission of failure to get men into your church. Why advertise yourself as a failure? You will never see a groceryman put up a sign to the effect that patrons do not come to his store. Be at least business-like in your church advertising.." The discussion of the subject of church attendance, methods of drawing crowds and holding their attention occupied the session. The opinion of the ministers was that the people were eager to hear straight gospel sermons, and not socialistic or philosophic addresses.



Rev. Frank E. Boren, of Berkeley, Cal., who has succeeded in uniting a Congregational and a Disciples Church and has become their pastor.

Building Plans Growing at Broadway, Lexington.

The official board of Broadway Church, Lexington, Ky., met recently to continue the discussion of the proposal to erect a new edifice to occupy the same location as the present house, but with much greater proportions, allowing plenty of room for the increased membership and the various activities of the congregation. However, no definite action was taken. Mark Collis, pastor of the church, said that they would proceed slowly with the work and would not rush into any half-baked plans. At a later meeting committees will be appointed and an architect will be chosen to submit plans.

Mr. Harmon's Nine Years in Lincoln.

The Chairman of the Board of Elders of First Church, Lincoln, Neb., contributes an appreciative article to the local parish paper, on the services rendered to the congregation and the community by H. H. Harmon, the pastor, during his nine years of leadership there. "Nine years ago there was a work to be done in this city which Mr. Harmon assumed, and he has proved himself well fitted to do it. It is now apparent to every close observer of the growth of religious sentiment in this city during the last nine years that no one has contributed more to that growth than our beloved pastor. In what he has accomplished we see the proof of his keen intellect and his insight into the needs of this church and the people of this city and state. He loves the people he has been serving, and they love him. Let every member of this congregation pray daily for our good pastor. He has labored long and faithfully for this congregation. Let us demonstrate to him our appreciation of his services by our own efforts to aid him in the great work he is doing. Whilst he has probably labored more abundantly than any of us, 'it was not he, but the grace of God that was in him.'"

Another Community Church in California.

Frank E. Boren, recently of Berkeley, Cal., is now pastor of a Union Church at Hydesville, Cal., embracing Congregationalists and Disciples. Writing of his new work Mr. Boren says: "The Disciples and Congregationalists here, weary with the hopeless struggle of keeping up a separate work, decided to federate their forces and work together as one body for the common good, inviting those of other communions to work with them in this common fellowship. Having reached this decision, they called in W. C. Crider, who is engaged in a union work at Scotia, and who is greatly beloved here on account of labors here while pastor at Fortuna, to counsel with them. He encouraged them in their enterprise and upon his recommendation I was called to the pastorate." Mr. Boren also consulted with the state officials of the Congregationalists and found that they would still continue their missionary appropriation and give the federated work their approval. The church is called "The Community Church."

Vesper Service for Southerners.

First Church, Oakland, Cal., is undertaking to reach the people from the different sections of the country, now in that city, by holding Vesper Services which call attention to the special locality. For instance, on Sunday afternoon, June 20, a Southerner Vesper Service was held with an attendance of representatives from the Southerners Club and Daughters of the Confederacy. The church was decorated with magnolias, and the Confederate flag was displayed. The old southern melodies were sung by a large chorus and the congregation. The pastor, Vaughan Dabney, spoke on "The Lost Cause." In point of attendance, the number present was just double the ordinary evening congregation, and many people who were members of the Christian church in some of our southern states were brought in contact with this congregation, and are expected to place their membership there soon.

No Cloistered Ministry This.

G. W. Morton, pastor at Beardstown, Ill., identifies himself intimately and responsibly with community affairs. At a mass meeting of business men and citizens, he was appointed chairman of a committee to investigate a factory proposition and raise the funds to take it up if found desirable. He acted as spokesman for the business men, and led the fight in a meeting which, by a vote of two to one, decided to have no more street carnivals. In this fight he was supported by the Catholic priest, whose services he enlisted.

while the opposition was led by a Catholic saloon keeper. The result of the decision will mean a higher order of popular amusements in the town than heretofore. Mr. Morton was also elected secretary of the local Chautauqua association, and made a number of trips to the capital at Springfield, as the representative of the working men to help forward the enactment of laws in which labor was interested.

President Crossfield's Activities.

President R. H. Crossfield, of Transylvania College, Kentucky, dedicated the new $10,000 church building at Barboursville, Ky., on June 13, and the new Sunday school house at Hagerstown, Md., on June 20. On June 25 he preached the Commencement sermon for the Earlington, (Ky.) School of Methods, and gave the Education address at the New York State Convention, at Keuka Park, on June 30. He will dedicate the Bethlehem Church, Nicholas Co., Ky., on July 4.

Ministerial Retreat at Canton, Mo.

Canton, Mo., extends a cordial invitation to all ministers of the Sixth District of Missouri and adjacent territory, to attend the fourth annual Retreat, July 5-7. Madison A. Hart, of Columbia, is president and says that the program is an unusually fine one. The social features will be prominent. The School of Religious Education is now in session at Canton and lasts two weeks. It has a very ambitious teacher-training program, and it is surprising to the six members of the faculty that genuinely scientific instruction can be so well grouped and so well received as this work. It will revolutionize Sunday school teaching. H. B. Robison, dean of the Bible College says it is a genuine teaching of religion.

William Woods College Gets New Gymnasium.

Through the generosity of Dr. W. S. Woods, of Los Angeles, whose name the school bears, William Woods College, Fulton, Mo., is to build, during the summer season, a new $30,000 gymnasium. This building will be complete in every particular. Everything will be of the most modern and approved type. In addition to the apparatus for regular gymnastic classes, the building will be planned for indoor tennis and basket ball games. A large swimming pool will be constructed for aquatic exercises. This, as well as the floor space surrounding the pool, will be lined with white tiling. There will be ample locker accommodations and a number of marble lined shower baths. It will be one of the finest and most complete college gymnasiums in the country. Dr. Woods has named the new structure "The McBride Gymnasium," in honor of his wife, whose maiden name was Albina McBride.

Eureka to Develop in Musical Art.

Eureka College is entering upon a new era in the development of musical culture among her students. During the past year Prof. Elias A. Bredin, of Chicago, has been making a trip once a week to the college town, to give vocal instructions, but he has become so well impressed with the musical possibilities of the community and the college, that he has decided to move his family there and accept the leadership of a School of Music. Mr. Bredin is a well equipped artist, trained under the best American and foreign teachers, and an instructor in music for ten years in the University of Wisconsin, and for five years in Garrett Biblical Institute, of Northwestern University. The field open in one of our colleges to a musical leader of Mr. Bredin's intelligence and talent is unlimited. There is a pathetic need among ministerial students for training in musical knowledge and taste. Our church life will never rise to its true level until our ministers know and love the hymns that are worshipful and teach their congregations to know and to prefer them.

God a Good Vacation Companion.

Counselling his young people to guard their spiritual life while on their vacation, Charles H. Swift, pastor at Centralia, Mo., says: "Don't forget God while taking a vacation. Some seem to think that a vacation necessitates a spiritual rest. God is usually left behind for the home folks to take care of until they return. Bless your heart, you are the one who needs God. Take God with you. Let Him share in your pleasures. Let Him be the silent companion in all your travels. It will add a hundredfold to the happiness of your trip. Place a Testament in your grip and read it. Don't be ashamed of being seen with the world's greatest book. Pray occasionally. You need protection in many instances. Summer resorts and tourist spots reek with divers temptations. Allurements are everywhere. You need to be made strong if you come back as good a person as when you left. Be as conscientious as when at home. Watch and pray, for the devil gets more folks during vacation than at any other period of the year. Make your vacation exceptionally enjoyable and especially unique by maintaining a strong religious feeling and conduct throughout."

With Missourians in Convention

Two addresses stand out in the recollection of those who attended the Missouri state convention at Springfield in June, as above all others impressive and light-giving. One was the address on Christian unity by Dr. Wm. H. Black, President of Missouri Valley College at Marshall. Dr. Black spoke as a Presbyterian in a forth right fashion to Disciples, acknowledging the great need of unity and laying it afresh upon the consciences of his hearers that the Christian world expects the Disciples to do something substantial and constructive on behalf of a united Church. Reaching climax after climax, he would ask, searchingly, "And what are you Disciples of Christ going to do about it?" His hearers went away with burning hearts. One leading pastor declared that he sometimes feared Christian unity would burst upon the world so suddenly that the Disciples would be humiliated by their unpreparedness for it!

Rev. B. A. Abbott, pastor Union Avenue Church, St. Louis, new President of Union State Convention.

The other address was by George A. Campbell of Hannibal, president of the convention. He spoke on "The Message and the Task." He affirmed the vital need of conviction, deep-gripping conviction, if the Church is to do her work. "We cannot go far without passion and abandonment," he said, "and we cannot have these without a controlling conviction. If our innermost belief fails us, all is lost. If unwavering confidence possesses us, all is safe. The Church must ever possess the conviction of a true and God-given message and the challenge of a great task. The great life-creating periods of the Church, the times of epochal accomplishments and supreme spiritual heights, were those great epochs of spiritual discernment when the conviction concerning spiritual verities was the greatest.

"Every day demands its prophetic seers. We can never be worthy successors of those gone before unless we look to our convictions.

"Is the Church hesitating to undertake heroic work? Is the ministry somewhat cooled in its ardor and passion? Are the gifts to the cause of missions secured by labored manipulations? Are they lamentably small? Is the membership of the Church dangerously absorbed in the things of this world? Does a love of pleasure unduly possess the professed followers of Christ? Is there a diminishing of conscientious attendance upon divine worship? Are we failing to have zest for prayer and Bible study? Is the art of meditation being lost? Is secularization of our churches becoming alarmingly great? Is God less real to us than to our fathers?

"If to any considerable degree these might be answered in the affirmative, we must look to the foundations of our faith. Repairs of non-essentials will suffice but little. Improved methods will not count for much. We must restore to ourselves faith, vital, compelling faith in the absolute leadership and redemption of Jesus Christ."

Mr. Campbell declared that the present war in Europe was a second Calvary, and that a new social order was being born in the throes of universal suffering.

"In these days, when the dark clouds of the world's tragedy hang over us, Christ's darkest words, 'My God! my God! Why hast Thou forsaken me?' must be recalled with added sadness, but also with profounder significance. Helplessness seemed to be in the heart of Jesus and despair filled every soul of the little group of his followers as a symbol of that awful event. The light of day ceased to shine. For the time being Calvary meant to the Disciples the bankruptcy of every noble ideal. But Calvary, despite its anger, cruelty and ignominious death, we now see, was God's love breaking through to hearten our weak and fearsome humanity. After Calvary came the resurrection, the ascension, the pentecost, the victorious Church. So will it be after this present Calvary that has upset the world and which is causing to flow the life-blood of millions of fellowmen has passed. God will yet speak—is speaking in his wrath.

"If ever a new epoch in this world had birth, certainly one of the greatest epochs is now in the throes of birth. The war is the breakdown of human reason. The voice of the Church was ignored. The prayer of the Christ was despised. Corsica, not Nazareth, has had sway. And its sway has led to the undoing of civilization. This world cannot go on without Christ. His prophets will now take courage. They will speak more confidently in the name of their king."

The report of the state secretary, R. B. Briney, was a heartening and business-like document. It showed that the seven district organizations were highly efficient and that the district superintendents were drawing the churches of their several sections into a closer unity and inspiring them to greater attainments. The names of these superintendents are as follows: J. S. Mill, J. P.

Rowlison, J. B. Lockhart, C. A. Lowe, J. H. Jones. The entire state is divided into districts over each one of which one of these men presides. The two cities of St. Louis and Kansas City are separate districts in themselves with their own organization and leaders. Frank L. Bowen's work in Kansas City is much praised.

The entire state organization, including salaries of district superintendents, is operated on a budget of less than $12,000 a year. The receipts fell a little short of this amount this year.

Sedalia was chosen as the meeting place for next year, and B. A. Abbott, pastor Union Avenue Church, Kansas City, was elected President of the convention. The executive board was continued as last year, with Graham Frank, president; W. F. Richardson, vice-president; L. J. Marshall, secretary, and R. B. Briney, corresponding secretary. The attendance was large, though not quite up to some previous years.

New York Mission Work Prospering.

Reports of the activities of the four Disciple missions in New York City were made to the Disciples Missionary Union of Greater New York, June 1. During the month of May there were ten additions to the missions by baptism and eleven by letter, making a toal membership in the four organizations of 406. The Sunday school enrollment is 1,044, with an average attendance of 724. The missions raised, for all purposes, during the month, $876.86. The Russian Mission is holding open air meetings and doing a vigorous work. During the month of May union meetings of all of Russian missions in the city were held at the Casino. Dr. Fettler, the exiled head of the Baptist work in Petrograd, was the preacher. It is of interest to note that our mission is by far the strongest Russian work in the entire east. It is thoroughly organized, well advertised and active in its work. The need for a building is becoming serious. They have reached the limit of numbers and efficiency meeting in the rented basement of another church in whose rooms various other missions of foreign peoples meet.

Typical Every Member Canvass Results.

First Church at Warren, O., E. A. Hibler, pastor, had an Every-member Canvass, the first Sunday in May. Just what that may be made to mean to a congregation will be indicated by the following comparative exhibit of receipts for corresponding Sundays in 1914 and 1915:

FOR CURRENT EXPENSES.

	1915	1914
May 2nd,	$ 83.91	$62.14
May 9th,	123.05	59.71
May 16th,	103.83	46.29
May 23rd,	115.91	52.45
May 30th,	103.43	46.67
June 6th,	88 94	64.53
June 13th,	98.74	73.19

FOR MISSIONS.

	1915	1914
May 2nd,	$18.63	$12 58
May 9th,	26.17	11.07
May 16th,	16.70	12.17
May 23rd,	22.48	42.98
May 30th,	15.83	13.39
June 6th,	26.00	13.56
June 13th,	16.52	17.01

—A feature of the Sunday evening service at First Church, Tacoma, Wash., recently was the singing of "The Ninety and Nine" by ninety-nine men.

—Mr. Clifford G. Roe, the prosecutor of while slavers; Rev. Bruce Brown, of California, and ex-Governor Caleb Powers, of Kentucky, are the lecturers on the Imperial Circuit of the Jones Chautauqua system in Iowa this summer.

—Drake University, Des Moines, graduated 186 students last week. Dr. Finis Idleman, pastor of Central Church, Des Moines, delivered the commencement address.

—Evangelist Herbert Yeuell lectured at Memorial Church, Chicago, under the auspices of the Okland Sunday Evening Club last Sunday evening.

—An enthusiastic meeting of representatives of eighty-eight churches of Southern California was held at First Church, Los Angeles, June 14, to prepare for the coming General Convention. The talk in Los Angeles is that there will be seven or eight thousand Disciple visitors in the city for the convention.

—Victor M. Hovis, pastor at Lodi, Cal., presented his resignation to accept the call to the superintendency of a new Chinese mission work in San Francisco, under the auspices of the National C. W. B. M.

—Central Church, Youngstown, O., prints in its parish paper once a year, what it calls the "Golden Roll of Honor," including the names of all those whose pledges to the current expenses of the church are paid in full. W. D. Ryan is the dynamic pastor of this vigorous congregation.

—Robert Hindle, of Birmingham, Eng., has accepted the call of Hornsey Church, London, to succeed Leslie W. Morgan, who lately resigned.

—Asa McDaniel and family, recently of Harvey, Ill., have been visiting Mr. McDaniel's people in Canton, O., for a time. Mr. McDaniel will spend the summer in the University of Chicago, intending to take a pastorate in the autumn.

—E. F. Leake, of Newton, Ia., begins his new pastorate at Independence, Mo., next Sunday, July 4.

—F. B. Thomas, evangelist, writes that his meetings have averaged 150 additions to the churches during the past year. He reports 85 converts in fourteen days at Hartsells, Ala. Mr. and Mrs. Thomas will attend the Los Angeles convention.

—During the Missouri state convention recently a state ministerial association was organized. Benj. L. Smith of Moberly was elected president; F. L. Moffett, Springfield, vice-president, and Baxter Waters, Lathrop, secretary-treasurer.

—Announcement of the marriage of Frederick D. Kershner, President of Texas Christian University, and Miss Elsie Mary Martin, at Union Avenue Church, St. Louis, June 15, comes as a happy surprise to the many friends of this well-known Disciple leader.

—Prof. Geo. W. Hemry has been appointed to a professorship in Transylvania and the College of the Bible. His services as a supply during the past session proved so satisfactory that he received this appointment at the first meeting of the Board. Prof. Hemry is pursuing graduate study this summer in the University of Chicago.

—Doctor T. B. Macartney, dean of Transylvania, was recently elected to Phi Beta Kappa membership by the alumni of the University of Virginia. The chapter in Virginia was chartered since Doctor Macartney made the Doctorate in that institution.

—Prof. W. C. Bower, head of the Department of Education in Transylvania College, is spending his summer vacation in Columbia University, doing work toward the doctor's degree.

—Young people of Portland. (Ind.) Church on a recent Sunday evening debated the question: "Resolved, that it is easier for girls and women to live the Christian life than for boys and men."

CALLS.

Davis W. Martin, Jacksonville, Ill., to Monticello, Ill. Accepts and has begun work. Mr. Martin graduated from Eureka College in June.

John D. Zimmerman, Central Church, Topeka, Kan., to be Financial Secretary of Kansas State Missions. Accepts. Will begin new work in fall.

Joseph Keevil, First Church, Jackson, Miss., to Richmond Street, Cincinnati. Accepts. Will begin new pastorate at once.

T. L. Read, Eureka, Ill., to Kilbourne, Ill. Accepted. Preached initial sermon June 20.

H. G. Burgess, Eureka College and Yale University, to Canton, Mo., to succeed Earle M. Todd. Accepted. Preached initial sermon June 13.

William F. Trout, Bethany Church, Evansville, Ind., to First Clinton, Ind. Accepts and begins work at once.

C. H. Hood, East Palestine, O., to Coshocton, Ohio. Undecided.

T. E. Shaw to Rochester, Ill., half time. Accepts.

R. A. Highsmith, Plainview, Tex., to Mineral Wells, Tex. Accepts and has begun work in new pastorate.

W. J. Montgomery, Sandoval, Ill., to Meridian, Miss. Accepts and begins work at once.

Allan T. Gordon, Niles, Ohio, to Ashland, Ky. Declined.

Robert Hindle, Birmingham, Eng., to Hornsey, London, to succeed Leslie W. Morgan. Accepts and will begin new work September 1.

G. L. Lobdell, Stockton, Cal., to Eureka, Cal. Undecided.

Iowa Convention Under Difficulties

Certain circumstances made the State Convention of Iowa Disciples, held the last week of June, the least satisfactory of their recent annual gatherings. The convention plans were disorganized by a change of location from Colfax to Des Moines, only a week or two before the date set for the meeting. The sessions were broken up by the fact that the Woman's sessions were held in Central Church while the rest of the program was given at one of the great buildings on the Fair grounds, also by the adjournment on Thursday to attend the Commencement exercises at Drake University. And, to cap it all, the building proved to be altogether unfitted for the purpose of the gathering, being both inconvenient and far too large. Several sessions were held and officers elected for next year—Rev. C. H. Morris, Marshalltown, President, and Judge Hubert Utterback, Des Moines, Member of Board of Managers—and the convention adjourned two days ahead of time.

At the Woman's session in Central Church, a unique feature on Wednesday evening, was the re-enactment of the wedding scene at the marriage of Dr. Ada McNeil Gordon and Mr. Gordon, which occurred in Central Church just ten years before. Dr. Gordon has been the living link missionary of Central Church for seventeen years, and is held in intense affection by the entire congregation. Mrs. Barnett, who played the wedding march ten years ago, was again at the organ. Mrs. Hesse, who sang "Oh! Promise Me" ten years ago, sang it again last Wednesday evening. The ushers and flower girls sent greetings and a company of young women marched down the center aisle laden with gifts and money for Mr. and Mrs. Gordon. Their little children were introduced and received an ovation. Both responded in very happy and impressive words. They are on their furlough at this time, and will remain in this country for a year before returning to India.

Prominent speakers at the convention were President F. W. Burnham, of the American Missionary Society and Mr. Emory Ross, returned missionary from Liberia, Africa.

News of the Foreign Society

There has been instant response on the part of many of the friends because of the necessary retrenchment of the Foreign Society. The fact that it has been necessary to cut down missionaries' salaries and lower the allowances of the native workers has stirred the deepest interest. One friend sends in $500 advance payment on his Million-Dollar Campaign pledge to help in the emergency. A pastor on a small salary sends $30 to share in the annual reduction of a foreign missionary's salary. One church offers to be one of 250 to give a thousands dollars extra in this time of need. Several living-link churches have responded instantly with an increase of from $60 to $100 over their regular missionary's support. One church pledges 10 per cent of the income of a large number of its members for one week. There is great need of responses of this kind in the present extremity.

The little Sunday school at Hazelwood, Ind., sends its first Children's Day offering for Foreign Missions of $10.79, more than double their apportionment.

"Times hard; work scarce. Many of the church dazed because of the war. Nevertheless, the First Church, I am sure, would not want the income of our missionary, Mrs. Lemmon, reduced. I will guarantee the extra offering to prevent reduction. Many will be glad to make necessary sacrifices." (Telegram).—George A. Campbell, Hannibal, Mo.

J. W. Jones, pastor of the Fowler (Kansas) Christian Church, sends their Children's Day offering of $27.85, twice the amount of their offering last year.

We are glad to advise you that we secured three times the amount of our apportionment for foreign missions in our Bible School Sunday.—H. H. Cross, Supt. Edgewater Christian Sunday School, Chicago, Ill.

The Sunday schools are making an excellent record on Children's Day. For the first sixteen days following Children's Day Sunday the offerings from the schools have increased over $3,000 above those of last year.

W. C. Bower of the Central Church, Lexington, Ky., writes: "Our Children's Day offering will be 52 per cent larger than last year."

The missionaries, as far as they have been heard from, are responding in an unselfish and courageous way in regard to the necessary retrenchment in salaries. The incomes are small and the reduction will mean much sacrifice.

The Richmond Avenue Sunday school, Buffalo, N. Y., sends their Children's Day offering of $200.

The little Sunday school at Goshen, Mo., sends an offering of $13.25, which is almost three times their apportionment.

The Children's Day offering at the Loraine (Ill.) Sunday school was $25. Their apportionment was $15.

The offering from the Euclid Avenue Sunday school, Cleveland, Ohio, was $560. This Sunday school supports the station at Bolenge, Africa.

If a large number of churches and individuals will respond quickly and unselfishly, retrenchment of the work of the Foreign Society can soon be canceled and an advance vigorously begun instead of a retreat.

MOUNT HERMON FEDERATE SCHOOL OF MISSIONS.

The regular Summer School of Missions, now representing seven denominations, will meet at Mount Hermon, in the beautiful Santa Cruz Mountains, California, July 12 to 17. A glance at the names of the teachers and speakers who will address the Summer School shows that much interesting information will be given those who attend. Mrs. N. E. Gallaway, secretary of the Christian Woman's Board of Missions for California, North, is chairman of the Federate School of Missions. Mrs. Hallie L. Hill of New York, who is authorized lecturer for universities and colleges for the Council of Women for Home Missions, will conduct the class in the Home Mission study book, "Home Missions in Action," by Edith H. Allen. Mrs. Hill is a noted summer school lecturer. Miss Winnifred Williard of Denver, national foreign lecturer at summer schools, will conduct the class in the foreign book, "The King's Highway," by Mrs. Helen Barrett Montgomery. Miss Williard was at the summer school at Boulder, Colo., last year. Mrs. Paul Raymond, author of "The King's Business," will conduct the Normal Class for Mission Study. Mrs. Kate Waller Barrett, national president of the Home Council of Women in the United States for Immigration, will conduct some open parliaments and will give one evening address. Miss Mary Bentley, returned missionary from India for Y. W. C. A., will conduct work for young women. Dr. L. B. Wolfe, I.L.D., of Gunter, India, will give one lecture in costume. Rev. Frederick Goodsell, D.D., will give an address and stereopticon pictures on Turkey, he in Turkish costume. Mrs. Flora Bell Rosenberger, returned missionary, will speak on "The Challenge of Islam." Mrs. William Wallace, refugee missionary from Mexico, will speak one evening. On Wednesday afternoon, July 14, occur the rallies of the different denominations.

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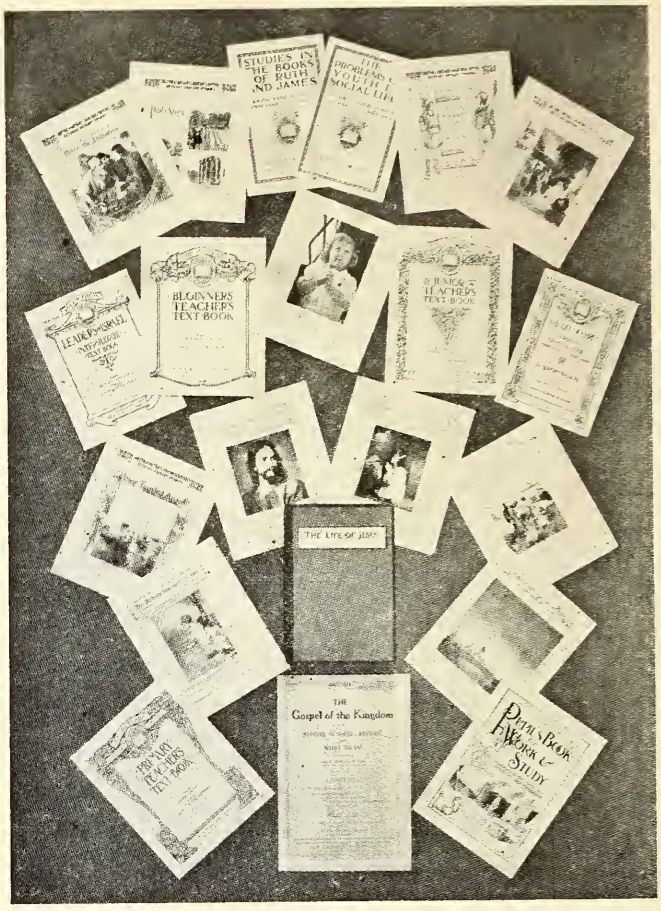
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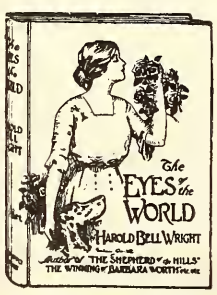

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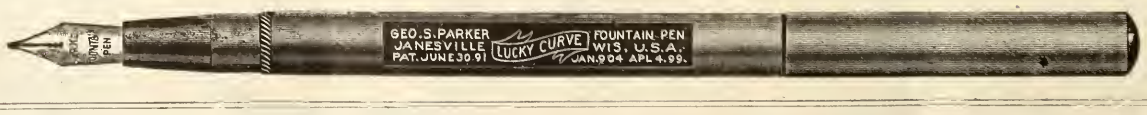

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THE CHRISTIAN CENTURY

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The Good Things are the Near-by Things

Editorial

The Contagion of the Golden Rule

By Frank Waller Allen

Federation Movement Growing

By Orvis F. Jordan

The General Convention

CHICAGO

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The Christian Century

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

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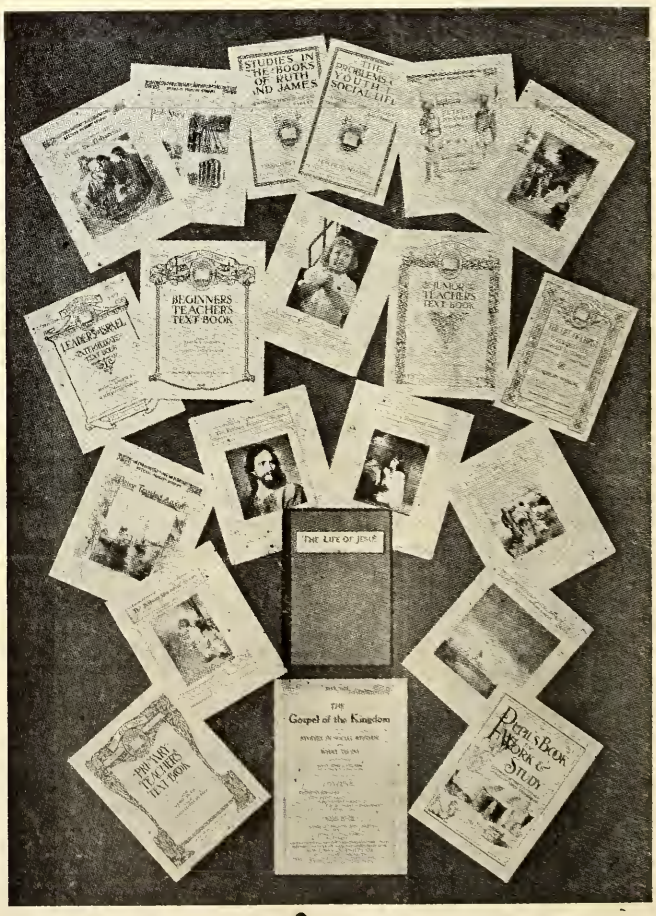
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII JULY 8, 1915 Number 2

Life's Best Things Are Nearby

ALEXANDER PROCTOR was the greatest interpreter of spiritual religion produced by the Disciples of Christ in the generation just past. He kept his mind on more intimate terms with his own experience than was the wont of those who felt bound by the letter of legal commandments.

He therefore constantly interpreted the realities of religion in terms of his actual present life. This filled his preaching with a rare human quality and suffused his soul with an abiding and vivid joy.

A colporteur of religious tracts once approached the veranda of Mr. Proctor's house where the preacher, then grown quite old, was sitting, and introduced himself with the question, "Do you want to go to heaven?" "No, I do not, sir," promptly replied the seer, whose feet were even then taking hold on the threshold of the unseen, "I am already there."

✣ ✣

This reply illuminates Mr. Proctor's spiritual genius. He had overcome the illusion with which most of us are obsessed, the illusion that the best things are the remote things. We despise the near—or ignore it.

We imagine that heaven is far away in space and time. But heaven is crowding itself right into our commonplace lives, if we were but aware of it. All the way to heaven is heaven, and there is no joy to be revealed to our souls in the future but the flavor and thrill of it may be a part of our experience even now.

Life's full meed of happiness and inspiration is lacking to most of us just because the rich value of the things we do possess is eclipsed by the illusion of the things that seem to be beyond. We strain after the remote.

We disdain the treasures of our own city or our land and travel far to look on scenes and objects less interesting and often less significant than those we have at home. Meanwhile travelers are coming great distances to behold what we ignore. It is a proverb with travelers that strangers often know a city's points of interest better than her own citizens.

These nearby possibilities of happiness which we take as a matter of course, mechanically, spending all our idealism upon remote and inaccessible things, assert their reality in a very tragic way ofttimes. When they are taken from us we awake to what they might have meant to us.

✣ ✣

Carlyle loved his wife, but she did not know it, nor did he know it himself. He accepted her as an article of furniture. Much of the time she was in the way.

"Stop rocking," he said one day when he was writing.

Being particularly irritable that day, even her breathing annoyed him.

"Stop breathing," he said.

And she did.

But at her casket he cried, "O that I might have her back for just five minutes to tell her how much I loved her!" The measureless possibilities of happiness inhering in love—every-day love—had been overlooked because they were nearby.

With what glory does memory crown mother when she has gone! Her unselfishness, her untiring devotion, her almost preternatural insight, and the exhaustless fund of comfort upon which our bruised hearts were wont to draw—all these we measure and assess with new vividness when she has passed from our ken.

But why could not our hearts have flung this idealism about her while she was with us?

✣ ✣

Our human nature cheats us into sweeping the distant ranges of possibility to find life's values. Meanwhile the best values of the universe lie in our lap. The physicist with his microscope finds worlds of mystery in a rain-drop equal to that the astronomer with his telescope finds in the firmament.

If we learn of Christ aright we acquire the fine art of spelling out the great idealistic meanings of life's facts and events. Dull work becomes companionship with Him who "worketh even until now." Love ceases to be a mere individual thing and becomes a bursting forth through us of the eternal heart of the universe. The little child in the home comes trailing clouds of glory and of mystery which abide over its cradle like the star over the place where Jesus lay. The mystery and the inspiration and the glory of life are not remote; they are near us all, accessible to us all.

✣ ✣

How sorry a mistake it is to which our hearts have, perhaps unchangeably, grown accustomed—the mistake of thinking of God as "up there!" He is down here! His presence burns in every common bush. The manger was not too lowly to receive Him. And He was made known characteristically once by the breaking of bread!

The whole meaning of the incarnation was to cure our obsession that God is far away and to teach us to find him in our common life. We live in him and move in him, and in him have our being.

We need a new mental imagery in our praying. That spatial imagery of an august potentate far away in an upper heaven is not Christian. We need instead the sense of God's gentle circumambient pressure upon our souls.

> His fullness round our incompleteness,
> And round our restlessness His rest.

There is not one good thing that is kept far away in time or space. The secret of joy and contentment and inspiration is with us. It is not in heaven, that a miracle should be worked to bring it to us, nor across the seas, that some one should go on a long journey to fetch it to us; but it is nigh us, even in our mouth and in our heart.

The Contagion of The Golden Rule

A Study of Social Faith and Optimism.

BY FRANK WALLER ALLEN

THE biggest, most vital task of Christianity is to spiritualize the modern social order by injecting into it the dynamic of love. At the present time this is being best interpreted by means of the Golden Rule of Jesus.

The Golden Rule of Confucius is popularly accepted as the Golden Rule of Jesus. The average man in thinking of the Golden Rule of Jesus thinks of it in the terms of the things that he would not like to have done to himself and, consequently, that he should not do to other people. The Golden Rule of Jesus is constructive. It is something that you are going out to do to somebody else. It is wholly a law of action. The emphasis in the Golden Rule of Jesus is to be placed on "all things" emphasizing its universality, the next on "men," bespeaking its social application, and finally on "do," imperatively making it constructive and active. It may be said to be a universal law of conduct for the individual in relating himself to society. He is to do something for society. He is to do for society what he would like society to do for him.

DYNAMIC RELIGION NEEDED.

Therefore the new order is demanding a different manifestation of religion. It is demanding dynamic rather than a static religion; it is demanding a religion for here and now rather than for another world than this; it is demanding a religion that works itself out in the six week days as well as one which manifests itself in the sanctuary on the first day of the week; it is demanding a livable, lovable religion.

There needs to be a simplification of our definitions and a practical everydayness to our expressions of religion. The eternal must be humanized, brought to earth and wrought into the commonplace routine and duties of daily life. He who, without robbing or depreciating the sanctuary, discovers God in the streets has found immortality here and now without regard to time or place.

THE DISCOVERY OF GOD.

What is religion? Religion is a man's discovery that God is in life and a going to work with Him. Life is a changing, a process of becoming. So religion is an evolutionary, a growing process. It is the continuously increasingly great adventure of life; and its hope and ultimate experience is discovering and knowing God. Human experience is a progressive discovering of God. So our discovery of God is a constant, never-ending process, like our discovery of life.

To be great a religion must be intimately related to the most commonplace experience of everyday life. It is easy to believe that one has discovered God in a Gothic cathedral, but it requires greatness of soul to find Him in the hurrying, light-hearted throng of the streets on a Maytime Saturday night. But the point is that he is in the crowd; in the laughter, hopes and dreams of youth: in the living, striving, happy-hearted human throng! God is there or nowhere; and it requires neither a genius or a poet to make this discovery. Sympathy in human things and a faith in folk finds God among the people.

Rev. Frank Waller Allen, First Church, Springfield, Ill.

RELIGION SIMPLE AND REASONABLE.

Thus do we become seekers, constantly determining the relation of God to life. And in the Christian religion we determine the relation of God to human life through the mind and activities of Jesus the Carpenter. Thus is religion made simple and reasonable. Such a religion has no creed save that the God of Jesus is in His world; the conviction that justice and gentleness shall cause "the desert to blossom as the rose;" to give people a chance to be good by first making them happy; and to pray that we may be delivered from stupidity, ignorance and selfishness while we are granted an open mind and intelligent faith and a love at work for folks.

A religion is powerful to the extent that it interests men in men, and gives them the working means of advancing the welfare of their kind. The betterment of man's condition on earth is now fast becoming the chief solicitude of the church. The Golden Rule is the religion of the new order.

"The final test of a culture or civilization or a religion is the progress it creates. When the Apostle Paul said there was neither Jew nor Greek, bond nor free, male nor female, in Christ, he propounded the essential democracy of Christianity; in the first he abolished all racialistic aversions; in the second he condemned all class distinctions; in the third he raised woman to a level with man and destroyed the age-long, universal and anti-social discrimination against her. Christianity is a dynamic of all just action. The institutions of civilization are its enginery, but its religion is its dynamic, its propelling force."

LOVE AND SERVICE.

The divine element in a religion is love. Love manifesting itself in service is alone divine in Jesus of Nazareth and in man. Love without service is base; and service without love is dead. The absence of either results in atrophy of character. And only character counts—and then it doesn't unless used for human service. If there is anything which makes one man God's son more than another, it is because of a deeper love and a greater service. It is thus only that we become one with our Father and share immortality. Greater love hath no man than this, that he live the Golden Rule of Jesus in everyday life.

The Golden Rule of Jesus can and is revolutionizing business and industry. A preachment that will squeeze the "ice" out of service and the "fit" out of profit will put the Golden Rule into business. That is to say, whenever commerce learns to put profits in the background, the welfare of employes in the middle distance and the service to the public in the foreground, it will be the beginning of the Golden Rule in business.

BUSINESS IS BEING ELEVATED.

In fact, many of the large business organizations of today are frankly experimenting with this idea. The Rotary Club, a national organization of business men with ideals, has as one of its chief purposes the preaching and practicing of service first in business. The Ford Motor Company, Proctor & Gamble, manufacturers of Ivory Soap, the National Cash Register Company, the Nelson Manufacturing Company of Leclair, Ill., are successfully experimenting with the Golden Rule in business. All these firms, and others not mentioned, have worked out systems which they are constantly trying to improve, the purposes of which are to do unto their employes and the public as they would have their employes and the public do unto them.

Now I am not saying that this new conscience in business is going to literally solve our economic problem. These experiments are not worth so

much for what they are actually accomplishing this very day as they are of value as an indication of the signs of the times. The trend of thought and action today is toward cooperation for the purpose of giving a greater service that we may have a better society. A Golden Rule that won't operate until we have an ideal society is "sounding brass." The hope of things in all this business is that commerce is going to discover that the Golden Rule pays. Mr. Ford has discovered that it pays to adopt a law of altruistic selfishness in his business.

SERVICE THROUGH DAILY WORK.

It does not charge him with sordidness; it is the highest compliment that can be paid a man in our commerce-ridden age. The world has discovered two great ideals in the New Testament, the service of all men by all other men, and the infinite value of the individual. To expect a man to serve this end sacrificially is asking too much of the present system of society. Altruistic selfishness touches men's imaginations and dares them to achievements where sacrifice fades from sight because of the joy of the task. It is a fine thing to be able to build a high ideal into a piece of modern machinery; to serve society by earning your bread and butter is working your way to salvation. It does away with a psalm-singer on Sunday and a mortgage ringer on Monday; with feeding the poor with one hand and robbing them with the other; with dividing life into secular and holy days and things. Altruistic selfishness or the Golden Rule in every-day life will bring religion to earth seven days in the week, and prove that all rights are holy.

IN INTERNATIONAL RELATIONS.

The Golden Rule can and will revolutionize international relations. The solution of the international problem lies in the teaching and preaching of a fundamental democracy. In the first place, we must cease to talk of God in the terms of monarchy, and think of Him in the terms of democracy. The curse of the race has been the idea of monarchy. And militarism has been the pus of monarchy. This whole monarchial and military analogy in religion stinks of cheap success and garishness. God is not a king, or monarch, upon a throne. He is not the God of a class or of a chosen people, neither is He the God of war.

"Behold, the tabernacle of God is with men and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them." God is the God of the people. His dwelling place is upon the earth and among men. And so far as human affairs are concerned, the progress of the people is the progress of God.

The highest ideal of social progress is that of the cooperation of God and the people for the growth of human society. There are two notions abroad of which society wants to be well rid; the first is, that in so far as moral and ethical progress is concerned, God works independent of men; and the second is, that men can permanently progress without the leadership of God. Nothing can permanently retard religious infused progress. The king idea of God produces the notion of special privilege to those whose genuflections are most graceful, whose liturgy, forms and ceremonies are most empurpled with the servile coloring of monarchy. It produces a doctrine of folded hands and twiddling thumbs, looking to the King to do the work of the world alone. It separates life from religion; it produces sacred and profane history, it makes holy days and holy things over against secular days and secular things.

GOD A FELLOW-WORKER.

The democratic idea of God as a great fellow worker of the people produces self-respect, social self-reliance and independence. It places upon their shoulders a divine responsibility for the world's lack of love and justice; it makes all days holy; it makes all things and movements which have to do with the happiness and welfare of the people religious.

And if I understand anything of the mind and character of Jesus, such was His conception of His Father, God. Jesus was no king, and laid no claims to a relationship between Himself and the people as that of a monarch and his subjects. What king never had where to lay his head? What king since the history of humanity has been written has based his especial privileged relationship between himself and his subjects upon this principle of life, "And whoever will be chiefest among you shall be servant of all?" You call Him the world's brother, and you do well, for such He is; you call Him humanity's friend, and you do well, for such He is; you call Him the world's savior and you do well, for such He is; but you can not call Him the world's king, for such He never claimed to be. His hopes did not lie in special privilege, nor in a ruling, fighting class, but in a God led, God inspired people, whose law of life should be love. Jesus wore no halo except in the imagination of artists who thought in the terms of monarchy. He wore no purple robe save as it was colored by the sweat and the dust of the work of the day. He had no scepter other than that of fellowship, no law than that law of love. His "court" was a Galilean hillside, and His "courtiers" ignorant fishermen.

THE GOD OF DEMOCRACY.

It may take a long time to regain the ground we have lost, for kings and the henchmen of kings have taught us to think in the terms of privilege, but the church will yet find herself reaching all human kind. And she will do it by reinterpreting life to men in the terms of the personality and teachings of the Galilean carpenter. Our God will cease to be a super-monarch on a throne in the far-off-heavens, but He will be the Father-friend of all the people. The God of the Czar and of the Kaiser is not my God at all, nor can He be the God of democracy.

GOLDEN RULE TAKEN SERIOUSLY.

The day of the Golden Rule in the life of the people is at hand. I do not mean by this that the millennium is here, but I do mean that we are taking seriously our problems, and whatever economic programs we adopt, we are going to demand that they be permeated by the spirit of Jesus as expressed in the Golden Rule Any economic system that really contributes to the progress of the people must be held together by love. A religion which does not express itself in a fraternal, social relation is not a religion at all, but a mocking masquerade. And this idea is especially permeating American life today. It is contagious. The church has caught it, the factory has caught it, the field has caught it, our government has caught it, and who can say that before a great many years even old war-ridden, rotten Europe will not, too, have found the Golden Rule contagious?

Time to Hope.

Open all the windows
To the sun!
Winter's reign is over,
Spring begun;
Darkness is departing,
Skies are blue,
Distances are dawning
The mists through;
After longest waiting
Spring is won—
Open all the windows
To the sun.

Signs of gloomy winter
Still remain,
Last year's leaves lie sodden
On the plain,
But the light stays longer
In the street,
And about the garden
Songs are sweet;
Give the flowers a welcome
One by one—
Open all the windows
To the sun.

Take to heart the sunshine,
Weary men,
After disappointments
Hope again;
God will clothe the meadows
In bright gold,
He will give you blessings
New and old,
Triumph after failure
Shall be won—
Open Faith's clear windows
To the sun.

—Marianne Farningham.

THE CHRISTIAN CENTURY

EDITORIAL

THE GENERAL CONVENTION.

THE CHURCHES of the Disciples have been trying for some years to create a General Convention, constituted on some principle of orderly representation, through which they might act to control and coördinate the various missionary and benevolent activities which have hitherto been carried on by independent and more or less competitive societies.

The overwhelming majority of the attendants at the annual conventions of these societies indicated by successive votes taken through a long period of discussion and preparation that they heartily desired such a convention to be formed.

Finally such a convention was formed by the action of the Louisville gathering in 1912, confirmed with practically no opposition at Toronto in 1913, and further confirmed at Atlanta in 1914 by the several societies voting, with practically no dissent, to bear their several shares in providing the modest sum required for the Convention's support.

Meanwhile, the opposition to the General Convention has been kept alive by a newspaper, whose attack is leveled at the delegate feature of the new organization.

The opposition holds that the churches ought not to undertake to control and coördinate their missionary activities in an orderly way, but that these activities should make their appeal to the churches through independent societies, and that each church without formal counsel with its sister churches, should make its offerings as it sees fit.

The opposition denies the right of the churches to make any effort to standardize their missionary organizations. It contends, on the contrary, that a plurality of unauthorized and competitive organizations should be encouraged to present their rival appeals to the churches.

The journal in opposition has pushed its contention with a vehemence and vulgarity that makes it an object of astonishment to our fellow Christians of the denominations and an occasion of shame and apprehension to all sensitive souls amongst ourselves.

Tired, humiliated and solicitous lest the unity of our movement be impaired by continued dissension, it will not be strange if in some minds the sentiment in favor of the General Convention will be found to have been appreciably weakened.

Counsellors will, no doubt, be heard at the Los Angeles meeting this month, advising that the Convention be given up for the sake of peace, and that we return again to the primitive mass meeting type of gatherings wherein a few persons having met the problems of the brotherhood, generously solved them and passed their solutions on to the un-understanding but grateful churches.

Before such counsel is accepted the situation should receive the most careful analysis and reflection.

EVIL SPIRIT MUST NOT PREVAIL.

QUITE ASIDE from the merits or defects of the Convention, no more serious calamity could happen to the churches than the triumph of the spirit which has dominated the opposition for the past decade of this discussion. That spirit has been the most malignant and shameless with which any religious group in America has had to deal.

It needs no words to convey to the imagination what consequences would ensue to our missionary work, and to our very character as a people, should the opposition prevail in so strategic a matter.

It would involve the disintegration of our missionary organizations in a degree that the well-informed can easily foresee.

Among its followers the journal in opposition has already broken down the sense of loyalty to any "recognized" agencies. That break-down of loyalty would inevitably be spread through the entire brotherhood with the abandonment of all plans to unify and standardize our missionary societies.

CHURCHES WILL NOT TURN BACK.

IT IS A DELUSION to think that we can return to the old order. The discussion and development of the past ten years have made the old order impossible. The General Convention is the fruit of a long evolutionary process, guided by the wisest counsellors our churches possessed, *and opposed by not one disinterested man of first rank significance.*

It is a child's fallacy to imagine that this process can be turned back. In the light of the vision that has come to them, the brotherhood of Disciples will never again be content with the individualism and uncoöperative congregationalism which characterized their former years. Our churches want now to work together, to defer to the common judgment in matters of missionary administration and to share responsibly in producing that judgment. We can no more be turned back to the old way than the United States can be turned back to the period of states' sovereignty.

This means that for the protection of their own interests, the various societies should heartily accept the common-denominatorship of the General Convention, and work to establish it.

If any society is now deploring the effect on its income of the present wicked agitation, let it ponder well what the effect on its income and its prestige will be in case the opposition to the General Convention prevails!

THE SOCIETIES' BEST FRIEND.

THE GENERAL CONVENTION is the Foreign Missionary Society's best friend. It is every society's best friend. It is the logical and inevitable outcome of the magnificent development of the missionary spirit for which the statesmanly management of the Foreign Society during the past forty years is preëminently responsible.

If the principle involved in the General Convention seems to demand a slight adjustment on the part of the Foreign Society to the equally valid interests of her sister societies, entailing for the moment a possible (though by no means unavoidable) reduction in receipts, let the officials of the Foreign Society reflect upon the far more radical adjustment and the inexpressibly greater embarrassment they and their work will be caused should the General Convention now be supinely abandoned.

A CONSTRUCTIVE WEEKLY

NO PEACE THROUGH COMPROMISE.

IT IS IMPORTANT that we repeat here what The Christian Century has said many times in recent years, that it is altogether futile and puerile to compromise progress for the sake of peace. If there were the slightest hope that it would bring peace, a compromise might be argued.

But everyone should by this time know that the journal in opposition does not want peace; it wants agitation and war. It thrives on its policy of strife. If it should win its point in one contention it would straightway create another issue.

The only way to peace for us Disciples is by going straight forward and doing our duty in the light of our highest ideals, in quiet disregard of the threatenings of our reactionary organ.

IN A FALSE POSITION.

FINALLY, it would seem to be the evident duty of all forward-facing men and women to see to it that the General Convention is given a chance to do what it was intended to do. If it is not given its own work it is a mere cumberer of the ground.

The Convention has so far been a victim, not chiefly of its opponents, but of its timid friends and of unfavorable circumstances.

Its three consecutive meetings have been placed in cities far from the center of our brotherhood's population. While the attendance has been large in each instance, considering the locality and the general conditions, it has not been adequately representative. This circumstance can be, and no doubt will be remedied at Los Angeles. For five years to come the meeting place ought to be selected from cities in the central west, easily accessible to the great body of our leading laymen and ministers.

But the chief handicap under which the Convention has labored has been its own timidity. It has been content with a position which has subjected it to contempt.

It has been simply *one number* on the program, *one organization* allotted a certain time and space for the transaction of its particular business. The general title over our annual gatherings has been "The International Conventions of Disciples of Christ." Under this heading the various independent societies have held their independent sessions.

So far the creation of the General Convention of Churches of Christ has brought about no change in this arrangement, but the General Convention itself has accepted a false place by the side of these independent societies as if it were just another society.

And what function has the General Convention performed? It has graciously been allowed to open the series of "International Conventions" with felicitous speeches and to close them with a benedictory service. In addition, at Toronto, it had one business session on a certain afternoon, and at Atlanta it seized the half hour preliminary to the opening of each day's program for the transaction of business!

And what was its business? Mainly tinkering with its own machinery!

THE COMMON DENOMINATOR.

IT IS NOT strange, therefore, that there are many to whose minds the meaning of the General Convention has not yet gotten home. They see no sufficient reason for its existence. It seems like a fifth wheel, a mere appendage to our annual gatherings. It is not important enough, some say, to justify its supporters in allowing it to be a cause of dissension.

It is true, its officers prepared a budget of the missionary offerings—a great work that could not have been done except by its agency—and it procured certain railroad courtesies for the missionary secretaries—a service not significant enough to have been given the prominence it received in the reports—but these good deeds only make more obvious the false position in which the General Convention has been placed.

The General Convention is intended to be the national gathering itself, not one of the organizations represented at the national gathering.

To it the missionary societies are expected to make their reports and from it receive instructions.

Its full significance and dignity will not appear until it takes this position of common-denominatorship for all the hitherto uncoördinated missionary and benevolent interests.

Instead of merely opening and closing the annual gathering, it should sit all the way through the week's sessions, representing the churches in their desire to have all their work embraced in a unifying, orderly and responsible Convention.

SOLEMN, INDEED!

"SIXTY SOLEMN PROOFS from the Scripture that instead of the Church getting better it will continue, and even increase, in evil, until the Lord Jesus Christ comes again"—that is the title of a tract that fell into our hands the other day, and the writer seemed to be glad that he could make out so strong a case!

LIFE.

By one great Heart the Universe is stirred:
  By Its strong pulse, stars climb the darkening blue;
  It throbs in each fresh sunset's changing hue,
And thrills through low, sweet song of every bird.

By It, the plunging blood reds all men's veins;
  Joy feels that heart against his rapturous own,
  And on It, Sorrow breathes her sharpest groan;
It bounds through gladnesses and deepest pains.

Passionless, beating through all Time and Space,
  Relentless, calm, majestic in Its march,
  Alike, though Nature shake heaven's endless arch,
Or man's heart break, because of some dead face!

'Tis felt in sunshine greening the soft sod,
  In children's smiling, as in mother's tears;
  And, for strange comfort, through the aching years,
Men's hungry souls have named that great Heart, God!

—Margaret Deland, in "The Old Garden."

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orvis F. Jordan*

Mormons Divided Over Saloon.

The Mormon Church is in the saloon business, but many of the rank and file members are total abstainers and are bitterly opposed to the traffic. The Mormon governor of Utah, Governor Spry, acting on orders from Joseph Smith, the Mormon president, vetoed the prohibition bill last year after it had passed both branches of the legislature. The inside facts have been revealed by Senator Seegmiller. The governor, according to Seegmiller, approached him and some others with these words: "Brethren, I come to you as your brother in the priesthood, and not as governor of the state, and I bring a message from the president of the church to you as state presidents, and the message is that President, and the message is that Presiveto on the floor of the senate and defend me in my action when you go home to your people."

Church Helps the Unemployed.

The Episcopalians of New York have been aiding the unemployed in their city through the Church Cooperative Association. They print lists from employment agencies in which positions are announced as being open, and the fees at these employment agencies are advanced by the church people and are refunded again by the persons getting the positions. For the aid of those too old or infirm to get the ordinary kind of position, they have arranged with a factory to get toys to assemble, and this work is done directly under the jurisdiction of the church organizer. The New York parishes take collections to keep this work going.

Church Union in Scotland.

The Established Kirk and the United Free Church of Scotland have committees out who are working on the problem of union. The war has been a hindrance to these negotiations, but some progress has been made. The Kirk leaders view the proposed credal basis with a measure of suspicion and the United Free leaders are apt to look askance at a plan which would leave intact the union of church and state against which they have protested for so many centuries. In spite of difficulties, it would seem that the principle of union was likely to win.

Methodists Will Move Forward.

The Methodists have a General Conference Commission on Evangelism and this commission has started what is called the Methodist Forward Movement. The goal is 250,000 new members by May, 1916.

Church Union in Canada.

The Canadian Presbyterian General Assembly has just been in session and the debate on the subject of church union in Canada has been very significant. A test vote was had in which it was proposed to lay over the discussion of union until after the war. This test vote failed to carry by a large margin, the vote being 84 to 366. While the matter is not yet definitely settled, it seems sure that Methodists, Congregationalists and Presbyterians in Canada will have corporate unity in a very few years. The Presbyterian assembly authorized the publication of a manual of family worship called "Hallowing the Home."

Will Consider Union at Chicago

The Chicago Synod of the Evangelical Lutheran church met in Maywood, Ill., recently, and the delegates to the national body were elected. These were instructed to use their best offices to bring to Chicago in 1917 every national Lutheran body of the country, that plans for a united all-American Lutheranism might be formulated.

Southern Presbyterians Fight Federation.

An influential portion of the Southern Presbyterian denomination is opposed to the Federal Council of the Churches of Christ in America. In 1912 they voted themselves out of re-

Federating Many Church Activities

An ambitious plan has just been set going to get all the big Christian organizations, like the Young Men's Christian Association, the Sunday school, Christian Endeavor, laymen's movements, and so forth, to doing team work. The country has been cross-harrowed with "campaigns" and "movements," and sometimes before one desired crop has begun to grow another plowing and harrowing and planting comes along until local pastors and churchmen are in perplexity.

Something like a hundred representatives of these national and interdenominational bodies got together in a conference at Atlantic City two weeks ago and authorized a commission on federated activities, which will seek to bring the present multiplicity of agencies into harmonious cooperation.

The prime mover in this new effort is Fred. B. Smith, leader of the Men and Religion movement, and the executive officer chosen is Rev. Roy B. Guild, late successor to Dr. Charles M. Sheldon, as pastor of the First Congregational Church of Topeka, and formerly executive secretary of the Men and Religion movement.

Among the eighteen organizations represented at the Atlantic City meeting, which lasted for two days, were the Federal Council of Churches of Christ in America, the Sunday School Associations, the Missionary Education Movement, the Laymen's Missionary Movement, the Brotherhoods, the Young Men's Christian Association, the Young Women's Christian Association, the Council of Women, the Young Peoples's Societies, and the Home Missions Council.

Apart from its important action in creating, under the Federal Council of Churches, this new commission on federated agencies, the Atlantic City meeting was notable for its personnel. Rarely are so many national religious leaders met together at one time. Men like John R. Mott of the Y. M. C. A. and Marion Lawrence of the Sunday School, and J. Campbell White of the Laymen's Missionary Movement, and William Shaw of Christian Endeavor, and Daniel Pohling of the Flying Squadron, were present and participating.

The discussions were frank, but friendly. There was no lack of candor in pointing out the difficulties and dangers to be met by the new movement, yet never once was the serenity of the meeting ruffled, and the action taken was unanimous. It means much for the Christian work of North America when the real leaders sit down in council together. The small group of women delegates, led by Mrs. Robert E. Speer, contributed materially to the spirit and success of the conference.

Not infrequently it has occurred that the plans of these general organizations for local campaigns have clashed, because each has gone ahead without conference with the others. Now this new clearing house should insure cooperation.

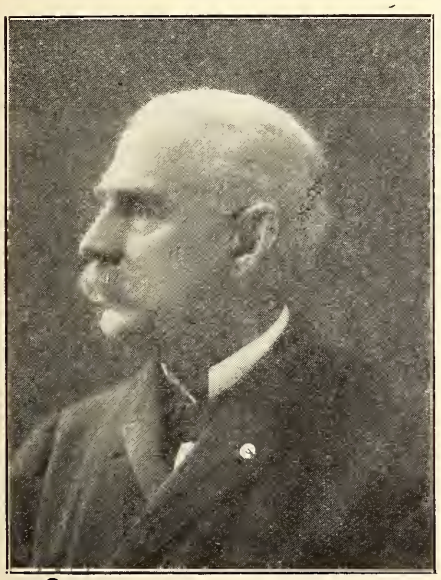
Nothing is clearer, under the changed conditions of our time, than that religious work can no longer be done exclusively on the basis of the local congregation. The thought and activity of the churches is largely being shaped by general "movements," like that of the Organized Adult Bible Classes and the Laymen's Missionary Movement and the Men and Religion Movement. The local church is still, as ever, the most essential factor in all Christian propaganda; but nowadays the churches all have interdenominational relations and functions.

Because a parochial system is inadequate for modern city conditions, the need for better cooperative machinery has called into action this Commission on Federated Activities.

lationship with their sister denominations and the following year they voted themselves back in again. At their recent General Assembly at Newport News the question was raised again, and the Assembly voted to withdraw from the Federal Council a year hence. It is evident that there was some hesitation about the wisdom of this step, or the new attitude would have been assumed immediately. Meanwhile, it is more than an even probability that they will rescind this year's action at the next General Assembly. Opposition to the principle of interdenominational cooperation has arisen in only a few of the denominations, most of them being enthusiastically loyal to the organization which has made such strides toward the goal of Christian Union and which had made the whole Protestant Church speak with one voice on some important matters.

Dr. F. E. Clark, Ill.

"Father Endeavor" Clark, founder of the Christian Endeavor movement,



The Founder of Christian Endeavor.

is ill at his summer home, at Sagamore, Mass., with typhoid fever. While he is doing as well as might be expected, it is now certain that he will not be able to attend the great world convention of Christian Endeavor, which is assembling in Chicago, this week. A quiet man of unassuming piety, and true Christian character, he has held, without effort, his place of leadership in the hearts of millions of young Christians of every name.

Billy Sunday Will Not Go to Washington.

Billy Sunday was invited to Washington by some of the ministers there and he gave the church people of that city a sample of what they might expect should he visit the capitol city. Many of the leading ministers did not enthuse and Billy has decided not to accept the invitation of the others to hold evangelistic meetings in the nation's chief city.

Here and There

Mr. Barnes, the Pastor.

[The pen of E. B. Barnes is more familiar to our readers than his voice and his personality. That our readers may have some picture of him in his pastoral as well as his literary habitat, we take pleasure in withholding his accustomed contribution to this department this week, and giving the space to this appreciative editorial found in the Richmond (Ky.) Daily *Madisonian*, a few days ago.—THE EDITOR.]

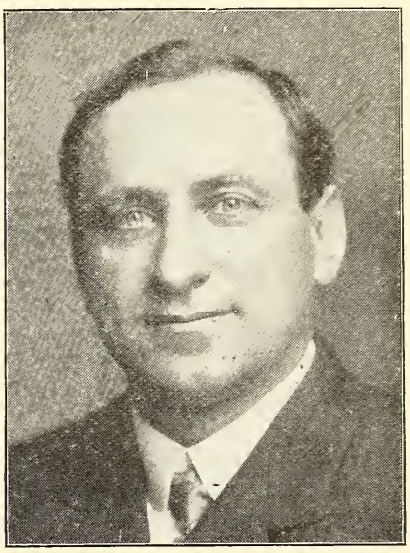
THE SIXTH MILESTONE.

Rev. E. B. Barnes, pastor of the First Christian church of this city, has reached the sixth milestone in his ministry in this city. He was received most cordially by his congregation on his appearance here six years ago and he has found much in his ministry to give him encouragement. No man has stood higher in church circles than he. He is liberal and broad in his views, strong in his opinions which he always supports and maintains with facts, conscientious and painstaking in his work, and is a leader among men. Affable, of a social disposition he has won the affections of his congregation and the people by whom he is known. He is not hide bound nor a strict doctrinaire, but preaches, teaches and practices church unity along all the activities of the church, both social and otherwise.

Among some of his achievements here may be mentioned the erection of a new church at a cost of $40,000, on which remains an indebtedness of only $4,000, which can be raised at any time; the fine spirit of harmony which prevailed throughout the days of building and which prevails to this hour; the evangelistic services conducted by Dr. Yeuell which stirred the entire community and added eighty-five members to the congregation; the growth of the Sunday school from 150 to an average attendance of 400, and the largest weekly offerings in the state. The Sunday school supports an orphan in Louisville at $100 a year; gave this year $220 for foreign missions, and has a part in the benevolent work of our city and the church organizations throughout the year. The largest prayer meetings in the history of the church were held during the fall and winter months. Uniformly large congregations attend preaching services, and particularly the evening services when the attendance of Mr. Turley's men adds special interest during the winter months. The support of two missionaries is maintained by the congregation and the Woman's Auxiliary and Circle, the offering from both these organizations being $1,200 a year.

During the year he has preached a series on the Old Testament characters, which were received with enthusiasm. This fall and winter he will have a series on "The Modern Messages of the Ancient Prophets." A special effort will be made to reach the non-going church element this coming season. Dr. Barnes believes that religion and life are inseparable; that the church is here to help humanity in its many efforts to do good, either through the church or in any benevolent way; that the church is never to be a thing of life on Sunday and a graveyard through the week; that whatever ministers to the welfare of the community should have the co-operation and sanction of the church.

As an evidence of the high esteem in which he is held by his church, the church has just voted unanimously to



Rev. E. B. Barnes.

send him to a convention to be held in Los Angeles, Cal., and the church will pay all his expenses *carte blanche*. Dr. Barnes has signified his intention to go and is making his preparations for the trip.

No finer delegate could be sent from any church. There is nothing small about him and on the questions that may come before that body for solution, the church has the satisfaction of knowing that its delegate will have an opinion worth expressing, and that he will express it, too.

Criticism Put to Base Uses.

Prof. Andrew F. Wese of Princeton, wrote a criticism of "Billy" Sunday which the liquor men of this state are using as a campaign document. It is really a two-edged sword, for it shows the fear in which Mr. Sunday is held by the whiskey forces wherever he goes. He is due in Louisville this fall, and already the enemy is at work. Rum may drive a man to commit any crime without a protest from the saloon interests, but they shudder when a preacher uses slang or is accused of irreverence! E. B. B.

The Sunday School

SOLOMON CHOOSES WISDOM

LESSON FOR JULY 18, 1915.

I Kings 3:4-15.

Verse by Verse.

By Asa McDaniel.

4. *Gibeon.* Gibeon was five and one-half miles northwest of Jerusalem. It was a sacred place. It was made sacred because the tabernacle and brazen altar were there until Solomon removed them to the temple.—*High place.* The Hebrew word translated "high place" means a sacred spot, or place for sacrifice among the Canaanites. These places were located on a hill just outside the city, where the people went to worship.—*A thousand burnt-offerings.* This was a great religious gathering. Part of the animal was used as the burnt-offering and the rest was eaten by the people and the priests. *Did Solomon offer?* Solomon offered these through the priests, the chief of whom was Zadok.

5. *In a dream.* In Old Testament times men expected to receive God's will through dreams. Orientals have always held that dreams were sent for a purpose, and there have also been those who have claimed to be able to interpret them.—*Ask what I shall give to thee.* Jehovah, in this statement, laid his resources at Solomon's disposal. All that the heart could rightfully desire is included in the promise of God.

6. *In uprightness of heart with thee.* The course of David's life was for the most part cast in pleasant lines.—*Thou hast kept for him this great loving-kindness.* Solomon regards his being made king as a great kindness schown to his father David.

7. *I am but a little child.* With the customary oriental exaggeration, Solomon thus acknowledges his lack of experience.—*I know not how to come out or come in.* This is a proverbial expression meaning to conduct public or military affairs.

8. *Thy people.* The Israelites considered themselves the chosen people of God.—*That cannot be numbered nor counted for multitude.* There may be a reference made to the promise made to Abraham in this statement. Certain it is that it is a form of speech indicating a large number.

9. *An understanding.* Hebrew, hearing, RVm. A heart in the attitude of obtaining wisdom from Jehovah.—*To judge.* The Oriental mind always associated the function of the judge with the monarch, as he is expected to hear and decide important cases.

10. *The speech pleased the Lord.* Jehovah was pleased with the attitude, sincerity, unselfishness, and devotion to Israel, expressed in Solomon's request.

11. *Long life.* Hebrew, "many days" RVm.—*Discern.* Hebrew, "hear" RVm. The ability to hear causes, to weigh evidence and to render just judgments.

12. *I have done.* The request of Solomon was granted.—*I have given.* Jehovah gave him ability to know and to judge, just as he gives everyone such wisdom.—*A wise heart.* The wisdom indicated here is not to be measured by our standards. Subtle, cunning, keen to perceive that which is not at first apparent, is its meaning here.—*An understanding heart.* A heart sensitive to the Divine will. The heart stands at the seat of both thought and feeling in this connection.

13. *I have also given thee.* Some things he did not ask for but which followed as a natural consequence of that for which he did ask; namely, riches and honor. Read in this connection Matt. 6:33.—*Both riches and honor.* These are most magnificent gifts when properly used.—*There shall not be.* Or, "there hath not been," RVm.—*Any among the kings, like unto thee.* Compare I Kings 4:29-34.

14. *If thou wilt walk in my ways.* Jehovah gave promise of long life to the king, but it was conditioned upon his keeping in the right path. Read in this connection I Kings 11:1-13.—*To keep my statutes and my commandments.* This is an explanation of what the walking in my ways meant.—*As thy father David did walk*

15. *Behold, it was a dream.* There are three dreams of Solomon recorded in the Bible.—*He came to Jerusalem.* This was the "Holy City" and the resting place of the ark.—*And offered up burn-offerings.* The act of worship was also for consecration of himself to the kingship.—*Made a feast to all his servants.* They partook of the peace-offerings.

The Supreme Good

The Lesson in Today's Life

BY JOHN R. EWERS

Your young men shall see visions. You say this was only a dream but a dream may be very significant. A dream often expands the waking interests. Problems have been solved in dreams. It would be interesting to take up the famous dreams of history and show their influence as well as trace their causes. Solomon had just been crowned. The burden of responsibility was resting heavily upon him. He was eager to succeed. Honor had humbled him! Prosperity brings out the best in some men, precisely as adversity does in others. As a rule the failures succeed. Christ failed apparently, but he won the world. Sudden riches make fools of some men and saints of others. Solomon was wiser and nobler in this hour of his crowning than in any after time. Familiarity with honor, luxury and power effaced his modesty and dependence. You can only brush the blush from the peach once. You can only sweep the iridescent dust from the butterfly's wing once. You can only steal the sweetness and trust from a young man's heart once. It is gone forever and there are not riches enough in the capitols of the world to buy that priceless possession back again.

COMMENCEMENT.

What an opportune lesson! Thousands of young people stand this morning where the young and handsome Solomon stands in this morning's lesson. School days are over, the future waits. And yet the world does not stop and wait for our advice. Even our commencement oration did not right the universe. But how splendid are the radiant enthusiasms of youth.

So near is grandeur to our dust,
So near is God to man,
When duty whispers low, "Thou must,"
The youth replies, "I can."—Emerson.

The dauntlessness of youth, the divine fearlessness is glorious. Alas for the timidity of later years. When wings have been scorched, when unselfish attempts have been ridiculed, when noble schemes have been blasted, when men have sneered and contemptuously laughed at you, when the sordid selfishness of men has put fear and discouragement into you, then you look back with a sophisticated smile at the hopes of youth. Yet you would give the world to have been able to retain that trustfulness and just in proportion as you are able to retain it, just in proportion as you are able to avoid cynicism are you of any value in society. Every cynic should be sent to hell! The cynic with his curled lip is the arch discourager. He sings his monotonous song of, "What's the Use?" He doubts honesty, slurs purity and pities effort. Keep sweet as long as you can. Never allow your trust in men to die. Keep the fires of faith burning upon your altar. For in the hour that sweet trust dies your usefulness departs never to return.

YOUR CHOICE.

What shall God give thee? It is no dream that you can have whatever you want. "Ask and it shall be given." My friend, the most terrible fact in this world is *that your prayers are answered!* Whatever you ask for you shall get. I do not mean what you say with your lips when you kneel, before retiring, but what your heart cries for. I know young men who pray for gratified lust and they are getting just that. I know young men who pray for ease and they are getting precisely that. I know others who are praying for money and they are getting it. We get exactly what we go after, and the only prayer worth mentioning is the passion of your life. Lip service is too cheap; only one cry is answered and that is the cry of the heart. Put it down, what you want you will most certainly get.

WISDOM.

Solomon made the best choice—"The understanding heart." "Not to mourn, not to laugh, not to hate—but to understand." "To see life steadily and to see it whole" as Matthew Arnold said. That is the need of our time, to see reality from all angles. "I am but a little child," Newton said, "I seem but as a little child wandering on the sea shore, contenting myself with finding a prettier pebble or a smoother shell than ordinary, while the whole ocean of truth lays all undiscovered before me."

Disciples Table Talk

Self-Denial and a Denial to Others Also.

Dr. Peter Ainslie, of Baltimore, is being praised for sending to the Foreign Missionary Society, a check for the amount of money he would have spent in attending the Los Angeles Convention. But some are disposed to say that Dr. Ainslie's presence at the convention, where his counsel is invaluable, is worth more to the cause than his money. His act was purely unselfish, and humble. He denied himself the pleasure of the trip and the fellowship, and it did not occur to his modest heart that he was limiting the pleasure and value of the convention for others when he chose the self-denying course of staying away.

Many will hope that Dr. Ainslie may yet see his way to give to his brethren the annual pleasure of seeing his face and sharing in the good counsel of his trusted judgment.

Discounts Newspaper Interview and Deplores Attack on Denver Minister.

The Colorado state paper, edited by Randolph Cook, discounts the newspaper story, containing an alleged interview, which one of our national papers has made the basis of a vicious attack on Geo. B. Van Arsdall, who recently resigned the pastorate of Central Church, Denver. His work has been a notable one," says Mr. Cook, "not only for our cause in the state, but in the city of Denver he has been an aggressive and progressive force for righteousness, second to none in that metropolis." Mr. Cook characterizes as "stuff," the statement attributed to Mr. Van Arsdall, that "beliefs which were as life to me fifteen years ago are meaningless today," and adds: "Now, we hold no brief for Mr. Van Arsdall, but we venture the assertion that the paper has greatly misrepresented him; that he has not lost his faith in God; that he has not lost his love for the church, in which he has served, and by which he has been honored, for a quarter of a century. Let us be kind enough to give a brother the benefit of the doubt. . . . We bow to one in our loyalty to the Gospel; but, brethren, have we not grown large enough to allow a man to change an opinion without abusing him? There is nothing sadder in our history today than this." We have received a number of communications from Denver, and the state of Colorado, in which the attack on Mr. Van Arsdall is roundly condemned, and his work in Denver and the state highly praised.

Minister's Retreat Made Inexpensive at Bethany Park.

A feature of Bethany Assembly, at Bethany Park, Ind., this summer, will be a "Minister's Retreat," for instruction, fellowship, and better acquaintance. It is desired to have every minister in the state in attendance. The date is August 9 to 14. Many churches will wish to send their pastors, bearing all their expenses. But if a church will pay his railroad fare—a certain layman of the state has agreed to stand the expense of his hotel entertainment, on the Assembly grounds. This ought to bring a good attendance of pastors from all quarters of the state. The speakers for the week are: Prof. C. E. Underwood, who will lecture each day on "The Relation of Hebrew Wisdom to the Mission of Christ"; Prof. W. C. Morro, who will speak on "Fundamental Christian Doctrines"; Prof. Jabez Hall, whose facinating theme will be "Personal Reminiscences of the Pioneers"; W. R. Warren, who will speak on "The Church's Chief Asset" and "Preacher's Thrift"; and John W. Street, on "The Rural Church."

Federated Church Celebrates Ending of Happy Year.

The first anniversary of the founding of the Urbandale Federated Church, in Urbandale, near Des Moines, Ia., was celebrated June 27. This church is composed of representatives of thirteen denominations. It receives, without question, the members of any Protestant evangelical church. It it a real community center, encouraging all movements for the moral and material advancement of the community, including clean athletics, and wholesome entertainment. W. J.

Rev. William J. Lockhart.

Lockhart, the pastor and organizer of the church preached the anniversary sermon. He said. "The unanimity with which people approved of the plan to organize a federated church that would unite all the religious forces of the city, and the remarkable success that has attended the church from the beginning, is at least suggestive to those who, not knowing our people or the spirit that dominated them, were prone to question the success of our movement. But you know and I know that it was of God and that His guidance has been ours from the beginning. I question not He chose the time and the place for a demonstration of the oneness of His people. While having the representatives of thirteen denominations in our congregation, there has never yet been even the slightest tendency to manifest a denominational spirit on the part of anyone. The closest unity has prevailed from the beginning and this explains this remarkable congregation. Jesus prayed that we might be one, that the world might believe, and we have seen the demonstration." A beautifully printed souvenir booklet containing pictures, a history of the movement, a statement of its ideals, and a complete roster of its membership, which now includes 106 families, was issued on the occasion of the anniversary. Mr. Lockhart will continue as pastor, giving a limited time to evangelistic work. He prefers that his meetings be union in character.

Reviving Prosperity of Old Central Church, Cincinnati.

Central Church, Cincinnati, O., has enjoyed unusual prosperity during the past six months. During this period there have been one hundred additions to the church, at regular services, the average attendance at the mid-week service has nearly doubled, and there has been an increase of 35 per cent in the attendance at the Sunday-school. Much of this prosperity is due to the successful "Every Member Canvass," conducted by the men of the church last January. Claire L. Waite is in the fourth year of his pastorate at Central. It has been affirmed by well-informed students of church conditions in large cities that the down-town section of Cincinnati is the most difficult field in America for Protestantism. This makes the taking on of new life by our old Central Church there especially significant. Dr. and Mrs. A. E. Cory and their children recently united with Central, having moved out of the Norwood section, where they had previously held membership.

Medical Missionaries Needed on Foreign Field.

The Foreign Society has great need of medical missionaries. One is needed for China for a special emergency, where one of our hospitals has been closed because of the lack of a medical man. He should be a good surgeon and a strong, Christian character. He would serve among a million and a half of people, in a hospital that has 30,000 treatments a year. Another medical man is needed for the Phillipines by next fall. The Foreign Society has three hospitals in its Mission there, and two of these are granted large support financially by the Government. Unless an extra man is sent soon to the field, each of these hospitals will have to be closed during the furlough of the medical missionaries. This would very likely mean the entire loss of the Government support, as well as the indescribable loss to our missionary work.

An Incredible Claim Shown to be Preposterous.

Space forbade our publishing an article sent us last week by Graham Frank, in reply to the current criticism of the General Convention which another journal is carrying on just now with violent words. That journal undertook to "expose" the convention as a "monumental fake," by securing reports from secret correspondents in the churches represented at the convention. The reports of the detective work of these correspondents is published by the editor, who construes them as proof that no church sent delegates at all to the Atlanta Convention! Mr. Frank's response cites long lists of names of prominent men and women, who brought credentials, saying they were duly and properly selected by their respective churches, and also long lists of prominent pastors and laymen, whose signatures are attached to such credentials, vouching for them. If any facts were needed to convince our readers of the preposterousness of the critic's claim, Mr. Frank's array of facts and names would effectually do so.

They Love Him.

The way University Place people, in Des Moines, feel toward Dr. Charles S. Medbury, Drake's chaplain, and pastor of the University Church, is expressed by Charles Blanchard, in his "Christian News." He says: "Chaplain Medbury, whose great heart gathers up the young life of Drake University and all University Place, and links somehow with the skies these earthly lives of ours, in sermon and in prayer. What a rare gift of sympathy and of love and of longing and of life is his and how he wins and holds the affections of the student body, as of us, who meet

him in the stress of life along the pathway of the years. Perhaps we do not know how rich we really are in the passion and power of Chaplain Medbury's consecrated ministry here in Drake and in University Place and in all the world; for truly his words are not bound, as the Word of God itself is not bound."

Pastor Sent by Commercial Club to Coast.

Nelson H. Trimble, who goes by the title "The Country Parson," in and around Columbia, Mo., but who also is the secretary of the city's Commercial Club, was elected by the club to represent the town at the San Francisco fair. The local paper says that Mr. Trimble's duty will be to see that people at the fair learn something good about Columbia.

Churches Celebrate July 4.

All Disciples of Lincoln, Nebr., united in a celebration of the Fourth, at Bethany camp grounds, on Sunday afternoon. C. W. McCord, the new pastor of Tabernacle Church, preached at 3 o'clock, and after a picnic supper all went to Tabernacle Church, for the evening service, where C. R. Neel, of Bethany Church, preached the sermon.

Washington Convention Asks for Sectional Conventions to Be Held Annually.

At the state convention of Washington, held in Central Church, Spokane, W. W. Burks of Walla Walla was elected president of the convention for next year and J. E. Davis of Spokane president of the board of directors. Vice-presidents representing the several districts were named for the board of directors as follows: J. A. Longston, Wenatchee district; W. W. Burks, Walla Walla district; A. A. Hansen, Lewiston district, and Hardy G. Koen, Spokane district. The convention passed a resolution petitioning the national missionary societies to hold four sectional conventions for the United States and Canada instead of one annual convention for the whole country as now, and that one of the four be assigned to the northwest. The petition declares in favor of a general convention once in four years. A. F. Hensey, missionary to the Congo country of Africa; Emory Ross, missionary to Liberia, and Secretaries W. R. Warren, Grant K. Lewis, C. C. Garrigues, and G. W. Muckley made addresses. Rosalia was selected as the meeting place of the next convention. The delegates were much interested in the plans and beginning of the Spokane University. They were taken to the university by special car after an address by President I. N. McCash.

Pastor Baptizes Parents, Brothers and Sister After Years of Alienation.

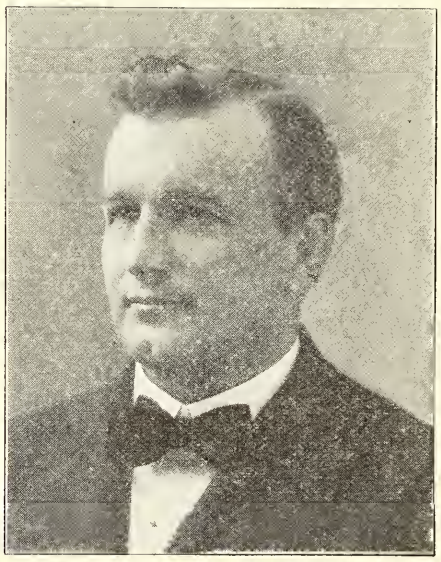
W. T. Smith, pastor at Monett, Mo., went to his old home at Merrill, Neb., to baptize his parents, four brothers and a sister, last week. The occasion is particularly touching, owing to the fact that Mr. Smith, who was ordained at 19 years of age, disobeyed the desires of his parents in becoming a minister. No member of his family would attend his services, though he preached for some time in a neighboring chapel. The circumstances of their conversion are not known.

Pastor Punctures Pride of Cultured Suburb.

After eight years' pastoral experience in Evanston, a suburb of Chicago, during which time his congregation has left its frame chapel and built a $10,000 brick house of worship, Orvis F. Jordan deemed that he earned the right to speak with peculiar intimacy on "The Religious Life of Evanston." "It is a real test of friendship," he said, "to know each other's faults and be friends still. That is just the way it is with Evanston and me. 'Faithful are the wounds of a friend.' I may therefore presume upon the acquaintance of these eight years to point out what seem to me to be the limitations of our community life." He then proceeded to say, "We have boasted long enough that this is 'Heavenston,' near the pearly gates. We have little infidelity but oceans of indifference. We need a new pride and a new humility." Evanston is one of the proudest suburbs of Chicago, and is noted for its churches.

Brick Manufacturer Becomes Foreign Mission Secretary.

Mr. R. A. Doan, of Nelsonville, O., has accepted the invitation of the Foreign Society to become one of its secretaries, and begins his work in that capacity, August 1. This invitation was extended before Mr. Doan started on his tour of the mission fields, but he withheld his final decision until his return. The great needs and opportunities in mission lands have deeply impressed Mr. Doan and he longs to give his life to this great work. He gives up his successful business in the prime of his manhood, that he may devote his service in a personal way to the work he loves so deeply. Mr. Doan is well



Mr. R. A. Doan.

known as the teacher of one of the largest men's Bible classes in America, and as a successful paving-brick manufacturer. The Foreign Society is to be congratulated on being able to secure the services of this strong Christian business man, who brings to its work the wise counsel of a layman who has been very successful in leadership among men. Mr. Doan's recent extended visit to the mission fields, where he has carefully studied the work at first hand and has worked with the missionaries in his evangelistic and Bible-study campaign, will greatly aid him in his task. He has been a real strength to the missionaries on the fields through his inspiration, sympathy, and wise counsel. No doubt Mr. Doan's step in giving himself to the work of the society will mark a new epoch in the relationship of our business men to the work of world redemption.

Dr. Idleman's Commencement Triumph at Drake University.

Dr. Finis Schuyler Idleman, pastor Central Church, Des Moines, was the commencement orator at Drake University. He spoke on "The University and Social Efficiency." The vast throng of over 3,000 people were greatly moved by his scholarly and courageous words. He dealt with the war and the war spirit, declaring that not the churches alone, but the universities are responsible for the militaristic passion. "From no classic halls of Europe", he said, "has come a protest against the war." "The weak must perish, and they should" is the brutal philosophy that makes such a war possible. He pleaded for a "noble non-conformity," the quality of soul that makes a man unafraid to stand before kings. "Non-conformity is the lot of all reformers. We are not to be spectators with our hands in our pockets, but prophets of the coming ages. The university is the native home of idealism. 'Are you just one more lawyer'? was the question put by the president of Brown University, to a brilliant young man, going out from his halls. And he answered, 'I shall make my profession my pedestal.'"

Fruitful Pastorate to be Terminated by Pastor's Resignation.

W. A. Fite, for six years pastor First Church, Paducah, Ky., has resigned. Mr. Fite has accomplished a great work in Paducah and leaves with his church protesting against his departure. The board of officers unanimously adopted resolutions of appreciation in which among many other things is found this statement: "We recognize and highly recommend his lofty Christian character and splendid mental training and literary attainments. He is thoroughly versed in the Bible, trained to easy and convincing address, at times eloquent and always sincere and forceful. He has for the past five years and more, greatly pleased a congregation that is only exacting because of having been used to the best, and nothing short of the best will satisfy it. And, therefore, we reluctantly yield his services and his presence, that he may go to other fields of labor, wishing for him and his, success and happiness in his future work, and giving them the hearty commendation of this church." Mr. Fite has not yet announced his future plans. He will not leave Paducah for several months yet.

Furnished Apartments for Missionaries on Furlough at the University of Chicago.

Through the generosity of a group of ladies, the Graduate Divinity School of the University of Chicago is able to announce that it expects to have ready for occupancy October 1, four apartments of four rooms each and one apartment of seven or eight rooms, fully furnished for the use of missionaries on furlough, who wish to study in the Divinity School. The rental for these apartments will be less than the ordinary rent for unfurnished apartments of the same size and grade. Detailed information can be obtained by addressing Shailer Mathews, Dean of the Divinity School. It is expected that other apartments will be furnished if the demand warrants.

Glad His People Like the Gospel.

J. Boyd Jones, the new pastor at Central Church, Terre Haute, Ind., after three months' acquaintance with his people says this to them: "The pastor is delighted to know that the membership desires to have the whole Gospel preached in its purity and simplicity. He has no patience with fads and fancies, but believes that the Gospel is the power of God unto salvation, and he is happy to know that the membership of this church desires to have the Gospel preached, instead of having their preacher read a little ethical essay at the morning service."

Social Service Activities of First Church, Kansas City.

W. F. Richardson, pastor First Church, Kansas City, says: "In our downtown field, we are trying to do some, at least, of the work so much needed among the poor and churchless multitudes around us. A Daily Vacation Bible School is being conducted during the summer, and it is being planned to organize a Mothers' Club, to meet regularly, to aid the mothers in caring more effectively for their homes. We are giving a moving picture entertainment every Friday night, with travel, educational and other interesting and in-

structive films. Many union meetings are held in our church, including the Local Union of Christian Endeavor, which has held its monthly meetings with us for many years. When we can complete our building we shall be able to minister in many other ways to this field. At present we have only the Bible school building, which, however, is modern in every respect and a thing of beauty and utility. We have larger plans in view for the near future." The children's day offering amounted to $230, from 277 pupils and teachers.

Successful Pastorate Best at the Finish.

"The last three months of my ministry were the best," says the gracious and vigorous E. P. Wise after closing a ten years' leadership of the church at East Liverpool, Ohio. Mr. Wise feels very tenderly the strain of heart in severing the pastoral ties that held him to his people. He built a beautiful house for them and upbuilt the congregation in spiritual power as well as in numbers. His new work at East Market Street Church, Akron, O., began July 4. He will spend the week time during the summer in the country near New Berlin, O.

Los Angeles Committee Sets High Standards.

Mr. C. C. Chapman, the orange man of Southern California, and chairman of the General Convention committee says: "We propose to entertain the National Convention in a whole-souled, liberal California style. We are the hosts. We made great representations to get the convention. We want to so receive them that most of them will remain and those who do go back east will only do so to wind up their business affairs so as to come here to live. The business men of Los Angeles are smiling in 1915 as never before, because they are to help entertain so many guests. We are all proud of the Christian Churches of Southern California and want the whole world to know that we have a splendid body of entertainers."

Missionary "Felt Like a Fraud" When On Furlough.

The death of Miss Ada Boyd, for thirty-three years a missionary in India, under the Woman's Society, brings into relief one of the most interesting and beautiful personalities of our brotherhood's life. She went to India with Mr. and Mrs. M. D. Adams. Her home station was Bilaspur, though she traveled considerably into the fields to tell the gospel message. She was particularly devoted to zenana work, that is, direct personal instruction of women in the homes. Miss Mattie Burgess, writing some years ago, said of her: "She visits all classes of women. With genuine interest, she sympathizes with the poor, low-caste women, who help earn the living for the family, and teaches them. With infiinite patience, she teaches a woman to read, because, by so doing, the woman takes greater interest in the story of redemption. With faith and courage undaunted, she turns to new homes when some husband or father, becoming alarmed at the interest in Christ manifested by his wife or daughter, suggests that it might be well for her to discontinue her visits. Faint rays of light and faith had begun to dawn in the mind of one who had not known that she had a soul of her own, but now the sweet-voiced, sympathetic teacher can come no more. Who will care for the tender plant of hope and faith just beginning to peep forth from darkness? The seed sown was the Word of God, and He has promised to care for it; therefore, through the narrow lanes and alleys, in sunshine and rain; now with vigorous, bounding life, and again in bodily weakness; up steep, narrow stairways, or into pleasant little courtyards; by the dusty roadside or near the bank of the river—with faith unshaken, our friend carries the message of salvation. Miss Boyd is quiet, dignified and reserved. As a fellow-worker she is self-forgetful, sympathetic and tender, a safe confidante and advisor. She is so quiet and unassuming that just praise seems to her flattery. Once I asked her how she enjoyed her furlough. She replied, 'I felt like a fraud all the time.' The people delighted to honor her and show her the love she had won because of her faithful work on the mission field. To her the path of duty had been so plain and had been followed with such simple, child-like devotion, that praise and honor, because of her labors, seemed unwarranted."

—Nine hundred pupils of the Capitol Hill Sunday School, Des Moines, Ia., assembled at the old church building on the morning of the dedication of their new building and marched in a body to the new home. Geo. L. Snively and Pastor T. F. Paris succeeded in raising over $21,000 in short time pledges at the dedication service, sufficient to fully cover the indebtedness.

—Vice-President Marshall and Rev. Allan B. Philputt were the speakers at a Scottish Rite service in Indianapolis, commemorating the birth of St. John. Dr. Philputt spoke on Immortality, declaring that the value placed by God on man precludes the possibility of any hypothesis that life ends with death here.

—George A. Miller, pastor Ninth Street Church, Washington, D. C., presided at the dedicatory services of the new Capitol Heights Church near Hyattsville, Md.

—Mrs. E. L. Powell, wife of Louisville's preacher, was one of the prominent speakers at the Y. W. C. A. state camp at Louisville, last week.

—F. W. Emerson, recently pastor at Albany, Ore., and now residing at Berkeley, Cal., is devoting his entire time to the cause of prohibition, representing California on the national committee of

In and Around Chicago

Chicago Missionary Society Trying to Avert Disaffection.

The Chicago City Missionary Society held a meeting last week to consider a proposed revision of the constitution of the organization. Hitherto each church in the city has been represented by its pastor and two lay delegates — the smaller churches having thus equal representation with the larger. The change now proposed is that each church paying a minimum sum of $50 per year to the work of the Society shall be entitled to representation in proportion to its membership—one delegate, besides the pastor, for each one hundred members. It was also proposed to reconstitute the board of trustees on a basis of proportional representation. The proposed change was suggested by the delegates from Englewood Church in the hope of reconciling their pastor, C. G. Kindred, and the pastor of Sheffield Avenue Church, W. F. Shaw, to the work of the society. These two pastors were threatening to withdraw their co-operation from the society, it was said, on account of their opposition to the principle of co-operation with other Christian bodies in the matter of establishing new churches. The Chicago Society has a representative on the local Federation Council and is pledged to submit to this Council any proposal to establish a new church in the city, it being understood that the judgment of the Federation Council is not mandatory, but advisory only. Some agitation was caused several months ago by the refusal of Mr. Kindred to take counsel with the Federation on the matter of establishing a new church in Morgan Park. Both the Federation and the Chicago Missionary Society felt that this course was not exemplary of the spirit of Christian unity. The Englewood Church, it is understood, earnestly desires to avoid any rupture with her sister churches in Chicago, and the proposal to revise the constitution of the Chicago Missionary Society arose from this desire. No vote was taken at the meeting last week, but the discussion seemed to express the unanimous feeling that while there were certain objections to the proposed plan, if such a revision would conciliate Mr. Kindred and Mr. Shaw, all would agree to its acceptance. The Society will meet soon at the president's call to take action. It was reported at a previous meeting that the American Society in Cincinnati had given assurances that it would continue its appropriation to the Chicago Society as formerly if the threatened disaffection was averted.

Another Missionary Society Organized.

Since the above was put in type a rather ambitiously-worded announcement has been received setting forth the organization of a "Chicago-Calumet Evangelistic Association," together with the constitution and by-laws of the same. The announcement opens with a quotation of several lengthy paragraphs from Thomas Campbell's "Declaration and Address," and asserts that "our brethren ought to be free to preach the gospel and establish churches wherever possible, and that they should do this with entire freedom and unhampered or unembarrassed by any source." The document recites that the members of the new organization have viewed "with deepest concern the abandonment and death of many churches of Christ and the decline of others in the city of Chicago and surrounding territory; with sorrow we have seen preachers of the word devitalized of their own power by the modern so-called scholasticism, carrying down with them the churches which they serve to a state of inefficiency and wandering faith; with pain have we seen money contributed to preach the gospel used to support men rather than to promote the work of planting and fostering New Testament churches; with misgivings have we seen our own brethren combine their influence with others to criticise, hamper and embarrass the free preaching of the gospel.

"Having been impressed by these things, having suffered from them and believing the cause of New Testament Christianity to be suffering from them; believing in the freedom wherewith Christ has set us free and feeling duty bond to do with all our might the work he has commissioned us to do, we have therefore resolved" to "form ourselves into an association to be known as the Chicago-Calumet Evangelistic Association for the sole purpose of promoting New Testament Christianity, free from all mixtures of human opinions and inventions of men, free from any authority or council other than that of Christ and the New Testament; and to assist in protecting the brethren of our weaker and new churches against the plans of men who would divert their original purpose as churches of Christ."

The name of S. W. Nay, pastor at Gary, Ind., appears as president, with C. G. Kindred, of Chicago, vice-president, and A. I. Zeller, of Chicago Heights, secretary and treasurer. The Chicago Heights church is a mission supported by Englewood church. The Calumet district is the large and growing district of the northwest corner of Indiana, bordering on Lake Michigan, the seat of the vast manufacturing, shipping and iron industries, including cities like Hammond, Indiana Harbor, Gary, Chicago Heights, etc. We give the above extracts from the announcement of the new association for whatever value they may possess, reserving comment on the same until the purposes of the organization are more clearly manifested.

the Prohibition party, and making addresses in all parts of the state. He is a popular and convincing speaker, possessing many of the qualities that make Oliver W. Stewart a great power.

—The congregation of First Church, Long Beach, Cal., built a brick annex to their house of worship in six days, to accommodate a Sunday school class that had outgrown its quarters. Geo. B. Taubmann is pastor.

—Michigan Disciples are having their state convention at Kokosing, July 7-14.

—W. D. Bartle, of Indianapolis, has removed to Salem, Ind., where he has taken the pastorate of the church. Salem is the county seat of the county in which Mr. Bartle was born and reared, and he is consequently beginning his new work with peculiarly happy sentiments.

—W. G. Eldred, of Eminence, Ky., who began an evangelistic meeting at Pleasureville, Ky., July 4, writes a heartly word of praise for the meeting held at Eminence, by Prof. A. W. Fortune, of the College of the Bible, Lexington. Prof. Fortune's strong, broad-visioned preaching did the church much good besides adding to the fellowship twenty-eight new members.

—J. H. Craig, minister, at River Street Church, Troy, N. Y., reports that their children's day offering for foreign missions was $537.

—Sunday, June 13, was pre-convention Sunday in all Southern California churches. Sermons were preached on the distinctive ideals of the Disciples of Christ, and announcements were made of the convention programs.

—Mrs. E. M. Bowman, of Chicago, was chairman of the young people's department of the Summer School of Missions, at Winona Lake, this summer. The season's retreat closed July 2.

—Frank L. Van Voorhis, pastor at Billings, Mont., made an address at the state Christian Endeavor convention in Helena.

—A group of members of Fourth Avenue Church, Columbus, O., gave the play "In His Steps" at the Indianola Church in that city recently.

—The men of the Cameron, Mo., church recently prepared, cooked and served a dinner and realized $100 to apply on the church debt. J. W. Kilborn is the pastor.

—When the congregation of Broadway Church, Louisville, Ky., realized that it had made a cash offering of $2,224.98 with which to pay a $2,000 debt, it voted in its joy and in appreciation of the leadership of its pastor, W. N. Briney, to send him to the General Convention in Los Angeles and to the Panama Exposition.

—B. S. Ferrall, pastor Central Church, Buffalo, N. Y., preached recently on "The Cause of So Many Business Failures." A large number of his congregation were business men.

CALLS.

Harold Dickens, of Durham, Eng., just graduating from Transylvania College, Lexington, Ky., to Birmingham, Eng. Accepts and has departed for his new work. Mr. Dickens is a descendant of Charles Dickens, the novelist.

Royal L. Handley, Kalamaoo, Mich., to Virden, Ill. Accepts and will take charge at once.

O. A. Ishmael, Sandpoint, Wash., to Kenwood Church, Spokane. Accepts.

James Egbert, Cheney, Wash., to Nampa, Idaho. Has begun work.

Rev. Mr. Ellston, Griswold, Ia., to Woodbine, Ia. Accepts. Begins at once.

John W. Underwood, Delmar Avenue Church, Pittsburgh, to Central, Anderson, Ind. Decision not announced.

Don. A. McKinnon, Butler College, to Columbia Place Church, Indianapolis. Accepts. and begins new work at once.

C. R. Berry, Big Run, Pa., to Hazelwood Church, Pittsburgh. Began June 27.

F. Lewis Starbuck, McLean, Ill., to Howett Street Church, Peoria. Accepts. Began work July 4. McLean church now desires a minister and is worthy of a good one, says Mr. Starbuck.

H. S. Kellogg, Algona, Mich., to Delta, O. Accepts and will begin August 1.

CHURCH BUILDINGS, ETC.

Capital Hill, Des Moines, Ia., Thomas F. Paris, pastor; new church building; cost $50,000; all modern features, making house available for community center, gymnasiums, sanitary fountains, ample kitchen and dining room, Sunday school class rooms, etc. Geo. L. Snively dedicated the house last Sunday.

University Church, Seattle, Wash., Sunday school portion of new house of worship. Dedicated by S. M. Martin, June 20, assisted by W. A. Moore, pastor First Church, Tacoma. Accommodations for Sunday school of 1,200 members.

Hereford (Tex.) congregation is planning to complete its building by an expenditure of $6,000. Already $24,000 has been expended on it. The completed auditorium will seat 1,000 persons.

Bicknell, Ind., is building a church edifice costing $10,000.

News of the Foreign Society

The Children's Day offerings for June, have increased steadily over those of last year, so that the gain will be between four and five thousand dollars. This is most hopeful. The response from the schools and the friends of the work in the emergency has been most encouraging.

The Independence Boulevard Church, in Kansas City, Mo., held a special rally day on Sunday, June 27, in which a self-denial offering was taken to help in the emergency which the Foreign Society is facing now. R. A. Long, J. W. Perry, together with the pastor, George H. Combs, were leaders in this special campaign. The plan was to average $1.00 each, for the whole membership.

A friend writes in and offers to pay the $600 necessary to send a new missionary out this year to fill a special emergency call.

At the present time Secretary F. M. Rains, is in the sanitarium at Boulder, Colo. He has greatly improved in health since he left Cincinnati, in March. He will not be at the Los Angeles Convention, because he feels that it will be more profitable for the work for him to remain in the sanitarium and recruit his health than to go to the convention.

The church at Uhrichsville, Ohio, has 150 subscriptions to the Missionary Intelligencer, and the secretary writes that they will soon have fifty more. This church has increased its missionary contributions about 400 per cent in the last two years, and it is the conviction of the pastor that the missionary magazine has had a large part in this rapid growth. The Foreign Society offers premiums in missionary libraries for clubs of twenty-five and more subscriptions, at 25 cents each.

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But I go on forever.

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The Christian Intelligencer (Reformed)
The argument seems logical and the spirit of the writer is certainly as gentle in statement as it is urgent in appeal.

Zion's Herald (Methodist, Boston)
Dr. Morrison who is editor of The Christian Century, a national organ of the Disciples of Christ—a denomination which believes in immersion—handles with utmost frankness the position of his own denomination relative to baptism. The work is of universal significance as it is a complete abandonment of the immersion dogma by the editor of this leading publication in that denomination. Dr. Morrison's work is frankly done, and while arousing, doubtless, some criticism among those of his own denomination and the close communion remnant still to be found in certain localities, will be heartily received as a genuine contribution toward Christian unity.

The Advance (Congregationalist)
We commend this book to pastors who find the baptismal question up for discussion in the parishes. It is a strong contribution to the literature of the subject and we believe the position herein advocated is one that the Disciples will be driven ultimately to adopt. We do not think it possible for them permanently to hold to close baptism without going the whole length of the Baptists and join close communion to it.

The Epworth Herald (Methodist)
While not agreeing with all the statements made it is about the most interesting book on the subject I have seen. The author is master of good, clear English and knows how to express himself.

Herald of Gospel Liberty (Christian Denomination)
He presents his thought from a new and interesting standpoint. We wish it might be read by all Disciples, all Christians, all Baptists, and in fact by all denominations—it will have a moulding effect as to one's opinions of baptism. The Disciples' themselves will likely get the most good from the book. Mr. Morrison is leading a movement for larger liberty in matters of opinion among the people of God.

The Continent (Presbyterian)
It required courage to publish this book. It is by a minister of the Disciples' church, which has been peculiarly strenuous in behalf of the scriptural necessity for immersion, and he writes that "the effect of our study is absolutely to break down the notion that any divine authority whatsoever, stands behind the practice of immersion." Instead, in the New Testament, baptism simply means the conferment and acceptance of the status of a Christian. He is strongly against demanding the rebaptism of Christian believers who apply to Baptist or Disciples churches for membership having been accepted in other churches by any mode of baptism whatever. Equally he opposes infant baptism, because the subject of baptism must be voluntary. At the root of his argument lies a sound desire for Christian unity.

The Religious Telescope (United Brethren)
The author is clear and candid, brave and kind in performing the task to which he assigned himself. . . . As we view the real meaning of this new interpretation of baptism it involves a complete abandonment of the dogma of immersion, and may lead to a new adjustment of attitude on that subject on the part of other immersionist bodies. At any rate, the significance of the work is new and remarkable. It may help the immersionists and affusionists to get together, which would be a great achievement.

Central Christian Advocate (Methodist)
Dr. Morrison belongs to what might be called the younger school of Disciples who have the discretion and the will to approach the members of other churches, not with the club of intolerance and pseudo-omniscience, but with the open hand of intellectual catholicity and good will. . . . The propaganda could not wish for a leader more truly representative. A profound scholar, a deeply spiritual follower of the Master, a man among men, something of a mystic, we could well believe that if any person could show the way to Christian unity, Charles Clayton Morrison belongs to the select few. This book gives one evidence. The significant fact is that the author is a member of an immersion church, once commonly called "Campbellites," and while he holds to immersion as the correct mode of baptizing, yet he declares, "It would be too much to say, dogmatically, that baptism was not administered in New Testament times in any way save by immersion." The book is well worth reading, not only for its scholarly treatment of the question of baptism, which is satisfactory, but as an example of true liberality in modern church life, a liberality which is not degrading and flat, but catholic, appreciative and noble.

The Christian Endeavor World.
A thorough treatise from the immersion point of view but building a bridge toward the affusionist view.

The Congregationalist
A daring and splendidly Christian piece of work is "The Meaning of Baptism," by Charles Clayton Morrison, in which the author frankly asserts that Jesus "had no intention of fixing a physical act upon his followers. He did not have in mind the form of baptism but the meaning of it." Nevertheless, for historic reasons he recommends retaining the form of immersion.

The Baptist Banner
A new book of more than ordinary interest. It is learned, and, is written in excellent spirit and fine style. It is eminently suggestive and well worth the price and a careful reading.

The Christian Observer (Presbyterian)
It is a courageous man who will undertake to write a book on the subject of baptism in this age of the world . . . This book has stirred up considerable controversy in the writer's church. By many he is regarded as a heretic and is abused accordingly. However, in other respects the author is true to Disciples' sentiments. The chief value of the book lies in the author's contention that New Testament baptism is not tied to any physical act, but is "the spiritual, social act of self-commitment and self-consecration by the individual and his induction into the church." This idea, by the way, is very forcefully expressed in an old document that was formulated by the Westminster Assembly more than two centuries and a half ago when they said, "Baptism is a sacrament. . . whereby the parties baptized are solemnly admitted into the visible church and enter into an open and professed engagement to be wholly and only the Lord's."

The Standard (Baptist)
The argument throughout is good and there are conclusions that are worthy of careful consideration.

The Christian Union Quarterly (Disciple)
The author has a brilliant style and thinks along ingenious and fascinating lines. . . However one may differ from the author there is much in this book to be commended from both the Baptist and paedo-baptist sides of the house.

The Churchman (Episcopal)
Under the title "The Meaning of Baptism," Mr. C. C. Morrison has given an interesting summary of the topic, especially as it is related to the history of modern sectarianism. The Disciples, to whose fellowship Mr. Morrison belongs, practice rebaptizing for those who have not been immersed. Mr. Morrison is not in sympathy with this position. He shows that baptism by immersion has figured little in the divisions of the church and will doubtless likewise figure little in its unity.

Baptist Standard (Dallas, Tex.)
This is a very interesting work, as much so as any volume of fiction we have read this summer!

The Homiletic Review
A volume on this subject with an irenic purpose by the editor of The Christian Century is welcome. The position taken is that while immersion is the valid mode of baptism the doctrine or dogma "eclipses the great objective task of the church for large majorities of Disciples and Baptists." Baptism has its essence not in the mode of administration, but in that it means "the conferment and acceptance of the status of a Christian" (p. 193). While, then, the volume is a plea for the adoption of immersion as a mode universally recognized as regular, the practice of rebaptism with its implication that Presbyterians, Methodists and others are not Christians is to be reprobated. Members should pass freely from these other churches to those of Baptists and Disciples without calling into question or ignoring their status as already members of the Church of Christ.
The spirit of the book is delightful and raises new hopes where none had seemed possible.

The Presbyterian Advance
The editor of this paper welcomes the appearance of this volume, for it enables him for the first time in his life to answer a question which often has been asked of him by correspondents and readers—"What is the best book on baptism?" . . . Against all who insist that immersion and immersion only is baptism this book provides an unanswerable argument.

The United Presbyterian
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THE CHRISTIAN CENTURY

Willett Prof H L
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Vol. XXXII July 15, 1915 Number 28

Spiritual Words
Editorial

Congregationalists and Disciples Should Unite!
By Frank E. Boren

Is "Billy" Sunday a Menace?
By George Creel

The Unique Master
By Joseph Fort Newton

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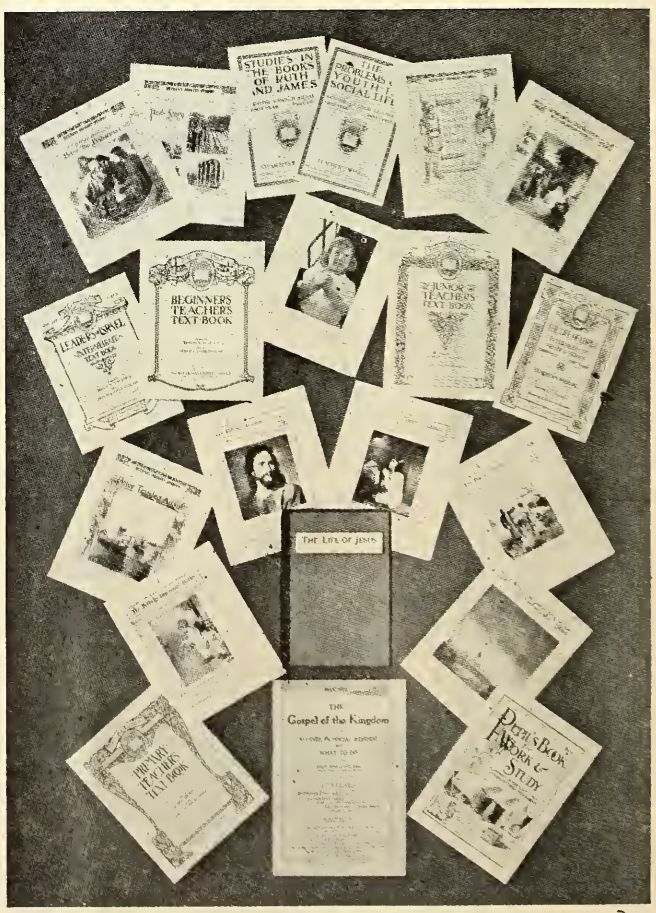
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII JULY 15, 1915 Number 28

Spiritual Words

RUSKIN has beautifully taught us to think of great books as spiritual in their nature, preserving and passing on the feelings and aspirations of the men who wrote them. A book has the same function as the spoken word. In a friendship the spoken word is the symbol, the mere sign, of the mood of our friends. We do not take our friends literally, holding their exact words before us in close scrutiny; our friendship gives us an insight into their hearts so that their words act as mere cues, so to speak, for our guidance in apprehending their meaning.

With a stranger it is not so. We have to weigh his words, question his tone of voice, study his manner. Just what his meaning may be we are not so sure because we do not know *him*. From the stranger we get only what meaning he is able to put into his words. His words mean what they say and nothing else. Both he and we are literalists.

But from our friend we get more than he is able to put into words; his meaning overflows the narrow vessels of language. We interpret his words in the light of that basic understanding or sympathy that is implicit in all our conversations. This appreciation is intuitive, not literal.

In friendship spirit meets directly with spirit, and the words that pass are mere symbols of an understanding which they can only suggest, but cannot convey. Thus conversation rises from the level of mere communication to the level of real spiritual communion.

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This fact of our common human intercourse has a significance for religion which should aid us in reading God's word aright. With many of us the attempt to sanctify the Bible, to set it apart from other books as unique in its verbal characteristics has often had the effect of degrading it and robbing it of its spiritual power.

The letter has been idolized.

It is assumed that the *word* of Scripture exhausts revelation, whereas the words of Paul and John and Hosea and the Psalmists and of Jesus are but pale symbols of the throbbing life they are striving to utter.

Something like this Jesus had in mind when he explained why the scribes and pharisees did not understand him. His words to them were just words. But he said his words were spirit and life, because his purpose in uttering them was to communicate his spirit and his life by means of them. If his hearers fastened upon his mere words and left his spirit undiscerned, it showed that they had not heard at all.

The scribes cavilled at his words. They measured them against other words that they had heard—against Moses' word and Hillel's word. They had no dream of what the words represented of the inner life of Jesus who uttered them. Christ's word was not to these men a means of spiritual communion.

Real communion with Jesus they could not have, because their hearts had waxed gross. Every utterance of our Lord arose from a wish to share his soul, his experience of God, with the hearer. Of this the scribes were incapable without repentance. They listened as one listens to a stranger, not as one listens to his friend. They seized upon his utterances as words merely, to be tallied up with great pattern words which they so well knew. They found much fault with his words because they were literalists.

Scribism is equally repugnant to Christ whether the scribe is for him or against him. Some of Christ's followers are scribes. The Christian scribe knows the words of Scripture never so precisely as words, but the Scripture fails to perform the function of language in his soul because it is not spiritually discerned. Christ's message can be understood only by one who meets Christ's spirit with a free spiritual imagination and with a heart that eagerly desires to understand *him*.

If we could form the habit of carrying our opinions back to the mind of Christ, to be judged by his mind, his spirit, instead of stopping at his words, most of the divisive differences among Christians would fall away.

✠ ✠

This is not to suggest that we can get along without the Scripture text. We must have the words of Christ in order to become acquainted with his mind. But our acquaintance with his mind and our spiritual fellowship with him in turn reinterpret the words of the Scripture.

The literalist is like one who is content to wait at the door and discuss matters with the servants when he might go in and meet the master of the house face to face.

The words of Christ are Christ's servants, his messengers. What they say to us will not be fully or adequately understood until we come to know the Master himself. And his words will be forevermore taking on new meanings to our believing hearts as we come increasingly into an understanding of his spirit.

Let no one, then, be a slave to the letter of the Scripture. Indispensable as the Scripture is, we need to be reminded that proficiency in "comparing Scripture with Scripture" is not a guarantee of religious knowledge. Its result may be only scribal literalism. Our essential task as students of the divine word is to gain proficiency in comparing the Scripture with the mind and character of the Author of the Scripture.

Just because the word of God is so important, just because it deals with the eternal issues of the soul, it should be read not with the literal restrictions with which we read mathematical or scientific statements but with that freedom of soul which we carry into the reading of a great poem.

In commonplace matters of fact we may be literalists, but in the things of the soul the letter killeth: it is the spirit that giveth life.

Congregationalists and Disciples Should Unite!

BY FRANK E. BOREN

One of the most insistent demands of modern Christian work arises from the situation where several small churches are struggling for their existence in a community that should not be asked to support more than one church. The struggling bands are competitive, more or less jealous of one another, inefficient and therefore lacking in the dignity and command that ought to inhere in any church of Christ. The modern Christian mind is at the point of losing patience with that sort of thing and is demanding that such churches merge their interests and exemplify the principle of unity and Christian fraternity. The author of this article has succeeded in federating two such congregations in the little town of Hydesville, Cal.,—a Congregational and a Disciples church. The united organization is called "The Community Church." Mr. Boren believes that in effecting such federations the line of greatest attraction for both Congregationalists and Disciples is toward each other. He tells why in this article.

THE TIME IS RIPE, in my opinion, for the actual union of local churches in many communities, or at least for some kind of federation by which two or more churches can work together as one body locally. It has been a growing conviction for a number of years that the logical first step in such union was the merging of Congregational and Disciple churches. Both bodies are committed to union ideals. They are nearer together in spirit and ideals than any other two bodies.

Much has been said about the union of Baptists and Disciples. I should be glad to see such union consummated wherever it is possible, but I do not believe that this constitutes the most hopeful situation.—The Baptists and Disciples are superficially alike. The Congregationalists and Disciples are superficially different. The common practice of immersion is the main point of likeness between Baptists and Disciples, while in spirit and ideals they are as dissimilar as any two denominations. This main point of contact between Baptists and Disciples is the one barrier between Congregationalists and Disciples.

BAPTISTS AND DISCIPLES.

Wherever there is a genuine desire for union among either Baptists or Disciples it represents a drift away from their close immersion policy. At the Baptist congress, in 1911, this very question was discussed. Dr. Peter Ainslie, speaking for the Disciples, read a paper pleading for the union of the two bodies, pointing especially to our agreement as regards immersion. The Baptist speaker who reviewed his paper said that our agreement on this point was a stumbling block rather than a help to such union. We would both have to rid ourselves of the legalism involved in our exclusiveness before any union was possible. On the same occasion the subject of immersion and church union was discussed, and the speakers were of one accord in their view that the voluntary principle must prevail in a united church. They could justify their close immersion policy only by justifying their denominationalism.

I believe in the voluntary principle as regards baptism. I believe that we can justify our exclusiveness only as we admit the desirability of perpetuating our denominationalism. For this reason I am strengthened in my conviction that in the union of Congregational and Disciples churches we have the most hopeful situation possible.

NO WHOLESALE UNITY.

Christian union will not come in any wholesale fashion. It will not come as the result of ecclesiastical decrees. It is a local problem. The Congregationalists and Disciples, and for that matter the Baptists, are so organized that the union of two churches in any community does not need to wait for combersome denominational machinery to be put in motion.

The two bodies would wonderfully supplement each other's life, in that each has something that the other needs, and which rightfully belongs to the other. It would require expansion rather than readjustment to make the two bodies one. The deep, sane and wholesome spirituality of the Congregationalists would be a boon to the Disciples. Each has something to impart to the other in evangelistic methods. The Disciples are strong in the middle west where the Congregationalists are weak. The latter are strong in the east and in the cities where the former are weak. The differences between the two bodies are due, I think, very largely to the fact that the one is an eastern, the other a western movement; the one a city, the other a rural movement. These differences are superficial, and make each body all the more needful to the other.

WISE LEADERSHIP NEEDED.

Wherever and whenever two of these churches are ready for union all they need to do is to unite. In many communities a little wise leadership is all that is needed to consummate such unions. A little exploitation of the movement by the press would prepare the way in many places.

Another step in such union would be in the merging of our educational interests. On the Coast here, we already have the Pacific Theological Seminary, which is a union institution, though formerly Congregational. The Disciples on the Coast could do no better than to merge their theological seminary interests with this great institution. With a chair of Christian union in such schools, preachers would go forth with union ideals of a practical and definite kind, prepared to become pastors of union churches.

Another step would be in the merging of our home missionary interests. The time is past for the establishment of denominational churches by our home missionary societies. In state organizations, especially, there is no reason why there should not be an actual merging of the missionary machinery of both bodies. At least they could, though separately organized, work together and contribute missionary funds for the establishment and support of union churches. The evils of denominationalism could be greatly diminished by such co-operation. The actual union of the two bodies where they exist in the same communities, and the establishment of union churches in unchurched communities, by the joint effort of the two missionary societies, would be a splendid achievement.

ENCOURAGE EXCHANGE OF PASTORS.

Very effective also would be the interchange of pastors. I have always felt that it was unfortunate that such men as Harry F. Burns should become pastors of Congregational churches, with the feeling that they had broken with the Disciples. Why should not Congregational churches call Disciple ministers, and vice versa? Why should there not be such a sense of unity between the two bodies that this calling of ministers from one to the other should become the normal thing. It would be a fine thing if all of our preachers could hold at least one pastorate in a Congregational church. It would enrich the life of many of our churches to have a Congregationalist pastor for a season. This would lead to a better understanding and good results.

In many communities these two communions do not exist together. There is no reason why the union of churches should be limited to these two. Let Congregational and Methodist churches unite whenever they

are ready to do so, or Baptist and Disciples. But the most hopeful situation is to be found where these two bodies do exist side by side, and it would give a definiteness to the plea for union if these two could get together in the championship of it. It would furnish an example which others would take seriously, and its influence would have more power than any general plea. Instead of glittering generalities about union, let us have a passionate plea for the union of these two bodies. Will The Christian Century and some Congregational paper accept the challenge?

Soul Liberty in the Church

BY ALFRED W. ANTHONY.

From the Standard (Baptist).

Two men stand at the door of the church; one is a Baptist; the other is not. The Baptist makes honest stipulations concerning the terms and conditions of membership. The other, with equal honesty, sets some of these stipuations aside. May the Baptist refuse admission to the other man? Certainly he may, if the church is his. But if the church is not his, simply his, he has no right to bar the entrance, or exclude the other. He has a right to say, "This I believe, therefore this I teach, and therefore this I practice." He has no right to say, "This I believe, and therefore this you must believe," or "This you must teach," or "This you must practice." He may organize a little company of believers, who are so like himself as to have no variation in terms or in forms, and he may call his little organization a church, but it is not a church in the sense that it includes worthy members of the household of faith, varying as they may and unlike as they are. His church is but a piece of the church—by no means all of the church. The man on the outside of the door of his church may be as truly within the fold of the true church as is he.

CHURCHES IN DWINDLING TOWNS.

The town of X in 1850, had a population of over 1,300 people. That population has moved into the cities and has been gathered unto the fathers. The population today is less than 500. In 1850 there were five churches in the town—too many then; and still the five churches struggled for a meager existence. One is a Baptist church, and this is the strongest of the five. The other four are not Baptist churches. What should be the attitude of that Baptist church toward the Christians who still survive in the town as members of the other dwindling communions? Shall it consistently allow the exercise of soul liberty to the persevering saints who are its neighbors, who need its help and should be its helpers? Or shall it hold its door pinched to, and with insistence say, "Ye must, ye must conform or else remain without"? Is "federation" a meaningless term to Baptists? Is it taboo? Is it anathema?

Two people become united in matrimony, a man and woman; and the minister who officiates at the ceremony pronounces them man and wife, adding, in the words of Christ, "What God hath joined together let not man put asunder." But they were members of different churches; one a Baptist and the other not. At the door of the Baptist church the very clergyman who said, "Let not man put asunder," admits one to the privileges of the church and to fellowship at the Lord's Table, and holds the other off.

CAN THE TRUTH BE TRUSTED?

Will not the truth take care of itself? Must men so seek to safeguard it as to make it appear coercive, compulsory? If those who believe in immersion proclaim, "I believe it, I teach it, I practice it"; if they teach it, and preach it, and practice it, what more need they do? Need they compel others? If others permit them to believe, teach and practice, would they be hurt or hindered by fellowshipwith others? Cannot conviction and conscience have their own place in each individual's soul? Must conviction and conscience be imposed upon others? Surely such imposition, or attempts at imposition, are practiced nowhere, save in the church.

Soul liberty, while unyielding in conviction, recognizes great fellowship in varied experiences.

A Baptist church had in its membership four unimmersed Christians. The association to which this church belonged served notice that these unimmersed members must either be immersed or debarred from full membership in the church. What right has an association, under this fundamental principle of soul liberty, to issue such an edict, such a "ukase"? Is uniformity better than liberty? Are "logic" and "consistency" preferable to variation and independency? Is a church independent when the price of fellowship is associational subserviency?

"UNTO THE UTTERMOST"

By Ruth G. Winant.

From the Continent

IT was a midsummer night three years ago when in one of the tents of the Evangelistic Committee of New York City we found Frank. And, by the way, Frank is not his real name. It serves here to spoil the scent for some who might pursue him. But he's a real boy, all right; it wouldn't be necessary otherwise to take this precaution. Frank had been eating cocaine, and had been arrested for selling it to the little boys in the neighborhood. He was thin, ragged, helpless and hopeless, and living in abject fear of the bluecoat who, as he expressed it, "had his number," and was "lookin' fer trouble."

In the tent two strong Christian young men made friends with this boy, himself perhaps 19 years of age, and soon he ceased his nefarious business, and himself stopped taking the drug. Slowly but very surely the gospel of Christ which can make a boy "straight" and keep him so, worked its way into this boy's heart, and the next summer he was one of the helpers in the tent—not regularly in the employ of the committee, but a real helper when anyone was a bit disorderly.

He had been a thief—had, indeed, made his living helping a gang of thieves connected with one of the most outrageous robberies perpetrated in New York in the past five years. He knew how to run a motor car, and had always been counted upon by the "gang" to take the loot to a safe hiding place, or quickly to whisk the actors in the game away from some pursuing officer. He had merely picked up his knowledge of running a car, however, and when he became interested in good things, and realized that he could no longer make his money by sharing the "swag" of some night's "haul," he entered a chauffeur's school, and soon was graduated.

The war and the hard times immediately following the closing of the Stock Exchange made it impossible for Frank to keep a position, and for nearly six months he wandered about trying to get work. One day he borrowed a quarter from one of the members of the office staff, who protested that he need not return it. The first work he got, however—the job of driving a wagon to early market—netted him $1, and at half past 7 that same morning he went to call upon his creditor to pay his debt.

This winter this young man has secured a permanent position, and along with this has become engaged to a young woman who is employed in a milliner's. She is a saleswoman and commands a fair salary, but in the same shop is a little helper who makes very little. Only two days before Easter this child had expressed her disgust with the season because she had no new clothes to wear. She was utterly shabby, and her crowning grief lay in this, that she had no Easter hat, and no hope of getting one.

On Saturday before Easter Frank came in to tell me a wonderful thing that he and his fiancee were to do. I cannot improve upon his way of telling it:

"Say, what do you think me and Jule's goin' to do? You know, Jule's fouud a little girl down at the store what ain't got no fixin's for Easter—you know, new clothes, and a new hat—and say, she was just awful cut up, and she was for cryin' and wishin' Easter wasn't comin', and me and Jule's goin' to fix her up."

He put his hand into his pocket and drew out several time checks for his week's work. He waved them before me, his eyes shining, joy vibrating in every tone of his voice.

"Say, I'm goin' to turn these in this afternoon and cash 'em, and then me and Jule—Jule's off this afternoon—we're goin' and buy the poor kid a hat. You know, it's awful for a girl not to have a new hat for Easter."

In that same conversation, Frank fell to talking of the old days of thievery. He told me, with a realism that made one shiver, of dropping two stories from one roof to another as he heard a woman call to another, "There's one of them young thieves what's been a-botherin' the neighborhood." He told of hiding under a sofa—a sofa shorter than he—as the officer ransacked the house, but failed to find him. Then he pulled himself up straight and said:

"Say, Miss Winant, I'd like to work in the tent this summer if I don't have to teach nights [he is an instructor with an automobile company] and, say, I wouldn't say 'God' to the fellows first off. I'd say this: 'Fellows, it doesn't pay to be bad. I know it.'"

His face lighted up as he added: "And say, I'd tell them that Christ can make a fellow straight and keep him straight, too—keep him from taking the dope, and all such things."

I looked into his face, lighted with the joy that his new life was bringing him, and felt that nothing was impossible to God.

And this was our gangster, our one-time cocaine eater and seller; this was a man who had been a thief; this was one who had found the Christ and who can save "unto the uttermost."

None Liveth to Himself.

Say not, "It matters not to me:
My brother's weal is HIS behoof!"
For, in this wondrous human web,
If your life's warp, his life is woof.
Woven all together are the threads,
And you and he are in one loom:
For good or ill, for glad or sad,
Your lives must share one common doom.

Then let the daily shuttle glide,
Wound full with threads of kindly care,
That life's increasing length may be
Not only strongly wrought, but fair,
So, from the stuff of each new day,
The loving hand of Time shall make
Garments of joy and peace for all;
And human hearts shall cease to ache.

—*Minot J. Savage.*

The Unique Master

Why We Bow Before Him Whose Name is Above Every Name.

BY JOSEPH FORT NEWTON

MUCH if not most of what is written about Christ in our day leaves me unmoved. As George Fox would say, it does not "speak to my condition." Perhaps it is my fault, but it may also be a sign that the great insights of Christian faith have grown dim in the minds of men. Never once did Francis or Wesley pause to debate the absolute and immeasurable supremacy of Christ. They knew whom they followed, and their lives were a perpetual disclosure of the treasures of grace in his fellowship. Yet today we have men who glibly assume that they have complete ability to comprehend measure and estimate Christianity and its Founder. It would never occur to me to approach Shakespeare in that manner. Before the miracle of Hamlet and Macbeth even common intellectual decency must uncover. How much more before him to whom Hamlet paid homage! Whoso imagines that he can measure Christ betrays his own measure, and makes a melancholy revelation of incurable vanity.

JESUS IS DIFFERENT.

Socrates, said Matthew Arnold, inspired boundless friendship and esteem, "but a penetrating enthusiasm of love does not belong to Socrates; with Jesus it is different." Yes, it is different, and the more closely we inquire the more sundering the difference is seen to be. It is world-wide and heaven-high. No other of the great masters and interpreters of humanity has ever had anything resembling the permanent and persistent power over humanity that belongs to Christ. It has worked wonders, often by itself alone. At the worst times, when faith had run low and a mist lay on the mind of mankind, the power of the living Christ has wrought a resurrection of righteousness. The marvel of that time-defeating presence, the power that can bridge the ages and live new-born and radiant in new and changed times, is past all understanding. No other life has ever become a theology, a revelation of what God is, of what the ideal life of man is, of what the meaning of the world is.

OTHER GREAT MEN.

Let no one think to exalt Jesus by belittling any of the mighty way-showers of humanity. Far from it. Socrates was a great and good man, Moses was majestic and noble, Plato was lofty and pure, Plutarch was a saint of the Most High. It were impious to deny their greatness, and as foolish as impious. Men built the pyramids on the flat sands of Egypt, where alone their greatness would be impressive. Amid the Alps a pyramid would be a tiny thing, so utterly would the mountains of God dwarf the masonry of man. Just so, Jesus towers above the loftiest of the sons of men to a supremacy incomparable and ineffaceable, as the Alps out-top the Sphinx. Take the life of Prince Buddha, who has been called the Light of Asia. He was exalted. He was gracious. He was wise. He was full of an all-embracing pity for all who walk the human way. None the less, he was the victim of a profound and awful error. He taught that life is desire, that desire is egoism, that egoism is misery, and that the highest hope of man is the hope of extinction. The moral discipline which became the only path of the peace of nothingness was noble, but its ideal was wrong, and it ended in a benumbing quietism. Ended, that is, in the paralysis of pessimism.

JESUS' VIEW OF LIFE.

With Jesus it was different, as different as day is from night, as sunburst hope from great depair. Jesus too, saw that life is desire, but that desire is ordained of God to become love; that love is power for life here and prophetic of life hereafter; and that its mission is to bring life and immortality to light, filling these brief and broken days with the spendor of a life that shall endless be. Measure, if you can, the measureless distance between these two ideals. One trudges along a weary way, not hopeless but unhopeful, in a universe which makes extinction the highest human beatitude. The other unveils the glow and color of life, its radiance and reason for being, lights up the world like a sunrise, and sets the heart singing. Yes, with Jesus it is always different—always it is a deeper vision, a higher hope, and a more challenging demand.

Historically, we find that men came to know the uniqueness of Jesus because of the effect which he produced upon them. They found that as they lived with him, power came into their lives; evil habits that had been irresistible disappeared; the sense of aloofness from God vanished; death seemed less terrible and final. When he went away and they looked back at the time they had spent in his company, the Figure seemed perpetually vaster and more august. His words were the same, but their meaning grew until they shone like stars. His acts remained the same in their simplicity and beauty, but they were charged with new potency and prophecy. His death was the same dark, inscrutable tragedy of love crucified by hate, but it detached itself from its place in history and became something eternal — something enacted from the foundation of the world, as if the whole meaning and purpose of the Infinite had been packed into one black event. What is more wonderful, his tomb became a throne from which he ruled men by a living presence, visible or invisible, and from that day to this those who have walked in his way have been aware of the fellowship of one whom they knew to be the Eternal Christ.

COMPARED WITH MOSES.

Consider the moral supremacy of Christ. Think of him alongside that grand, solitary, shining figure towering aloft in the morning of the world. The world in which Moses lived was a world of imperial moral values, of solemn sanctions, of binding obligations, where right and wrong were as day and night, and dignity and shame were infinite. With an insight wedded to the eternal order of moral verities, his sense of duty was central, transcendent, all-commanding—so austere, so august, so exalted was the moral life of Moses. With him the moral sense was no mere whisper of nature, no inheritance of social custom, but the voice of an awful, cloud-robed Jehovah who spoke amid fire and rolling thunder. How different, how much deeper and sweeter was the moral life of Jesus, in whom love had cast out fear, and whose white purity remains the sovereign wonder of our mortal world. Not only pure but purifying, its austerity was lost in an eager, joyous fellowship with God his father, to do whose will was the one aim of his life, the open secret of his peace, and the sum of all his joy. Stainless and just, strong and gentle, his clear-eyed obedience was glad, free, and grateful. Of all the leaders of the moral life, the purest soul this earth has known was the least relentless and stern, willing to forgive all, despairing of none. There was tenderness in his morality, and pity, and a nameless beauty which haunts even those who deny him. When one thinks of him the words of Aristotle come to mind, when he said in describing the perfect life:

"Such a life is more than human; for it is not by human powers that a man will live thus, but in virtue of the divine within him. We ought not to listen to those who bid us, being mortal, to content ourselves with what is human and mortal, but we should to the uttermost live the immortal life."

HIS INTELLECTUAL MASTERSHIP.

Somehow, by virtue of a certain fine instinct, men feel that there was that in Jesus above and apart from what we mean by the term intellect. For that reason the intellect of the Master has failed of appreciation, and the failure is not entirely to the discredit of humanity. Instinctively we know that character is the most significant wisdom and that goodness is the only ultimate cleverness. Yet

since the world pays tribute to power of intellect, it ought to realize the amazing reach and grasp and radiance of the basic ideas and plans of Jesus. When we think of him along with Socrates, Plato and Kant or beside Shakespeare or Darwin, we are aware of a wide difference, like the difference between Hamlet and the parables by the sea. As Pascal said, "Jesus does not come in the glory of the scientific or intellectual order, any more than he comes in the order of military or kingly glory; he comes in his own order of holiness." Yet when we think of the holiest minds we know, they seem but simple reflections of a splendor ever on before. What is it in the intellect of Jesus that makes it unique? There is a center of light from which all truth is visible, and Jesus lived at that center. Therefore, he throws light on everything, and everthing has new meaning in his light. Others go in quest of truth; he comes bringing the truth to us, even the truth that sets us free. Others ask questions, he answers them. Others lead men to God, he reveals God with us, working in us and through us to will and to do his will, redeeming us unto himself by the discipline of life.

HIS LIFE STIRS US DEEPLY.

Why is it that the life of Jesus stirs us so strangely, and his words, always wonderful in their beauty and surprise, unlock in us chambers accessible to no other speech—almost as if he were speaking them to us for the first time on some green hillside in Galilee? For answer let me hint to you the deepest and most revealing fact of which any man ever dreamed. Unless there be something eternally human in God, something eternally divine in man, religion is a romance, faith a fiction, philosophy a foolishness, and science a guess at a hopeless riddle. If this be not so, revelation is impossible, and prayer is the vainest of all things. Because there is something in God akin to us, something in us akin to God, religion is the one master reality of human life. Of that reality Jesus is the supreme revelation, showing us what God is and what man is, what he ought to be, what he can be. It is therefore that he haunts us, because what is highest in us is one with himself, and there is no rest of heart, no real joy for us until we follow and obey the man we ought to be.

FELLOWSHIP WITH HIM.

That is why, when we live our lives for the new ends which he taught us to love and seek, we seem to be living the Gospel story over again, every crisis familiar, every temptation understood. Even in this far off age we are living with him in that radiant past, just because he is living with us in this wonderful present. And the more intimately we live with him, the more we understand, and the more the wonder gathers and grows. Somehow, when we talk about him to one another, as we are doing now, we seem to be talking to him. When we come to him with deep questions about the ways of God, the life of man, and what may lie beyond the dim gates of the tomb—aye, and sad questions about sin and sorrow and the great griefs that overtake us—we learn not only that he answers them, but that he is himself the answer. Then it is that our hearts burn within us, the world is different, and life is dearer, deeper, and more wonderful than any poet has ever dared to dream.

Therefore, why stand ye gazing into heaven? Of a truth, he ascended far above heavens, but only that he might fill all things with his light and power, even these restless, aspiring hearts of ours, drawing us upward out of animalism into the life eternal, out of a dim groping doubt into a triumphant faith. Stand not forever gazing in wonder and amazement at the ascended Christ—the hour has struck when we must translate our vision into a high, heroic character, by the grace and in the presence of the Eternal Christ!

Is Billy Sunday A Menace?

By GEORGE CREEL

From Harper's Weekly.

"Billy" Sunday has carried a child's point of view over into his maturity, and it is this that makes the man such a wonderful tool for labor-crushing employers.

He feels rather than reasons, and it is the lurid and the obvious that attract him, rather than the drab and underlying. He attacks *symptomatic* evils because they stand so plain, and are understood of the child mind. He turns away from *causal* evils because they have as many filaments as a cancer, and are evasive except when subjected to painstaking study and observation.

To attack "Billy" Sunday as insincere and hypocritical is as false as it is unfair. The man has made too many sacrifices. He was offered $500 a month to remain in baseball, and yet he put the offer aside and accepted a Y. M. C. A. position that earned him $83 a month. There followed years of patient drudgery in which he was nothing more than a general roustabout for religious organizations and evangelists, accepting the hardest toil and lowest pay without a murmur.

Criticism of him on the score of cupidity is likewise without fair foundation. He has made money, to be sure, but not one-tenth of the money that he could make were he greedy and self-seeking. And there is little doubt that the man tithes his income, giving a tenth of all he receives to the form of charity that most attracts him at the moment.

His vulgarities, when all is said and done, are the vulgarities of the child. When he compares the ballroom to the brothel, branding every woman who dances as a probable or potential courtesan; when he tells of the Vermont youth who was tempted by the Alabama siren, coming at last to a linen duster and delirium tremens; when he declaims awful tales of the terror that flows from casino and pinochle, "Billy" Sunday is playing a child's game as much as though he were still in pinafores.

His theology is a child's mythology. There isn't a single one of the old Bible stories that he does not believe implicitly. For him there is a personal God and a personal Devil, and hell is a very definite place of fire and brimstone where lost souls toss in torment, begging for water. The whale swallowed Jonah, the sun stood still for Joshua, and evolution is a damnable heresy whose supporters should be hung, drawn and quartered.

This man with the child's mind and the child's faith fits the present needs of Big Business as skin fits the hand. It is a day when the oppressed and disinherited are no longer servile, but dare to stand erect and to ask questions and make demands. Not all the despotism of courts and the machine guns of mercenaries are able to beat them down.

Since they may not be defeated, then let them be distracted and diverted! Send for "Billy" Sunday! He will pack people into a great amphitheater, set their emotions to boiling with music and passionate oratory, and convince them that all poverty, all injustice, all starvation, is due to drinking, dancing, card playing and a refusal to say, "I am for Christ."

With his revivals "Billy" Sunday has dealt the *social sense* a body blow. The spirit of service, that was beginning to be a significant feature of modern life, has been turned into its ancient channels of emotionalism. Altruism is being frittered away in "experience meetings" and "hitting the sawdust trail."

DEATH-RATE OF NEGROES.

From The New Republic.

Why is the death-rate among negroes, in Northern cities and Southern cities alike, almost twice as great as among the whites? At the last census the average death-rate in the 57 registration cities was 15.9 per thousand among whites, while among negroes it was 27.8. In the North the ratio was roughly 15 to 25, in the South 16 to 29. Taking those degeneracies that have a nervous origin or that come from high living, the ratio among whites was greater, but in tuberculosis and pneumonia, the plague of both races, the havoc among negroes preponderates enormously.

What are the reasons for this hideous disparity? The reason, as everyone may guess, is the poverty of the negro. The death-rate stands in almost fixed relation to housing conditions, and it is clearly proved that as home-ownership increases, the death-rate diminishes. In the degree that negroes remain economically inferior, their portion will not merely be social hardship, but a vastly greater share of physical suffering and mortal disease.

It is these hard facts that make race prejudice so base. The only prejudice that figures like these should induce is prejudice against a poverty which is literally more pestilential than war.

Friends.

The world without friends is a desert,
Desolate, lonely and bare,
With forsaken sands far-stretching—
No oasis of love anywhere.

Friends in God's scale outweigh money,
And laughterless lives are all wrong;
For joy is a jewel worth having,
And life would be death without song.

If you're tired of frowns, be friendly,
And you will find friends everywhere;
The garden of friendship is open,
Enter in and find happiness there.

—*E. Scott Farley.*

THE CHRISTIAN CENTURY

EDITORIAL

A STATESMANLY SUGGESTION.

SECTIONAL conventions to be held annually with a General Convention to be held once in four years—this is the change suggested by a resolution unanimously passed in the Inland Empire convention of Disciples held at Spokane in June.

The suggestion is statesmanly.

For a long time the impossibility of having adequate General Conventions every year has been growing clearer. Our annual gatherings are sectional in reality now, drawing relatively few from the remoter places and depending for their large numbers upon local interest. This is true even when the conventions are held in central portions of the country.

The churches generally are not represented. The delegate feature which is now being added to these conventions will remedy the situation only in part. The brotherhood of Disciples is too far-spreading to be able to manage its problems with a single annual gathering. The state conventions cannot hope to deal with the more general problems. But four or five sectional conventions, covering the whole of the United States and Canada, would have practically the same vision and scope as now characterize the General Convention.

And the General Convention, coming once in four years—or, perhaps, preferably once in three years—would draw to itself a truly representative attendance and assume a dignity which its present frequency does not admit of.

In addition, the problems of the brotherhood would be defined more clearly by the sectional conventions, and this fact would give more purpose and substance to the deliberations of the General Convention.

HISTORICALLY IMMORAL.

THE essential baseness of the wonderful moving picture "The Birth of a Nation," inheres not in its appeal to race prejudice but in its historical wantonness.

By a deft use of quotations from Woodrow Wilson's history of the United States, it purports to justify on historical grounds its presentation of conditions in the South during the reconstruction period. It sets up an absolutely non-historical character who is assumed to manipulate the government at Washington after Lincoln's death, and it glorifies the Ku Klux Klan.

But the historical reality is that the Ku Klux Klan's activities did more to alienate the South and to postpone the day of reconciliation than did the Civil War itself. It must be admitted that the period of reconstruction is more nearly an unexplored field than any other portion of our American history. A great call there is to scholarship to go into this field and thoroughly interpret the harsh conditions under which the South was compelled to regain her feet after the prostration wrought by the war.

But that this melodrama, conceived in the brain of a man of Thomas Dixon's yellow and unrestrained imagination should be presented as historical, is vicious.

So far as the race prejudice argument against the play is concerned, any person with a grain of intelligence in watching the play will feel that if the play is not historical in its fundamental facts, it, of course, need not reflect on the negro as we know him, or as he was fifty years ago. But if the play is essentially true to history, it does no discredit to the negro, because it was obviously the fault of the white man that the negroes were compelled to assume a responsibility which they were as yet far from ready to undertake.

While the deep wounds made by our Civil War are in process of healing, it is a base immorality to deal with the conditions of that unhappy time in any spirit save that of the sincere and faithful historian.

GETTING PARTICULAR.

NEGOTIATIONS between "Billy" Sunday and the program committee of the Christian Endeavor convention to bring the famous evangelist to Chicago, last week, were abruptly terminated, so it is announced, because Mr. Sunday set down as an absolute condition that he must be transported from his ranch in Oregon in a private car.

The committee had neither the money to do this nor the disposition, and so turned, with unconcealed resentment, to find another speaker.

It is pretty hard for a man to keep on being a democrat when fame touches its cap to him and his income reaches close to $200,000 a year.

CHRISTIAN ENDEAVOR.

IT is manifest that Christian Endeavor is in the process of renewing its vitality. Thirty years ago it promised to solve many of the church's problems. But in the last decade it has seemed to be itself one of the church's most troublous problems.

Many a pastor has lain awake of nights wondering what he could do with his Endeavor Society. Many pastors decided that the best thing they could do with it was to let it die.

But somehow it wouldn't die.

It might stop breathing for a few weeks or months, but it had a way of "coming to" again and again.

There have been several church activities that have drained off some of the vitality of Christian Endeavor. Chief among these has been the extraordinary development of the Sunday school, especially in the adult Bible class section.

But the feeling is growing more and more defined that the Sunday school class for young people cannot take the place of the Christian Endeavor Society. The class concentrates responsibility in its leaders. The Society divides that responsibility to all the members.

Theoretically Christian Endeavor is the kind of organization that young Christians need for their growth in spiritual culture and service. And in the end the thing that is theoretically right is sure to be a practical success.

Christian Endeavor has apparently overcome the handicap that hindered it in the second and third decade of its life: the continuance in its membership of those who had passed beyond the Christian Endeavor age.

"Once an Endeavorer, always an Endeavorer," is a sentiment that is now acknowledged to be true only in spirit but not in practical active membership. The time

comes after five or ten years of Endeavor service that the maturer Endeavorer should regard himself as a graduate and should quietly slip out into other church responsibilities, leaving the society to the younger set.

One is impressed with the preponderance of youth of the real Endeavor age at the Chicago convention.

Happy that church and pastor whose Christian Endeavor Society has kept alive and active through all the years. They have now a long start ahead of those churches in which the organization will have to be revived.

In the great renewal of religion toward which the nation is moving, the renewed Christian Endeavor Society will have its appropriate and fruitful share.

SPORT OR RELIGION.

REV. JOHN E. POUNDS, speaking at the Disciples rally at the Christian Endeavor convention in Chicago, last week, brought down the house when he characterized a religious paper that carries on a religious debate as "a sporting paper."

"I greatly enjoy these modern games of football and baseball," this college pastor confessed, "but when the sporting passion is strong within me I wish for a return of the old days when they had religious debates. I can imagine no more exciting sport. It was a game, a great game, of wits and eloquence and appeal. Each debater was intent on victory. It was not a simple search for truth, it was a heroic contest for supremacy. A debate was great sport.

"And every church newspaper that carries on a religious debate in its pages is a sporting paper," he continued, amid laughter, "and its readers are out-and-out sports."

We little realize how persuasive is this sporting habit in our modern religion as well as in the debates of the earlier days to which Mr. Pounds referred.

It is mainly the sporting instinct that keeps denominationalism alive. The denominations hate to give up. They cannot give a good reason for continuing to exist, but traditions and ancestry and pride of past achievement have bred a vigorous sporting disposition in them all, and they dislike to be "quitters."

Much local church activity is sport rather than religion. Many a local church is thriving in numbers and in institutional prosperity through the skillful exploitation of the game instinct. A church likes to excel its neighbor. It likes to be the strongest church in town. It is quite possible for a leader deficient if not wholly lacking in a religious message to manipulate the sporting impulses of his people so as to build up a flourishing institution in the name of religion. It is an intensely interesting game.

Of course every one knows that modern revivalism is distinguished from simple Christian propaganda by its clever utilization of the sporting principle. And equally clear is it that the chief problem of modern religious education is to eradicate from the Sunday schools a type of activity and a set of motives which belong altogether to the realm of sport.

All of this is no reflection on the legitimacy of sport. Sport has its place, an important and proper place in human life.

But religion has its own motives and its own methods. And when religion exchanges its motives and methods for the motives and methods of the game, it ceases to be religion.

And when our modern highly institutionalized church exchanges its sporting motives and methods for the simple and sincere motives and methods that belong to true religion, there will be worked a more far-reaching revolution than any of us believe is possible.

UNION CHURCHES.

EVERY church that consciously purposes to practice Christian union is a Disciples' church. It may not be called by that name. It may go locally by the title "Federated Church," or "Community Church," or simply "Union Church." But whatever its local designation, it is in principle a Disciples' church.

It may not be definitely associated with the Disciples' movement. But if it is not it ought to be, and the Disciples' movement ought so to be interpreted to such a church that it will enter with joy into the fellowship of this league of churches whose sole distinctive bond is the purpose to practice Christian unity.

The more catholic and adequate is a given church's practice of Christian unity, the more truly is it a church of the Disciples.

There are churches that practice more of unity, others that practice less. There are union churches that provide for the fellowship of, perhaps, two or three kinds of Christians, for example, Baptist Christians and "Disciple" Christians, or Congregational Christians, Presbyterian Christians and Methodist Christians. Such churches, insofar as they break away from denominational limitations and hold before themselves an undenominational ideal, are churches of Disciples.

Other churches there are which provide for the fellowship of all Christians. They declare that if any person has been received by Christ into His church they have no right to bar him from their church. They not only ought to belong to the Disciples movement but to be regarded as the typical churches of the movement. They do what the movement under Thomas Campbell started out to do, namely, "to make the door into the Church as wide as the gate into heaven."

It is a sorry fact that there should be in our land at this time many hundreds of churches, perhaps several thousands of them, striving to practice Christian unity, and none of them connected with that league of similar churches known as the Disciples of Christ. These isolated churches do not so much as know that there is in existence a movement of this sort for which they have affinity and with which they could find fellowship.

It is the duty of the Disciples of Christ to claim these churches wherever they may be found. It is not our duty to denominationalize them, or to persuade them to practice less Christian unity than they are now practicing. But it is our duty to show them that we are their kind of churches, that they are farther along toward catholicity and unity in some points than are we, perhaps, but that they need our fellowship and may be helped by our experience.

A true union church is a Disciples' church, and a Disciples church is a union church in purpose if not already in perfect attainment.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orvis F. Jordan*

State University Religious Center.

The University of Illinois is rapidly becoming a great religious center under the wholesome leadership of President James, former president of Northwestern University, the great Methodist school. Recognizing the movement for the granting of public school credits for Sunday school work done according to certain standards, there has been organized at the twin cities a Community Training School for Bible School Teachers. This institution has for its leader Doctor Phelps of the university, and university professors and local ministers are the instructors. The University Y. M. C. A. has made the preachers of the community a Board of Religious Direction. Advanced steps have been taken by two denominations in caring for the religious interests of students for the coming year. The Presbyterians plan to employ a lady assistant to Mr. Reed, and the Congregationalists furnish Doctor Holmes with eight student assistants for his growing university work. The Presbyterian Church is a strictly student institution, while the Congregational is a town church a mile and a half from the campus, but psychologically very near to the university, as indicated by the fact that its pastor has received ten faculty families into his church membership this year, together with forty-eight students.

The Life Eldership.

It has been the custom in Presbyterian churches to elect elders for life. For a long time this was regarded as an essential feature of Presbyterianism. This practice has led to embarassments in many churches where the elder has ceased to be a worthy leader without becoming a proper subject for church discipline. A leading journal of Presbyterianism, the Continent, has opened a symposium in its columns, on the wisdom of continuing this practice. The advocates of life eldership insist that regularly recurring elections make the eldership the object of a political scramble in the local church.

Defend the Lord's Day.

An international Lord's Day Congress will be held at Oakland, Cal., July 27 to Aug. 1. Alton B. Parker, of New York, will preside and a number of eminent men will speak. Among them are: Abraham Kuyper, late prime minister of Holland; Senator Enrico Soulier, of Italy; Dr. Andrew Murray, of Africa; Dr. Homer C. Stuntz, of Argentina; Canon Henson and Sir Robertson Nicoll, of England; Dr. B. B. Warfield, Secretary Josephus Daniels, of the navy department; President Thwing, of Cleveland; Sir Andrew Fraser, of Scotland, and Dr. F. E. Clark, of Boston. All persons interested in Sabbath observance are invited to apply for information to the executive committee, 31 Bible House, New York.

Arouse Ministers in Their Own Behalf.

Dr. J. B. Hingeley is the tireless exponent of pensions for Methodist ministers, and he has recently published a book in their behalf. His appeals in Methodist journals are sensational but effective. He finds the ministers themselves lethargic in many cases with regard to this philanthropy which affects them so vitally. His message in the Methodist papers last week was headed "The cow will need her tail in fly-time." The point of this for the young minister reckless with regard to his future is obvious.

Ban on the Automobile.

Preachers with depleted congregations have often cherished resentful thoughts toward the automobile, no doubt, but it has remained for the Dunkards to erect this prejudice into an ecclesiastical law. At the national gathering of this sect held at Dayton, Ohio, recently, a statute was passed forbidding the members from owning an automobile. Typewriters and electric lights had been put under the ban in previous gatherings, but these enactments did not disturb the farmer members. These rural people are prosperous, however, and have been riding in cars, hence there is a strong protest against this encroachment on personal liberty. The denomination, like the Rechabites of old, have a great skepticism about the value of modern civilization, which is also shared by such literary gentlemen as Jack London and others.

Chicago Laymen's Convention to Set Pace for Eighty Other Cities.

Chicago intends to accept its responsibility as the central and chief city of the nation, and hold the first of a series of eighty conventions in as many cities under the auspices of the Laymen's Missionary Movement. This keynote convention will be held in October. Large plans are being laid, and large men are being secured to administer them. At a banquet of laymen, held at the La Salle Hotel, last week, Mr. Harry A. Wheeler, vice-president of the Union Trust Co., and president of the National Association of Commerce, gave his conset to accept the chairmanship of the Chicago convention. In a happy and thoughtful address he interpreted the work of foreign missions in its relation to other world enterprises, such as international peace and international commerce. Mr. F. J. Mickel is the executive secretary of the Laymen's Missionary Movement for the Chicago district.

The Christian Endeavor Convention

Fifteen thousand people assembled day after day last week, at the Coliseum, in Chicago, for the World's Christian Endeavor Convention. The impression on the part of some that the organization is on the wane was entirely dispelled by the numbers and the spirit of this great gathering. There was enthusiasm a plenty, perhaps more than the older and more conservative Christians would like. There were the crowds applauding the battle cries of evangelical Christianity.

The meeting was full of good cheer, in spite of its disappointments. "Father Endeavor" Clark was sick in the East with typhoid fever, and is not yet out of danger. His familiar face was missed for the first time since the Endeavor Movement began. President Wilson could not come, on account of urgent affairs of state which are well known to the American public. Even William Jennings Bryan was not here. But there was no lack of good speakers, and the presence of such a man as Dr. J. A. MacDonald, of the Toronto Globe, was compensation for many of the disappointments of the program.

There seemed to be three popular notes struck in these meetings. One of these was Christian Union. The Christian Endeavor movement has always stood for closer fellowship among Christians of different names. It was because of this that the movement early fell into disfavor with sectarians. Convention speakers called the religious free-lance "an ecclesiastical Ishmaelite." Committee in mission work was urged, especially in home missions where there are still ardent sectarians who think that every village and every city neighborhood must have their little ism.

STRONG PEACE PLEA.

The convention also made a strong plea for world peace. Resolutions were sent to President Wilson commending his attitude in favor of peace. This was a World Convention, and there were both German and English sympathizers on the program. Neutrality was preserved and a deeper kinship than that of country was felt.

Perhaps it would not be too much to say that the most dominant note

of the convention was that in favor of abolishing the liquor traffic from America. It was the Christian Endeavor movement that first raised the slogan, "A saloonless nation in 1920." The cry seemed chimerical enough when it was first uttered. But we have travelled far since those days. Any speaker could turn the convention into wild applause by shouting "The saloon must go!"

In the denominational rallies that were held, it was revealed that some of the leading pastors of the country in each denomination were present. Christian Endeavor is still a matter of deep moment in the parish program of these aggressive ministers.

Most ambitious slogans were placed before the young people. It was proposed that the movement shall strive during the coming year to secure a million new members and win a million new converts to the church. The young people are to be recruited for the Quiet Hour, and for the new peace society which is a branch of Christian Endeavor work.

CHRISTIAN ENDEAVOR GROWING.

The report of General Secretary William Shaw, of the United Society of Christian Endeavor, shows an enrollment of 77,766 societies, with an estimated membership of nearly 4,000,000. To this should be added more than 20,000 societies and 1,000,000 members in kindred organizations using Christian Endeavor methods under different names, making a grand total of 100,000 societies and 5,000,000 members, in more than sixty nations and eighty denominations.

Daniel A. Poling, a young man in his thirties, who has been closely associated with President Clark for several years, was an active leader in convention affairs. He is an admirable presiding officer, and read Dr. Clark's address with fine effect. He is, no doubt, destined to take a high place in the leadership of the society.

Dr. Royal J. Dye, of Africa, and Dr. George H. Combs, of Kansas City, and Rev. S. Guy Inman, of Mexico, represented the Disciples in prominent places on the program. Dr. Combs was not present and Dr. Dye was requisitioned for three evening addresses out of the six evenings of the convention, besides other daytime speeches. His narratives of the transforming power of the Gospel in Africa were as eagerly and thrillingly received by this Christian Endeavor host as by a convention of Disciples.

In the ranks of the convention were seen gray-haired veterans of the movement. But the great numbers of young people who were young in years showed that the movement has not failed to interest the adolescents of this generation. Out of this great gathering should and will go a new impetus which will help put all religious work forward in the days before us. Christian Endeavor is givilng to the churches hope and faith and consecration.

Here and There

To One Contemplating Leaving Our Ministry.

Dear Brother: I am sorry indeed that you are contemplating a change in your church relationships. Pause for a moment to listen to one who understands your feelings, and even presumes to see a little deeper than you do beneath the surface of events that have led you to think of change. That assumption of mine is based on a close observation of our history within very recent years, and I am on record as protesting against it almost five years ago. While you and many others like you seemed to be asleep, there were a few who were very much awake. Because I have spoken once I am bold to speak again.

You, like myself, were born into the faith of the Disciples (not little "d" for me); you were educated in their schools, you filled some of their best pulpits, and made a worthy name for yourself. You know the history of the Disciples, inspiring in many particulars, already filled with many notable achievements, second to none in consecration and devotion, while in other particulars disorderly, factional, and in spots chaotic—all inevitable in the life of a people finding their feet on solid ground, their fear of ancient orders gone, the spirit of the iconoclast in their blood as becometh reformers. In this hour we are face to face with the problem of going on or going back, the problem depending upon the point of view of those who feel secure in material possessions, and fear change, or of those who are yet under the influence of the broad-minded men who knew what sectarianism meant and broke away from it. This conflict has led you to doubt, and to look for a more solid footing than you enjoy today.

Of course, if you feel that the Disciples have no mission, that the sparkle has gone from their enthusiasm, and that the lights at their feasts are burning low; if you feel that your life can be invested to a better advantage elsewhere than among the people you have known so long, we say go where you will, and God be with you. No man ought to stay on a sinking ship when he has a chance for life.

But you have no such feeling. You believe that the Disciples have a mission, but that a certain set of antiquarians are determined that they shall be diverted from the main track. Pay no attention to these men; go on and make full proof of your ministry as you have already done; help us all to solve the problems which a reactionary spirit has raised; give us the benefit of your experience. You ought to know that every communion in the land has a group of men who must rule or ruin; they would build fires under all such as you, if they dared. When you talk of changing your fellowship they rejoice with exceeding joy. Don't walk into their trap.

This condition would not have been possible if men like you had spoken against it in a manner that could not have been misunderstood. I am afraid that you are one of the large company who whisper in the ear when they should proclaim from the housetops. You admired those who did speak against it, but you kept under the shadow of the sanctuary of silence. Neither you nor many more would be where you are today if you had determined to beat back this opposition to the Restoration movement which is making many wonder whereunto it will grow.

But stay with us. If you are good enough in other communions you are good enough in ours. You are a true blue Disciple, and there is no need to change.

Was the Text Appropriate?

An Episcopal minister whose son joined the Baptist church soon after his ordination to the Episcopal ministry was invited to preach in the pulpit of the large Baptist church to which his son had been called. Imagine the consternation of the congregation when the father took for his text, "Lord, have mercy on my son, for he is a lunatic."

Architectural Display.

We heard recently of one man who spent $80,000 on a church tower, and of another who spent $60,000 on a building adjacent to the church for social purposes. If the returns are adequate, who will say this money was spent in vain? But it looks like a vast outlay in view of so many ways which to us would have been a more judicious expenditure.

Most of us have learned that it is easier to secure investments in brick and stone than in men and women.

Of Course You Have Noticed.

That an unwritten creed may be as intolerable as one embossed.

That many people in every community can tell you how to reach the masses who have never been known to speak to a stranger at church.

That some men have the heat of a sheet iron stove at a political meeting, and the coldness of the same at a prayer meeting.

That as a man becomes infallible he becomes more bitter and intolerant toward those who question his claims.

ELLIS B. BARNES.

Disciples Table Talk

Strong Move to Overcome Necessity for Retrenchment in Foreign Mission Work.

Independence Boulevard Church, Kansas City, has taken a most encouraging step to aid the Foreign Society in its retrenchment emergency. A movement was set on foot in the church to raise an amount of at least one dollar per capita of the membership, to aid in this special time of need. The pastor, Dr. G. H. Combs, explained the great need of the Foreign Society and made a strong appeal to the congregation. Twelve hundred dollars was pledged at the time, and the plan is to bring it up to $2,000. This is in addition to the regular offerings of the church and Sunday school to the work of the Foreign Society. It has been suggested that a widespread movement like this in the churches would result in such aid that the retrenchment and reduction of the salaries of workers in the mission fields could be soon cancelled.

North Dakota Convention Encouraging.

F. B. Sapp, State Secretary of North Dakota, writes with great enthusiasm of the state convention, held in June at Minot. Besides several of the national secretaries, who were present, Dean A. M. Haggard, of Drake University, delivered several addresses. A number of business men of the state made addresses, among them, Mr. Wendell Huston, of Carrington, a lawyer. The spirit of the convention was progressive and free. Says Mr. Sapp: "Each year witnesses the rising tide, and sectarianism is doomed—even our own precious morsel. All things that are worth while will be conserved, which, I think, are these: Faith, hope, love and loyalty to Jesus Christ, till his spirit becomes the indwelling principle and power in human life."

Texas State Paper Changes Editorship.

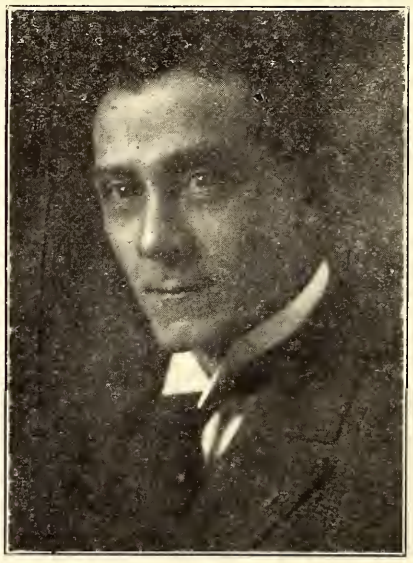
The Christian Courier, state paper of Texas, has been sold by Cephos Shelburne to M. M. Davis. Mr. Shelburne has owned and edited the paper for four years. Mr. Davis, the new editor, has been a leading minister of Texas for the past twenty years, having been for most of that time pastor of Central Church, Dallas. He is well known in the more conservative circles as a writer of ability. It was expected that the "Courier" would be taken over by the Texas Missionary Society and operated as an official state organ, but it was finally decided that the financial risk was too great to warrant such action.

Dr. Medbury's Father Passes to His Reward.

At the age of eighty-seven years, Sheldon Medbury, father of Dr. Charles S. Medbury, pastor of University Church, Des Moines, Ia., fell asleep July 3. Funeral services, conducted by Dr. Finis Idleman, were held in University Church, Sunday afternoon, and Dr. Medbury left immediately with the body for Warren, O., where interment was made. For more than twenty years, since the death of his wife, Father Medbury had made his home with his son. "There was a wholesomeness in Father Medbury's life," writes Dr. Idleman, "that was unique. Although more than eighty years of age, he kept a most alert interest in all the throbbing world about him. Lectures and concerts, commencements and recitals were his absorbing interests outside of the church. He kept an unfailing interest in childhood and a rewarding love of nature. The interests of the Disciples of Christ were always upon his mind. Although a man of reserve and almost timid modesty, he was well informed upon all current events and especially those lowed him to chapel and delighted in his of religious significance. He was the essence of cheerfulness and of gratitude, possessing the saving grace of humor. One of the most beautiful pictures about University Place, during the past twelve years, was the quiet gladness of this aged father's interest in his son's ministry. He not only attended every preaching service, but fol- public addresses. It was a tribute at once both to father and to son. Father Medbury radiated the sense of an imminent Paradise. He shared life's discipline so long and with such a beautiful spirit that he seemed to be but testing the last virtue, patience, before 'God took him.' To be in his presence made it easier to believe in Heaven. He had lived for the timeless things."

Pastor Complains of Losses by Marriage.

Graham Frank, secretary of the General Convention, appears to have other troubles beside those connected with his national office. In looking over the records of his church in Liberty, Mo., he discovered that twenty-three of the young women of the church have married out-of-town men since he became pastor there. He takes the matter seriously, as follows:



Rev. E. F. Leake, New Pastor at Independence, Mo., the Pulpit Made Famous by Alexander Proctor.

"Some of our choicest girls have thus been lost by marriage! We have only good wishes for those who have gone, and only congratulate the men who have robbed us! But we do wish that as far as possible our girls would either patronize home industry in the matrimonial world, or else, if they must patronize the mail-order concerns, that they will have it in the contract that the men are to move to Liberty! We enter our solemn protest against further losses by marriage!!"

Enthusiastic Rally of Disciple Endeavorers at Chicago.

Disciple Endeavorers present at the great Chicago convention held their "denominational" rally at Jackson Boulevard Church Friday afternoon. The house was full, first floor and balcony. Addresses were made by Rev. John E. Pounds, of Hiram, O.; Dr. Royal J. Dye, of Africa, and Mr. Frank Lowe, of Kansas City, field secretary for the Christian Endeavor for the state of Missouri. Rev. H. A. Denton, vice-president, presided in the absence of Rev. Claude E. Hill, national superintendent. Rev. Austin Hunter, of Chicago, gave a report for the national officers; Rev. W. F. Thaw, of Chicago, read the scripture, and Prof. A. W. Fortune, of Transylvania College, Kentucky, closed the session with the benediction. Among those present besides the pastors of Chicago and immediate vicinity were noted: Rev. W. F. Richardson, of Kansas City; Rev. Allan B. Philputt, of Indianapolis; Rev. P. A. Sherman, recently arrived on his furlough from India; Rev. S. G. Inman, of Mexico, and Rev. Frank C. Ransdell, of New Marshfield, O.; Rev. Homer W. Carpenter, of Shelbyville, Ky., and Rev. Charles M. Fillmore, of Indianapolis. The rally was vigorous and enthusiastic. In closing the program, Chairman Denton made a speech, cautiously setting forth the complaint that has many times been heard in Christian Endeavor circles against the conversion of Junior Christian Endeavor societies into Mission Bands under the auspices of the Woman's Missionary auxiliaries. The applause with which his first timid statements were received emboldened the chairman, who dwelt at length upon the superiority of a Junior Endeavor Society—with its breadth of interest, its organic relation to the Senior Endeavor Society, its more frequent meetings, and its interdenominational character—to the mission band. President F. E. Clark was quoted as regretting this turning from Junior Endeavor by Disciples and a committee was finally appointed to make a report and recommendation to the Los Angeles convention next week. The committee was also instructed to recommend the appointment of a salarjed national superintendent of Christian Endeavor, to give his entire time to the work.

Church Services on the Roof.

The heat of summer has no terrors for First Church, Fresno, Cal. A roof garden that will seat a congregation of five hundred very comfortably and which is well lighted furnishes a cool and delightful refuge for the Sunday evening services. This is but one of the advantages of the new church edifice dedicated last winter. There is everything needed for the work of church and Sunday school. But aside from the utility of the building it is a masterpiece of architecture from the standpoint of religious impressiveness and beauty. Especially is this true of the main auditorium. The church is making splendid progress under the leadership of Dr. H. O. Breeden, who has able support from his assistant, Roy O. Youtz. The Sunday school has maintained an average attendance of over 500 during the past few months.

Minnesota Convention Enjoys J. H. Goldner.

Minnesota Disciples foregathered in a goodly number at Lake Minnetonka for their state convention the first week of July. The Baptist state association owns a commodious and well appointed summer resort on the lake some twenty miles from Minneapolis, which the Disciples have rented for the past three years. It is an ideal place for conventions, affording rest and quiet and all the conditions that make for intimacy in the exchange of counsel during the few days of conference. Rev. J. H. Goldner, of Euclid Avenue Church, Cleveland, O., was the chief speaker this year. He had a daily morning conference and lectured in the evenings, preaching also on Sunday. A suggestion of the stimulating character of the evening lectures may be given by the title of the first one, "Christianity a Laymen's Movement." The morning talks and conferences were especially for ministers, the first one being on 'The Minister with a Divided Mind." Mr. Goldner was listened to with great eagerness. He brought from his long and rich

experience as the pastor of one of the chief congregations of our people a message ripe and satisfying. The tone of the convention was harmonious and courageous. There are fifty-three churches of Disciples in the state. Ray Hunt, of Grand Avenue Church, Minneapolis, is president of the convention. Incidentally, it may be said that Minnesota is a clean-cut delegate convention and there is no trouble over it!

Pastor's Wedding Announcement Follows Resignation.

Following the resignation of A. L. Cole, at Carthage, Ill., comes the announcement that Mr. Cole is to marry Miss Josephine Crawford, a member of the Carthage church and first cousin of Judge C. J. Scofield of that city, distinguished churchman, jurist and author. Mr. and Mrs. Cole will make a honeymoon trip to California, including the General Convention at Los Angeles, and will locate in some parish after September 1. E. M. Smith, of Decatur, Ill., was chosen to succeed Mr. Cole at Carthage. There were seventy-five applicants for the pulpit. Mr. Smith was not an applicant, but was sought by the official board.

Oregon Pastor Dies While Addressing State Convention.

The Oregon convention, meeting at Turner last week, sustained a shock when R. G. Callison, of Fall Creek, sank to the floor while addressing the convention and died within a few seconds. His death was due to apoplexy. Mr. Callison had just been saying, "Prepare to live and you will be prepared to die." The convention was held from July 6 to 14. Among those in attendance from outside the state were: A. F. Hensey and Emory Ross, missionaries to Africa; G. W. Muckley, Kansas City; W. R. Warren and Miss Grafton, Indianapolis; Grant K. Lewis, Cincinnati, and C. C. Garrigues, St. Louis. A new feature of the convention this year was an outdoor program under the direction of R. E. Jope, of Roseburg. The indoor programs closed at 4 o'clock and athletic exercises were enjoyed until 6 o'clock.

New York State Convention.

The fifty-fourth annual convention of the New York Christian Missionary Society was held at Keuka College, June 28-30. It was the best in point of attendance and interest for several years.

The program gave more oportunity than usual for the transaction of business and reports from the various missions and churches, and in consequence the few addresses were the more appreciated. The fraternal address from the Baptist denomination in the state was delivered by Rev. D. A. Abrams, pastor of the Southside Baptist Church, Elmira, and his treatment of the theme "Christian Union," was judged orthodox. Mrs. Josephine M. Stearns, of the C. W. B. M., was a great favorite of all the delegates, and her two addresses were much appreciated. F. A. Higgins, of Tonawanda, on State Work; J. P. Sala, on Evangelism, and Dr. R. H. Crossfield, on Christian Education, all deserve especial mention, while the convention sermon of H. B. McCormick, of the Bronx Church, on "Kingdom Builders," was one of the best messages heard in a long time.

The retiring of Dr. E. A. Long, as State President, and Daniel Krebiel, as State Treasurer, after nearly twenty years of continuous service was not passed without suitable records of appreciation. When Mr. Krebiel finished reading his annual report, a bouquet of seventeen American beauty roses, one for each year of service, was presented him. Both of these men begged to be released, so that the work might be passed on to other men who would infuse new ideas in the work.

The new officers of the State Board are: Rev. M. M. Amunson, Brooklyn, President; Mr. C. E. Van Zandt, Troy, first Vice-President; Mr. Joseph A. Serena, second Vice-President; Mr. Chester T. Macdonald, Rochester, Recording Secretary; Rev. C. A. Brady, Rochester, Corresponding Secretary (the only state officer to hold over); Mr. C. G. Van Wormer, Syracuse, Treasurer.

The Christian Woman's Board of Missions reëlected the former officers: President, Mrs. Duncan Sinclair, North Tonawanda; Vice-President, Mrs. O. M. Wiley, Syracuse; Corresponding Secretary, Mrs. Laura G. Craig, Buffalo; Recording Secretary, Mrs. Nellie Dunstan, Buffalo; Treasurer, Mrs. Charlotte Long, Williamsville; Superintendent Young Peoples Work, Mrs. Edith Wagoner, East Orange, N. J.

During one of the intermission periods a motion picture of the delegates was taken as they were leaving the building, which was shown that evening when some of the scenes of the Keuka College motion picture play were produced. The next convention will again be held in Keuka Park, probably in the first week of July, 1916.

Rev. E. M. Smith of Decatur, Called to Carthage, Ill. He Will Accept.

Hammond Pastor Suffers Nervous Collapse.

C. J. Sharp, of Hammond, Ind., is reported ill with nervous breakdown. He is confined in Michael Reese Hospital, Chicago, and may have to submit to an operation. Mr. Sharp has been working beyond the endurance power of any average man and his present illness is no surprise to those who know of his energetic labors. The report from the hospital as to his condition from day to day is encouraging.

Straight Talk from Pulpit to Mayor's Office.

B. W. Tate, pastor at Sterling, Ill., addressing a union meeting of all the churches of the town, did not mince words in his discusstion of the "Sins of Sterling." He appealed to the people to stand by the ministers in their campaign for more strict law enforcement and especially for the closing of saloons on Sunday. The minister asserted that the saloons in Streator were soon to be closed on Sunday and intimated that certain steps had been adopted which would accomplish this result. He declared the mayor would be asked to resign if the laws were not enforced, and if he did not resign, some means might be taken to impeach him for failure to live up to the obligations included in his oath.

—Robert E. Hieronymus, formerly president of Eureka College, is now in the employ of the state university of Illinois as an expert counsellor of communities, with respect to the township high school idea. Mr. Hieronymus believes in the township plan and is accomplishing much in persuading communities to take it up and guiding them in doing so.

—George A. Campbell, of Hannibal, Mo., says, the Every Member Canvass is the greatest annual event in the life of his congregation.

—The Maryville, Mo., church will not allow the salary of Dr. C. C. Drummond, its living-link missionary, to be cut by the stringency in the Foreign Society's receipts. The church, writes Robert L. Finch, pastor, will make up the full salary by a substantial increase in its offering.

—E. B. Quick began his new pastorate at Barry, Ill., on July 4.

—The state convention of Illinois Disciples will be held at Bloomington, September 20-23. Dr. Peter Ainslie, of Baltimore, and Prof. Walter S. Athearn, of Drake University, will be feature speakers.

—Agitation in the congregation of First Church, Davenport, Ia., resulting in the resignation of the pastor, J. T. Houser, to take effect in August, has continued until it has resulted in the further abbreviation of Mr. Houser's stay. The pulpit is now being filled by supply ministers. Dean F. W. Norton, of Drake University, preached on July 4.

—After the successful dedication of the new $50,000 Capitol Hill house of worship in Des Moines, Ia., his congregation voted T. F. Paris and Mrs. Paris a vacation to the Pacific Coast and the money to cover the expense thereof and elected them both delegates to the General Convention.

—Jesse P. McKnight, of Wilshire Boulevard Church, Los Angeles, preached the sermon at the dedication of the Sunday school section of a new house of worship for Washington Church, Pasadena, Cal., on July 11. W. C. Hull is the pastor of the church, which is a growing congregation with good prospects of growth.

—After a long, steady pull which reached its greatest degree of intensity in an "Out-of-debt-in-a-year" campaign, the past year, First Church, Lincoln, Neb., paid its last dollar of indebtedness on July 1. H. H. Harmon, the pastor, is described as "a pastor who not only builds, but stays until the debt is paid."

—During the month of June the Sunday school of Central Church, Terre Haute, Ind., had an average attendance of 824 and an average collection of $87.16. J. Boyd Jones is the pastor.

—Out of a total membership of 75, 47 members responded to the roll-call services at Rialto, Cal., on June 20. Nine members are now resident, and six were unavoidably detained. J. E. Pickett, the pastor, preached in the morning and evening, and Dr. W. B. Craig, of Redland, in the afternoon. The Sunday school has grown considerably in attendance since last January.

RESIGNATIONS.

John A. Tabor, Third Avenue Church, Dallas, Tex.

Clifford S. Weaver, Texarkana, Tex., to become Endowment Secretary of Texas Christian University. He will live at Fort Worth.

NEWS FROM THE FOREIGN SOCIETY.

The Society has received from Mr. Frank Coop, of Southport, England, a draft for $1,000. He is deeply concerned about the Society and hopes that the brotherhood will respond with liberal gifts, so that the reduction in salary may not continue for any considerable time.

The Foreign Society is still seeking for a doctor for Luchowfu, China, and also two nurses, one for Luchowfu and the other for Nantungchow, China.

Miss Kate Galt Miller, of Wuhu, China, has reached America on her first furlough. Miss Miller will be in California until after the convention at Los Angeles, and will then go to her home in Louisville, Ky.

Our Readers' Opinions

BAPTISM OR IMMERSION?

EDITOR THE CHRISTIAN CENTURY:

In last week's "Century" you say with reference to a press burcau:

"Suppose that from the beginning of the Disciples' movcment they, too, had had the sagacity to make use of it.

Suppose, for example, that whenever a paper represented the Disciples as teaching that immersion in water is a saving act a properly commissioned representative had been promptly on the spot to deny it."

Now, I think of a better way than "to deny it" and that is to give the Bible teaching on the subject and try to convince "ye editor" that when preceded by a surrendered heart it *is a "saving" ordinance.* Had it not been, would Peter have ever used language like he did in I Peter 3:18-22? Peter says the water which was used of God as a means of carrying thosc disposed for salvation over from the old world into the new and of destroying the wicked was a type of baptism—the antetype, and that the antetype, even baptism, *now saves you.*

It is not said that Noah and his family were saved by water nor in water, nor from water, but they were saved through water as the mode through which God exerted his saving power. So it is, as I see it, in regard to baptism, the antetype. It now saves us, *not as a savior,* but as a condition or medium through which God exerts his saving power.

It certainly is not an explanation of this scripture which says baptism in no sense saves us, but a contradiction of it. The cleansing in this case is not, the Apostle says, a Jewish cleansing of carnal impurities which, undcr the law, required the bathing of the whole body, but a cleansing that pertains to the conscience.

In some way, baptism to a penitent believer brings the scnse of a pardoned conscience. This is true, or there is no meaning in language or thought in human speech. This is also the interpretation of a host of commentators, among them the scholarly and pious Albert Barnes.

And then it ought to be remembered always that the conditions are conditions of grace, not of merit. We cannot pay God in any sense by what we do. Men do not receive God's help because they deserve it, but bccause they need it.

Kansas City. JAMES SMALL.

[The Scriptures nowhere say that immersion in water is a saving act. They do say that baptism is a saving act. But baptism and immersion in water are by no means the same thing, as Mr. Small's communication assumes.—THE EDITOR.]

WE ARE CHEAPENING THE CHURCH.

EDITOR THE CHRISTIAN CENTURY:

Your editorials, "Our Plea" and "Are We Cheapening the Church?" are the utterances of the true prophet.

"Our Plea" expresses what has come to be the enforced conviction of every active minister who has not walled himself about with the most sectarian self-sufficiency worse than any he has essayed to batter down in others.

As to the other editorial, it should be sent out as a tract to the preaching brotherhood for free and generous distribution "among the brethren." And the pitiful truth is that this very cheapening of the church is the ideal "life" of the church. The preacher who will not stand for these things, or who speaks against them, is considered out of date and no hustler. This very test of a preacher's ability has driven—shall I say it?—scores of splendid men out of the ministry rather than permit themselves to be forced into a ruinous and irreligious bustle and hypocritical activity having for its aim two objects, to delude the undiscerning into believing that they are really busy in Christion work, and to shove over onto others the real burdens which they, themselves, ought to bear—asking the world without, in other words, to indirectly pay *their* bills for the church.

Yes, we are cheapening the gospel, we are cheapening the church, we are cheapening discipleship, we are cheapening religion, we are cheapening song, we are cheapening Bible-study, we are cheapening preachers, we are cheapening our sacred missionary enterprises, we are cheapening the pulpit.

Is not this the reason the church is marking time so perceptibly today? Is not this the real reason for the falling off of missionary enthusiasm, the disruption of our boasted solidarity, the halting of all our plans, and the prevalence of worldliness in the church activities at large?

But, the preacher who insists upon the reverence, self-denial, self-appreciation, the "self-reserve of our Lord," the calmness and dignity of the Church in reverent and humble worship, will be passed on as a back number in three congregations out of five. And yet you are doing a capital service in sounding this fearless, prophetic call to repentance among the churches. R. B. G.

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WHY MEN DRINK

Scientists who have studied the problem of drink tell us that there are two underlying and unavoidable cases that are responsible for a large proportion of the causes of habitual intemperance. They are: (1) Mental fatigue, or worry: (2) Physical fatigue, or muscular exhaustion. When either the mind or the body becomes fatigued the system calls for help in the form of refreshment or stimulation. The scientists also tell us that the higher the degrce of intellectual development we attain the grcater is our demand for either refreshment or stimulation.

In his search for relief from fatigue man has sought out and pressed into service almost every vegetable and animal product that nature has endowed with refreshing or with stimulating qualities. As fatigue is universal and inevitable, the problem of its relief is one that should cngage our most careful and intelligent study. To ignore it is to court disaster, for physiologists tell us that worry kills; that physical and mental fatigue lower our vital resistance and predispose to disease.

Nature has provided two essentially different groups of substances to overcome the injurious effects of toil. They are the alcoholic beverages, including wines, bcers and liquors, and the nonalcoholic beverages, including coffee, tea, cocoa and Coca-Cola, and the animal products—beef tea and meat extracts. Almost evey mature person, especially those who are forced to perform arduous labor of mind or body, finds in one or the other of these bcverages the relief his system requires.

Which is the most wholesome and efficient?

Scientists tcll us that the alcoholic beverages rclievc fatigue by stimulation and are to be classed as artificial stimulants, whereas the nonalcoholic beverages refresh the nerves and muscles by a process analogous to lubrication. In the case of beef tea and meat extracts the refreshing principle is xanthin (pronounced zanthin), a substance found in the flesh and blood of all animals, including man, but espccially abundant in the tissues of the young. Many scientists regard xanthin as the natural stimulant and as the explanation of the remarkable freshness, young animals. As we grow older the quantity of zanthin in our bodies gradually diminishes and we become less alert and active.

In the case of coffee, tea, cocoa and Coca-Cola the refreshing principle is a substance called caffein, which is a vegetable xanthin. As xanthin is a normal ingredient of the human body, and as caffein when digested becomes a xanthin, some scientists class coffee, tea, cocoa, Coca-Cola and the meat extracts as natural stimulants, as opposed to the alcoholic or artificial stimulants. Others maintain that caffein and xanthin have no true stimulating qualities and should therefore not be classed as stimulants, for they relieve fatigue by refreshment, a process analogous to lubrication. Among the latter scientists are Dr. Schmiedeberg, the world's leading authority on such matters, and Dr. Hollingworth of Columbia University, a leading American scientist. In describing the effect of coffee, tea and Coca-Cola, Dr. Schmiedeberg says: "Caffein is, hence, a means of refreshing bodily and mental activity, so that this may be prolonged when the condition of fatigue has already begun to produce restraint and to call for more severe exertion of the will, a state which, as is well known, is painful or disagreeable."

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St. Louis Christian Advocate (Methodist)
Good reading from first to last. There is not a saner discussion of the meaning of baptism than it presents.

The Christian Intelligencer (Reformed)
The argument seems logical and the spirit of the writer is certainly as gentle in statement as it is urgent in appeal.

Zion's Herald (Methodist, Boston)
Dr. Morrison who is editor of The Christian Century, a national organ of the Disciples of Christ—a denomination which believes in immersion—handles with utmost frankness the position of his own denomination relative to baptism. The work is of universal significance as it is a complete abandonment of the immersion dogma by the editor of this leading publication in that denomination. Dr. Morrison's work is frankly done, and while arousing, doubtless, some criticism among those of his own denomination and the close communion remnant still to be found in certain localities, will be heartily received as a genuine contribution toward Christian unity.

The Advance (Congregationalist)
We commend this book to pastors who find the baptismal question up for discussion in the parishes. It is a strong contribution to the literature of the subject and we believe the position herein advocated is one that the Disciples will be driven ultimately to adopt. We do not think it possible for them permanently to hold to close baptism without going the whole length of the Baptists and join close communion to it.

The Epworth Herald (Methodist)
While not agreeing with all the statements made it is about the most interesting book on the subject I have seen. The author is master of good, clear English and knows how to express himself.

Herald of Gospel Liberty (Christian Denomination)
He presents his thought from a new and interesting standpoint. We wish it might be read by all Disciples, all Christians, all Baptists, and in fact by all denominations—it will have a moulding effect as to one's opinions of baptism. The Disciples' themselves will likely get the most good from the book. Mr. Morrison is leading a movement for larger liberty in matters of opinion among the people of God.

The Continent (Presbyterian)
It required courage to publish this book. It is by a minister of the Disciples' church, which has been peculiarly strenuous in behalf of the scriptural necessity for immersion, and he writes that "the effect of our study is absolutely to break down the notion that any divine authority whatsoever, stands behind the practice of immersion." Instead, in the New Testament, baptism simply means the conferment and acceptance of the status of a Christian. He is strongly against demanding the rebaptism of Christian believers who apply to Baptist or Disciples churches for membership having been accepted in other churches by any mode of baptism whatever. Equally he opposes infant baptism, because the subject of baptism must be voluntary. At the root of his argument lies a sound desire for Christian unity.

The Religious Telescope (United Brethren)
The author is clear and candid, brave and kind in performing the task to which he assigned himself. . . . As we view the real meaning of this new interpretation of baptism it involves a complete abandonment of the dogma of immersion, and may lead to a new adjustment of attitude on that subject on the part of other immersionist bodies. At any rate, the significance of the work is new and remarkable. It may help the immersionists and affusionists to get together, which would be a great achievement.

Central Christian Advocate (Methodist)
Dr. Morrison belongs to what might be called the younger school of Disciples who have the discretion and the will to approach the members of other churches, not with the club of intolerance and pseudo-omniscience, but with the open hand of intellectual catholicity and good will. . . . The propaganda could not wish for a leader more truly representative. A profound scholar, a deeply spiritual follower of the Master, a man among men, something of a mystic, we could well believe that if any person could show the way to Christian unity, Charles Clayton Morrison belongs to the select few. This book gives one evidence. The significant fact is that the author is a member of an immersion church, once commonly called "Campbellites," and while he holds to immersion as the correct mode of baptizing, yet he declares, "It would be too much to say, dogmatically, that baptism was not administered in New Testament times in any way save by immersion." The book is well worth reading, not only for its scholarly treatment of the question of baptism, which is satisfactory, but as an example of true liberality in modern church life, a liberality which is not degrading and flat, but catholic, appreciative and noble.

The Christian Endeavor World.
A thorough treatise from the immersion point of view but building a bridge toward the affusionist view.

The Congregationalist
A daring and splendidly Christian piece of work is "The Meaning of Baptism," by Charles Clayton Morrison, in which the author frankly asserts that Jesus "had no intention of fixing a physical act upon his followers. He did not have in mind the form of baptism but the meaning of it." Nevertheless, for historic reasons he recommends retaining the form of immersion.

The Baptist Banner
A new book of more than ordinary interest. It is learned, and is written in excellent spirit and fine style. It is eminently suggestive and well worth the price and a careful reading.

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The Christian Observer (Presbyterian)
It is a courageous man who will undertake to write a book on the subject of baptism in this age of the world . . . This book has stirred up considerable controversy in the writer's church. By many he is regarded as a heretic and is abused accordingly. However, in other respects the author is true to Disciples' sentiments. The chief value of the book lies in the author's contention that New Testament baptism is not tied to any physical act, but is "the spiritual, social act of self-commitment and self-consecration by the individual and his induction into the church." This idea, by the way, is very forcefully expressed in an old document that was formulated by the Westminster Assembly more than two centuries and a half ago when they said, "Baptism is a sacrament. . . whereby the parties baptized are solemnly admitted into the visible church and enter into an open and professed engagement to be wholly and only the Lord's."

The Standard (Baptist)
The argument throughout is good and there are conclusions that are worthy of careful consideration.

The Christian Union Quarterly (Disciple)
The author has a brilliant style and thinks along ingenious and fascinating lines. . . However one may differ from the author there is much in this book to be commended from both the Baptist and paedo-baptist sides of the house.

The Churchman (Episcopal)
Under the title "The Meaning of Baptism," Mr. C. C. Morrison has given an interesting summary of the topic, especially as it is related to the history of modern sectarianism. The Disciples, to whose fellowship Mr. Morrison belongs, practice rebaptizing for those who have not been immersed. Mr. Morrison is not in sympathy with this position. He shows that baptism by immersion has figured little in the divisions of the church and will doubtless likewise figure little in its unity.

Baptist Standard (Dallas, Tex.)
This is a very interesting work, as much so as any volume of fiction we have read this summer!

The Homiletic Review
A volume on this subject with an irenic purpose by the editor of The Christian Century is welcome. The position taken is that while immersion is the valid mode of baptism the doctrine or dogma "eclipses the great objective task of the church for large majorities of Disciples and Baptists." Baptism has its essence not in the mode of administration, but in that it means "the conferment and acceptance of the status of a Christian" (p. 193). While, then, the volume is a plea for the adoption of immersion as a mode universally recognized as regular, the practice of rebaptism with its implication that Presbyterians, Methodists and others are not Christians is to be reprobated. Members should pass freely from these other churches to those of Baptists and Disciples without calling into question or ignoring their status as already members of the Church of Christ.
The spirit of the book is delightful and raises new hopes where none had seemed possible.

The Presbyterian Advance
The editor of this paper welcomes the appearance of this volume, for it enables him for the first time in his life to answer a question which often has been asked of him by correspondents and readers—"What is the best book on baptism?" . . . Against all who insist that immersion and immersion only is baptism this book provides an unanswerable argument.

The United Presbyterian
An unusual book. Written by a Disciple and the editor of the leading Disciple newspaper, he wholly abandons the Disciple and Baptist argument on which they found their dogma of baptism by immersion. He says the use of the word "baptizo," in its New Testament usage, refers primarily to the function of initiation and only incidentally to the particular [physical] act.

THE CHRISTIAN CENTURY

Willett Prof H L
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Vol. XXXII July 22, 1915 Number 29

God's Unobtrusiveness
Editorial

Internationalism and the Church
By J. A. Mac Donald

Anti-Saloon League at Atlantic City
By Allan Sutherland

Mr. Barnes Quotes Lecky on Celibacy of the Clergy

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* * *

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The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' *movement*. It has no ambition at all to be regarded as an organ of the Disciples' *denomination*. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, The Christian Century, though published *by* the Disciples, is not published *for* the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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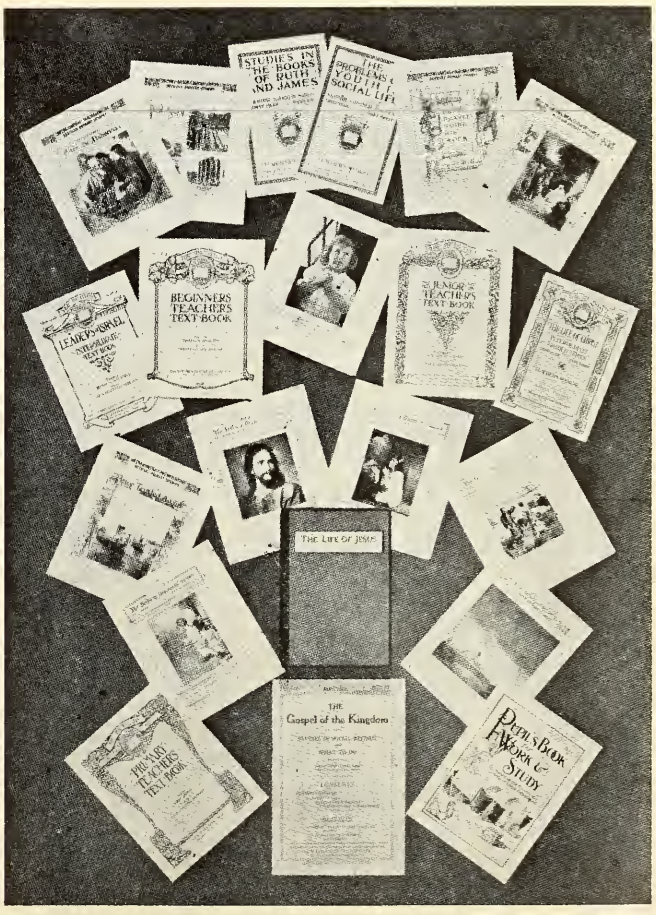
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COMMENTS OF THE RELIGIOUS PRESS

St. Louis Christian Advocate (Methodist)
Good reading from first to last. There is not a saner discussion of the meaning of baptism than it presents.

The Christian Intelligencer (Reformed)
The argument seems logical and the spirit of the writer is certainly as gentle in statement as it is urgent in appeal.

Zion's Herald (Methodist, Boston)
Dr. Morrison who is editor of The Christian Century, a national organ of the Disciples of Christ—a denomination which believes in immersion—handles with utmost frankness the position of his own denomination relative to baptism. The work is of universal significance as it is a complete abandonment of the immersion dogma by the editor of this leading publication in that denomination. Dr. Morrison's work is frankly done, and while arousing, doubtless, some criticism among those of his own denomination and the close communion remnant still to be found in certain localities, will be heartily received as a genuine contribution toward Christian unity.

The Advance (Congregationalist)
We commend this book to pastors who find the baptismal question up for discussion in the parishes. It is a strong contribution to the literature of the subject and we believe the position herein advocated is one that the Disciples will be driven ultimately to adopt. We do not think it possible for them permanently to hold to close baptism without going the whole length of the Baptists and join close communion to it.

The Epworth Herald (Methodist)
While not agreeing with all the statements made it is about the most interesting book on the subject I have seen. The author is master of good, clear English and knows how to express himself.

Herald of Gospel Liberty (Christian Denomination)
He presents his thought from a new and interesting standpoint. We wish it might be read by all Disciples, all Christians, all Baptists, and in fact by all denominations—it will have a moulding effect as to one's opinions of baptism. The Disciples' themselves will likely get the most good from the book. Mr. Morrison is leading a movement for larger liberty in matters of opinion among the people of God.

The Continent (Presbyterian)
It required courage to publish this book. It is by a minister of the Disciples' church, which has been peculiarly strenuous in behalf of the scriptural necessity for immersion, and he writes that "the effect of our study is absolutely to break down the notion that any divine authority whatsoever, stands behind the practice of immersion." Instead, in the New Testament, baptism simply means the conferment and acceptance of the status of a Christian. He is strongly against demanding the re-baptism of Christian believers who apply to Baptist or Disciples churches for membership having been accepted in other churches by any mode of baptism whatever. Equally he opposes infant baptism, because the subject of baptism must be voluntary. At the root of his argument lies a sound desire for Christian unity.

The Religious Telescope (United Brethren)
The author is clear and candid, brave and kind in performing the task to which he assigned himself. . . . As we view the real meaning of this new interpretation of baptism it involves a complete abandonment of the dogma of immersion, and may lead to a new adjustment of attitude on that subject on the part of other immersionist bodies. At any rate, the significance of the work is new and remarkable. It may help the immersionists and affusionists to get together, which would be a great achievement.

Central Christian Advocate (Methodist)
Dr. Morrison belongs to what might be called the younger school of Disciples who have the discretion and the will to approach the members of other churches, not with the club of intolerance and pseudo-omniscience, but with the open hand of intellectual catholicity and good will. . . . The propaganda could not wish for a leader more truly representative. A profound scholar, a deeply spiritual follower of the Master, a man among men, something of a mystic, we could well believe that if any person could show the way to Christian unity, Charles Clayton Morrison belongs to the select few. This book gives one evidence. The significant fact is that the author is a member of an immersion church, once commonly called "Campbellites," and while he holds to immersion as the correct mode of baptizing, yet he declares, "It would be too much to say, dogmatically, that baptism was not administered in New Testament times in any way save by immersion." The book is well worth reading, not only for its scholarly treatment of the question of baptism, which is satisfactory, but as an example of true liberality in modern church life, a liberality which is not degrading and flat, but catholic, appreciative and noble.

The Christian Endeavor World.
A thorough treatise from the immersion point of view but building a bridge toward the affusionist view.

The Congregationalist
A daring and splendidly Christian piece of work is "The Meaning of Baptism," by Charles Clayton Morrison, in which the author frankly asserts that Jesus "had no intention of fixing a physical act upon his followers. He did not have in mind the form of baptism but the meaning of it." Nevertheless, for historic reasons he recommends retaining the form of immersion.

The Baptist Banner
A new book of more than ordinary interest. It is learned, and is written in excellent spirit and fine style. It is eminently suggestive and well worth the price and a careful reading.

The Meaning of Baptism

By Charles Clayton Morrison.

Regarded by both friends and critics as the most significant contribution made to the baptism problem since the debate between Alexander Campbell and N. L. Rice. Do not let your opinion of this book be formed at second hand. It deserves your own careful reading.

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The Christian Observer (Presbyterian)
It is a courageous man who will undertake to write a book on the subject of baptism in this age of the world. . . . This book has stirred up considerable controversy in the writer's church. By many he is regarded as a heretic and is abused accordingly. However, in other respects the author is true to Disciples' sentiments. The chief value of the book lies in the author's contention that New Testament baptism is not tied to any physical act, but is "the spiritual, social act of self-commitment and self-consecration by the individual and his induction into the church." This idea, by the way, is very forcefully expressed in an old document that was formulated by the Westminster Assembly more than two centuries and a half ago when they said, "Baptism is a sacrament. . . whereby the parties baptized are solemnly admitted into the visible church and enter into an open and professed engagement to be wholly and only the Lord's."

The Standard (Baptist)
The argument throughout is good and there are conclusions that are worthy of careful consideration.

The Christian Union Quarterly (Disciple)
The author has a brilliant style and thinks along ingenious and fascinating lines. . . However one may differ from the author there is much in this book to be commended from both the Baptist and paedo-baptist sides of the house.

The Churchman (Episcopal)
Under the title "The Meaning of Baptism," Mr. C. C. Morrison has given an interesting summary of the topic, especially as it is related to the history of modern sectarianism. The Disciples, to whose fellowship Mr. Morrison belongs, practice rebaptizing for those who have not been immersed. Mr. Morrison is not in sympathy with this position. He shows that baptism by immersion has figured little in the divisions of the church and will doubtless likewise figure little in its unity.

Baptist Standard (Dallas, Tex.)
This is a very interesting work, as much so as any volume of fiction we have read this summer!

The Homiletic Review
A volume on this subject with an irenic purpose by the editor of The Christian Century is welcome. The position taken is that while immersion is the valid mode of baptism the doctrine or dogma "eclipses the great objective task of the church for large majorities of Disciples and Baptists." Baptism has its essence not in the mode of administration, but in that it means "the conferment and acceptance of the status of a Christian" (p. 193). While, then, the volume is a plea for the adoption of immersion as a mode universally recognized as regular, the practice of re-baptism with its implication that Presbyterians, Methodists and others are not Christians is to be reprobated. Members should pass freely from these other churches to those of Baptists and Disciples without calling into question or ignoring their status as already members of the Church of Christ.
The spirit of the book is delightful and raises new hopes where none had seemed possible.

The Presbyterian Advance
The editor of this paper welcomes the appearance of this volume, for it enables him for the first time in his life to answer a question which often has been asked of him by correspondents and readers—"What is the best book on baptism?" . . . Against all who insist that immersion and immersion only is baptism this book provides an unanswerable argument.

The United Presbyterian
An unusual book. Written by a Disciple and the editor of the leading Disciple newspaper, he wholly abandons the Disciple and Baptist argument on which they found their dogma of baptism by immersion. He says the use of the word "baptizo," in its New Testament usage, refers primarily to the function of initiation and only incidentally to the particular [physical] act.

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII JULY 22, 1915 Number 29

God's Unobtrusiveness

OUR CHRISTIANITY is a religion of revelation. That is what distinguishes it more than any other single feature from the other great religions of the world. They are religions of human discovery; they represent man's search for God.

But Christianity represents God's search for man. It is not a religion of man's reasoning or hoping or guessing, but primarily of God's wisdom and power.

It is the glory and distinction of our Christianity that in it the initiative is with God. It is based upon the premise that God is a speaking God, a self-revealing God, and that his eternal passion is to make himself and his ways known to men.

Yet our hearts often complain that God seems to hide himself. In the perplexities of our faith and in the great crises of our moral experience we seek for a clear demonstration or token of God's presence and of his will and find it not.

It would seem, we say, that if God desired above all things to have us know him he would put his presence beyond peradventure of doubt, and make his will so clear that to misunderstand it would be impossible.

In a word, our hearts, when they are in this complaining mood, ask why God's revelation does not reveal! Why should there be any dispute about his meaning when once God hath spoken? Why should not God's personality and all the realities of the spiritual world be as surely known as are the things we know by sense perception?

As a matter of fact we must concede that God and his world of spiritual things are not to the ordinary mind as clearly discerned as are the trees, the houses, the rocks, the stars and other realities of the physical realm. These smite our eyes and our feet continually.

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Why does not God smite our eyes with his presence in the same way? So that when a man says there is no God all his fellows would as promptly judge him insane as if he should deny the existence of the material realities about him. Why, for example, does not God arrange the stars in the sky to spell out the words "THERE IS A GOD" and "GOD IS LOVE." This would be a revelation indeed. Then no man could doubt. Then the infidel, the atheist, would be impossible.

But we find that in all his dealings with us men God has ever been unobtrusive. It would seem that his method could be described only in some such paradox as this: In his attempt at revealing himself God has ever been concealing himself. His self-revelation is not more characteristic than his self-reservation.

An Old Testament proverb declares, with a flash of insight not often met with in the book that bears that title, that "it is the glory of God to conceal a thing," or "to conceal himself."

It is God's glory to reveal himself—yes. But it is also his glory to conceal himself. His revelation is not obtrusive but modest, quiet, pervasive. He does not break into our lives bumptiously, compelling recognition; he stands at the door and knocks.

This divine courtesy, this patience of God until we have shown some recognition of him is indeed his glory. He is not a sensationalist. He does not splash his revelation in red ink upon the bill-boards of the universe. He approaches us men not in the earthquake, the storm, or the fire, but in the still small voice.

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That is to say, the method of God's revelation is not compulsion or sensation, but suggestion. He leaves something to us. We must at least listen to him, turn toward him, wait upon him.

He crowds our world full of his presence. Every flower, every star, every friendship, every social tie that binds us in with our fellows, is silently vocal of God, and every problem, every sorrow, every crucial hour is vibrant with his presence. But there is no compulsion about it. He will not overwhelm our souls. He will let us find him.

> "Some say creation's meant to show him forth;
> I say it's meant to hide him all it can.
> And that's what all the blessed evil's for;
> Its use in Time is to environ us,
> Our breath, our drop of dew, with shield enough
> Against that sight till we can bear its stress."

Many a soul, like Moses at the great crisis of his life, prays to see the face of God, prays for such a demonstration of the presence of the divine Companion as to leave no place for doubt ever to creep in again. "I cannot go further unless thou show me thy glory!" And God always replies, "No man can see my face and live." By which God meant that a clear, fair, face-to-face view of himself by man's yet unprepared eyes would destroy forever the moral value inhering in the struggle with doubt.

Whatever awaits us on the plane of existence to which we rise at death, this is sure: that on this our present earth level we come into possession of moral character only through struggle with doubt. If God should make such a revelation of himself and his ways that there would be no longer any room for doubt he would thereby rob us of our chance of attaining character.

For character is formed by faith. And if God's self-revelation were without self-reservation there would be no moral value in our apprehending him. We would then walk by sight, not by faith, and the glory of our moral endeavor would be gone.

Our hearts may therefore be grateful to God for his concealments, for his silences. He wants us to share his glory. But in his gracious wisdom he knows that we can be made worthy of his glory only by walking in the pathway of obedient faith until the morning appears when we shall be like him.

Then we shall see him as he is.

Internationalism and the Church

By JAMES A. MacDONALD

This address by the editor of the Toronto Globe was the climax of the most thrilling session of the Christian Endeavor convention held in Chicago this month. Ten thousand people were present. Mrs. Mary Harris Armour, national lecturer for the W. C. T. U., in a cyclonic speech had swept the audience into a high pitch of enthusiasm for Prohibition. Mr. J. Campbell White, had gripped the imagination and conscience of the Christian Endeavor host with his picture of the strategic situation throughout the whole non-Christian world, and then came Dr. MacDonald with his address on Peace. Finshing this the manuscript part of his address, he said, "I praise God with every Briton for the strength and steadiness of Woodrow Wilson." The house went wild with applause and cheers. When a lull came Dr. MacDonald, though evidently not through with his address said he would join the audience in singing America. The national hymn was sung, and without another word the chairman pronounced the benediction.

NATIONALISM was the great word of the world of yesterday. By it colonies grew into nations, but by its perverted emphasis comes the conflict of nations today. Internationalism will be the far greater word of the world of tomorrow. By it war will be disproved, and out of it will come the world commonwealth of peace.

Independence was the great idea of North America in the days of George Washington; by it was organized the Republic of the United States and then the Republic of Mexico. Interdependence is coming to be the far greater idea of the North America of the days of Woodrow Wilson; by it will yet be organized "the Parliament of Man, the Federation of the World."

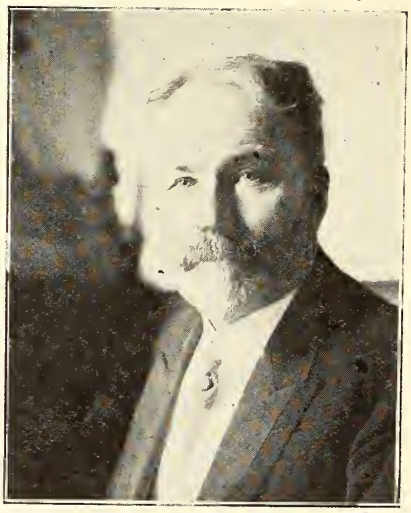
THE LIBERTY BELL.

Five days ago, at the La Salle Station in Chicago, hundreds of thousands of Americans crowded to look upon that sacred memento of American Independence, the Liberty Bell. As it is being carried across the continent this week, and as it will be exhibited at San Francisco for months to come, the people by the million will gather around it, with the reverence and holy acclaim paid by the people of Israel to the ark of the covenant when it was carried up from the house of Obed-Edom many centuries ago.

To the people of this American Republic, and also to the self-governing people of the British breed over all the world, that Liberty Bell is indeed the symbol of a great covenant. It recalls to this generation, and it represents to all peoples, the greatest achievement of these United States in all their national history; the declaration before all the world of the right of a free people to govern themselves, and the making good of that declaration in the expanding history of the nation.

MEXICO'S GRITO.

Five years ago, as a guest of President Diaz, I witnessed the celebration of the centennial of Mexican Independence. From the balcony of the National Palace in Mexico City on that centennial night I looked down over a half-million madly patriotic



Dr. James A. MacDonald, Editor the Toronto Globe.

Mexicans crowding the Zocalo, as their venerable but trembling president rang the very same bell that on the eventful September night, in 1810, was rung by Hidalgo from the church tower at Dolores; and when he repeated Hidalgo's historic grito, the Zocalo and all the streets around gave back to heaven the cry, *"Viva la Constitution! Viva Independencia! Viva Mexico!"*

That was Mexico's Liberty Bell. From that day to this Mexico has been rent and torn by factions among its own people. Revolution has followed revolution, murder has followed murder. Without captain, without rudder, without compass, Mexico has rolled in the trough of a turbulent sea. But never once, through all these five years of revolution and distress, has Mexican nationality been assailed from without, never once has Mexico's independence or integrity been threatened by either of the other nations of this continent. Mexico has been given a chance to live its own life, to follow its own culture, to work out its own destiny. And why? It is because a great new word, "Inter-nationalism," and a great new idea, "Inter-dependence," have come into the maturing mind of the English-speaking world.

Canada, the youngest nation on this continent, has no Liberty Bell. Canada has no Declaration of Independence. Canada came to nationhood, not by the old way of revolution and separation, but by the new, the untried, the adventurous way of evolution into inter-dependence. Canada was the first colony of any empire in all the world's history to come to national self-government without revolution, without separation, and without sacrificing the nation's thousand years of historic background.

CANADA'S GREAT ADVENTURE.

Less than fifty years ago the thing was done: the colonies of Canada were confederated under a national self-government. They said it would lead to separation from Britain. Beaconsfield said it meant separation. So said Gladstone. All the spokesmen of discredited imperialism said so again and again. They did not understand. They read only the past. The future was beyond their ken. They knew not the larger harvests of the Anglo-Saxon seed scattered by British hands in New England and the South more than a century ago, and now coming to full fruition in the great spaces north of the lakes, along the St. Lawrence, and to the sea.

First came Canada under the Maple Leaf. Then out of the South Pacific rose Australia, with New Zealand by her side. Then over the war-sweept veldt marches South Africa, Boer and British keeping step. And in the fogs of the North Atlantic stands Newfoundland undismayed. There they are today, five free Dominions swept by the seven seas, each one daughter in the mother's house, but mistress in her own. All free; free to go and free to stay. No power in Britain, not the king, nor the war office, nor the admiralty, not parliament itself, can take one dollar or one man out of any one of the British dominions without the authority and consent of that Dominion's own parliament and people. They are not colonies; they are free nations. There is no longer any British Empire. The *imperium* is gone. The *imperator* is gone. The divine right of British kings is gone. It is the British Commonwealth. Its sovereign bond is freedom.

And freedom holds. Freedom, not force, is the bond of unity. Democracy, not despotism, is the mother of

loyalty. The day declared the truth. The five free dominions were neither weaklings nor cowards. The five fingers of the great hand—Canada, Australia, New Zealand, South Africa and the empire mystery of India—when the day came, the five fingers all closed toward the palm.

But, please God, that hand will never again need to be raised in its own defense, or to strike in defense of any little people whose only crime is innocence.

And, please God, out of this frightfullest folly of all history, all Europe will learn, all the continents will learn, what the two free nations of North America have proved, that freedom is power, that free peoples can be trusted, that democracy holds, and that in spite of differences and disputes, Christianized inter-nationalism is the bond of peace and the guardian of honor for all nations.

NORTH AMERICA'S WORLD LEAD.

North America can show an international boundary without precedent or parallel elsewhere in all the world; four thousand miles of mountain and prairie and lake and river, unfortified save by the impregnable strongholds of international public opinion, undefended save by the people's will. At that boundary the greatest empire of all the world and the world's greatest republic have rubbed shoulders, but across its sacred line in more than a hundred years no menacing army ever marched, no hostile gun was ever fired.

And all the while the armed boundaries of Europe were black with forts and bristling with bayonets, until, through one awful year, they vomit fires from hell and drench their lands with blood.

The war nations of Europe for fifty years kept on saying, "In peace prepare for war." Through more than a hundred years the two peace nations of America have kept on saying, "In peace prepare for more peace." They got, and are getting to the full, what they prepared for—war. We got, and in days to come shall get, more and more abundantly, what we prepared for—more peace. They sowed the seeds of hate and are reaping the harvest of hell. We set free the ideas of international co-operation and service and love, and the whole world will some day join in the Christmas carol of goodwill and peace.

THE DAY OF ARMAGEDDON.

Armageddon is now on, the real Armageddon of the nations. It is not the crude conflict of brute force against brute force. It is not army against army, navy against navy, shell against shell, smoke against smoke. All these are but the outward form and semblance of the world's real conflict.

It is the conflict of ideas: the idea of freedom against the idea of force, the idea of will-to-serve against the idea of will-to-power, the idea of world-evangelism against the idea of world-dominion, the idea of Christ against the idea of Cæsar. And the real battle fronts are not where bombs explode and torpedoes strike and shrapnel bites. The final battle front will be in the minds of civilization, in the judgment hall of mankind.

AND THE CHURCH.

And the conflict of ideas means Armageddon for the church. That conflict is not race against race or nation against nation. It cuts across all national boundaries, it overleaps all racial walls, it smashes through all commercial interests. It is world truth against world error. In that struggle of moral ideas it is father against son and son against father; it is brother against brother and friend against friend. And in that clash of unseen spiritual forces there are no noncombatants and no neutrals. In the clash of brute force the hand may be stayed, but on the moral battleground there can be no neutrality. And into Armageddon of the nations, the church must go with its program of Christianity and its leadership by the international Christ.

Anti-Saloon League at Atlantic City.

By ALLAN SUTHERLAND

"There is but one thing in America worse than the liquor trade, and that is the public sentiment that tolerates it."—A. C. Bane.

The sixteenth National Convention of the Anti-Saloon League of America, which was held in Atlantic City, New Jersey, July 6th-9th, was a gratifying success, and its far reaching influence will greatly add to the attainment of the object for which the league is so earnestly striving—namely, nation-wide prohibition.

Delegates were present from many sections of the country; and speakers whose names are household words, delivered able and eloquent addresses. These addresses were given with a conviction which profoundly impressed all who heard them that the time is rapidly approaching when the baneful influence of the liquor traffic will be unknown in our land and all who live within our far-flung boundaries will be free from this dreadful curse. Speakers have seldom had the privilege of delivering more ennobling and optimistic sentiments to more receptive and enthusiastic audiences. Every utterance prophetic of the downfall of liquor and of the coming universal prohibition was greeted with enthusiastic applause. Almost every man left the meetings with the feeling that national prohibition is an assured blessing, and with the determination that he would do his part in hastening the day of its coming.

Anti-Saloon Platform.

Removal of District of Columbia excise commissioners.

Modification of civil service laws to permit government employes to take part in local option and prohibition campaigns.

Bar intoxicating beverages from interstate commerce.

Bar newspapers and periodicals containing liquor advertisements from the mails.

Prohibition for the District of Columbia, Hawaii, Alaska, Porto Rico and the Philippines by congressional enactment.

Submission of national prohibition amendment to the people.

THE CONVENTION'S MESSAGE.

"The message of this convention," said Rev. Dr. Purley A. Baker, General Superintenrent of the Anti-Saloon League, on the closing night of the convention, "is that the battle against the liquor traffic should be pressed in every town, township, county and state in the nation; against every candidate for Congress and the United States Senate who is not in favor of the submission of a joint resolution for national constitutional prohibition, and against any candidate for the Presidency, who by sympathy or conduct, past or present, is known to be friendly to the traffic.

"The submission of a constitutional amendment by Congress is a ministerial act," Dr. Baker continued, "and the member of Congress or the United States Senate who is not willing to trust the people of his state to pass upon this question is not worthy of the confidence of the people of his state."

"The time is ripe to close in upon this monstrous traffic from every quarter of the republic, and politicians and public officials who persist in casting their lot with it must not complain when compelled to share its fate at the hands of an outraged public sentiment."

The declaration that the League stood for equal suffrage and universal prohibition was received with enthusiastic applause.

GOVERNOR CARLSON SPEAKS.

Governor George A. Carlson, of Colorado, said: "Take from the politics of our states and nation the insidious influences of the liquor interests, and nation-wide equal suffrage would prevail within a year's time. The mother who sees her family and home disintegrating, who because of the saloon or wine-room, helplessly watches her boy or girl, in whom are wrapped all her hopes and ideals, on the road straight to the penitentiary or the house of ill-fame, does not forget on election day. All mothers know the danger, and to the delegates of those states where the women are not yet enfranchised, I would say—give them the vote at your next election and liberate the greatest single agency for the success of national prohibition. Let others tell you that the mothers of your children will prove incapable, or become coarse, cold or neglectful in the home if given the ballot; those who for nearly a quarter of a century have actually observed the enfranchised woman at work, know that she can sense the enemy of the home more quickly and will fight him with more telling effect than the husband, and while preserving all her natural feminine charm and sweetness, she will become more devoted to the man who has allowed her ampler means and fuller power for protection of their common fireside. The State, in safeguarding and preserving the health and morals of the young, is but doing a mother's work. We need the blending of the mother heart and the masculine judgment and will, to sustain and guard our homes. It is my hope that the delegates here assembled will go back to their homes filled with added zeal and increased energy for the grandest cause that ever listed human support, and that the fight be carried on without quarter until all of these United States are made dry."

THE CHRISTIAN CENTURY

EDITORIAL

A BRYAN TREATY WOULD HELP NOW.

OUR negotiations with Germany over the Lusitania affair have made clearer than ever the value of the principles embodied in what are now popularly called Mr. Bryan's peace treaties.

The hot indignation of the hour when our nation first received word of the sinking of the Lusitania has had time to abate, and it actually has abated. What at first was seen as a purely one-sided case is now seen as at least an arguable case for both sides.

Had the United States rushed precipitately to war at the first rush of national wrath it would have been left to history to hear the other side of the case which through our government's self-restraint we are hearing now in the notes from Germany.

On the other hand, the discussion bids fair to be interminable. Each communication evades points raised in preceding communications and raises new points. The two governments have drifted far from the original issue. There is no umpire to hold them to the essentials.

Here is where arbitration comes in. Had there been a treaty between Germany and our nation compelling either nation to bring its claim before an impartial tribunal there would be positive ground for expecting in the face of the apparent *impasse* a final settlement in which the rights and honor of both nations would be unembarrassed.

Those who ridicule Mr. Bryan's treaties which provide for time in which national feeling may cool off before war may be declared, and which provide that irreconcilable differences shall be argued before an impartial umpire, should reflect on the aid such a treaty would be to the United States in the present delicate situation.

TEACHING OTHERS LIFE'S FINEST ART.

ON the forty-seventh anniversary of his wedding day Dr. J. H. Garrison, editor-emeritus of the *Christian Evangelist*, wrote tender words which every reader of the "Easy Chair" must have followed with congratulatory response.

> Isn't it strange how that day stands out undimmed and rather glorified by the flight of years? What hopes, what dreams, what vague longings and aspirations clustered about it! The picture is still vivid on memory's page—the old brick mansion, with its shade trees, its long green lawn in front, the white-haired and sweet-faced mother, the rosy-cheeked, sweet girl graduate, clad in simple white, who confidingly committed herself "for better or for worse" to a tall, pale-faced, bewhiskered young man with whom she had spent three years in the same college halls and classes; the grave professor who said the words that made us one in law as we were one in heart; the groups of brothers, sisters and kin, the congratulations, the wedding feast—it all comes back today, as if it were but yesterday. And yet, within these two score and seven years, what struggles, what sacrifices, what hopes deferred, what disappointments, and yet what joy over victories gained, over plans and ideals partially realized, over service rendered, and over God's tender mercies all the way—only He knows. But that is what makes life worth living. We are both grateful for these years of service together, in which love has lightened our labors and hope has beckoned us on to higher and better things. If there have been tears along the way, through them we have seen rainbows in the sky. If the burden has sometimes seemed too heavy for us to bear, we have felt the undergirding of the everlasting arms. If at times the way has seemed dark and we could not see ahead, we have "walked the faith." And so, looking backward, we feel that July 2, 1868, was a greater day by far for us than we knew at the time.

Dr. and Mrs. Garrison are among the most prized assets of the Disciples of Christ. Their married life bears all the marks of nobility and tenderness and singleness of purpose. In their wide travels among their brethren, at conventions, in their summer community and in their neighborly relations in their home city this gracious and still youthful-hearted pair are unconsciously serving many younger homes as the living and inspiring embodiment of the truly beautiful art of extending our years without growing old.

And in this, perhaps, they help mankind as well as by any other service of their long and earnest lives.

PROTESTANT OR CATHOLIC?

EPISCOPALIANISM is having a hard time to determine whether its sympathies are Protestant or Roman Catholic. Its whole body is being shivered through right now by another of those tests which come to it whenever the Protestant religious bodies start some united movement or other and ask their Episcopal brethern to join in.

The Every-member Canvass, the Laymen's Missionary Movement, the Federal Council of Churches of Christ, all have been the occasion of no slight embarrassment to these our fellow Christians who speak of themselves as "the Church," and of the rest of us as "Protestant denominations."

All England was perturbed by the Kikuyu controversy which has just recently been presumably settled. This controversy was occasioned by the administration of the communion in a Presbyterian church in Africa by two Episcopalian bishops who had been attending a missionary conference with their Christian co-workers of several denominations.

Execrable offense, was it not?

Well, these two far away missionary bishops got the Archbishop of Canterbury and the whole English church into a heap of trouble.

And now there is likely to be trouble on this side of the water over the Latin American Missionary Conference to be held in Panama next February. Disciples, Presbyterians, Methodists and other such Christian people are going to be there and they would be glad to have their Episcopalian neighbors also.

It happens, too, that some of the Episcopalians want to go and feel they ought to go, while others say they ought not. The reason is that the Roman church is presumed to be in complete command of the Latin American situation, and to treat it as a missionary field (as this conference proposes to do) is an affront to the Roman church.

The Board of Missions of the Protestant Episcopal church voted last February, by 13 to 11, to table a resolution to participate. But in May, under pressure of Bishop Brown of Virginia, who announced that he was

going to participate anyhow, the board reversed its decision.

And now the high church organs are gnashing their editorial teeth.

Meanwhile the preparations for the conference go forward. Pathetic as is the plight of the high church element, it is reassuring to the rest of us to observe the courage and determination on the part of those who insist, in spite of ecclesiastical technicalities, upon the fundamental and hearty sympathy of the historic Anglican church with Protestantism.

A COLLECTION IN A STREET CAR.

EVERY religious newspaper, it seems, has quoted the following clever recital of an interesting incident, and Christian Century readers ought not be left alone in not having it brought to their attention. It appeared in the *Standard* (Baptist), generally reputed among religious journals to be a truth-telling paper. The occasion was the holding of the Northern Baptist Convention in Los Angeles a few weeks ago.

"Hold up your hands!" were the startling words which greeted Secretary John M. Moore a week ago Sabbath night as he was returning to Los Angeles on an electric car from a preaching engagement in Santa Ana. This announcement of the collection met with a unanimous response, and the whole carload, with uplifted hands, walked out into the road, while two masked men proceeded to make an "every-member canvass" in record time. Surreptitiously slipping a twenty-dollar gold piece into his shoe—quite after the manner of some church members when the foreign mission offering is taken up—Secretary Moore waited for the usher to come down his aisle. Then, making use of his wide knowledge of the evasive devices of unredeemed humanity for side-stepping the offertory, he slipped unobserved from the "untouched" group over into the group who had already made their contribution, and thus escaped scot-free without the loss of a single penny. There is something about this story which will be strangely familiar to more than one minister whose eyes wander to and fro over the congregation while the organist plays an offertory selection. Who has not seen expressions and moods on the mobile faces of the people which are quite the equivalent of slipping twenty-dollar gold pieces into shoes and sliding into the aisle which the usher has just left?

While the Disciples are in convention in the same city at this time it would seem to be quite opportune that the secretaries be duly warned of these dangers and advised of their Baptist colleague's experience that they may profit thereby.

A TALE OF MORE THAN ONE CITY.

THE *Christian News,* of Iowa, has a little department conducted by "The Walks and Talks Man." A clever and often unusually helpful bit of writing it is, too, surpassed in that paper only by the editor himself. Last week this "Walks and Talks Man" told the following:

I was in a certain city this week on business and talked several times with the pastor of the Christian church. He said, "O, we had a great meeting! Over 300 additions. Great crowds. Seven hundred in Sunday school." This meeting was held last February. Now the following developed during my several little chats with him. He was very popular with his members before the evangelist came and with the general public also. He is still popular with both. He and his congregation worked very hard for weeks before the evangelist came—advertising the evangelist and the meeting. His membership worked loyally during the meeting going all through the audience pleading with sinners to turn to the Lord. The neighborhood visits were worked assiduously all the time. The evangelist and his singer were hard workers too and "boosted all the time." The Sunday school has now dropped from 700 to 250. His audiences are about the same as before the "revival." They paid the evangelist a free will offering of just one thousand dollars and the other extra expenses amounted to five hundred—in all $1,500. That is just the yearly salary of the pastor. They were out of debt when the evangelist came—and now they owe $400 at the bank. The pastor said, "We are falling behind just a little more each week." He said further, "I cannot afford to have this thing continue and have told my church board so." Somehow this does not seem right to me. I have always been a firm believer in protracted meeting. No layman has ever enjoyed them more than I have, but I am about to become suspicious of the "real good" from the "whoop 'em up" evangelist. I have given you the facts; draw your own conclusions.

Of course any member of average intelligence would be able to draw conclusions from such a story. There are several conclusions. But the most obvious and the chief would seem to be that the typical evangelism of our day is in large part illusory when it comes to results.

DIAZ.

PORFIRIO DIAZ who kept the peace with an iron hand in Mexico for nearly half a century died the other day. In the light of the events that have transpired in that country since his exile some five years ago, his passing affords a text from which to define more clearly our idea of the type of government Mexico now needs.

There are those who declare Mexico needs another Diaz. They are looking for the strong man, the dictator, who will grasp control of military and civil forces and wield them for the support of his absolute leadership of the nation.

But Mexico's troubles will not be cured by the appearance of such a man. It is quite likely that General Huerta would have successfuly exercised that sort of authority had not the United States refused to recognize him and put many obstacles in his way. But a Diaz or a Huerta would be only an apparent and deceptive solution of Mexico's problem. Sooner or later such a government would fall and a condition of anarchy like the present would ensue. It might therefore as well be now as later.

On the other hand, Mexico cannot at this time, apparently, unite her forces under a leader chosen by an intelligent popular will and supported by it. Francisco Madero represented the effort to solve it that way.

The will of the Mexican citizenry is not intelligent, nor does there exist a political mechanism by which it could find expression.

Mexico needs a combination of Diaz and Madero for its present emancipation—a strong man who will control but who will unselfishly use his control for the development of a unified popular will and for the creation of an adequate political mechanism for its expression.

In short, Mexico's savior must be an autocrat whose purpose is not self-aggrandizement but ultimate democracy.

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There is light about me—God's own pure and blessed light; and this light comes to me. It shows me everything that is worth seeing; all beautiful things, all kind and gracious things. But it shows me, also, many ugly things.—F. D. Maurice.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orvis F Jordan*

Small Town Community House.

The Congregational Church, of Loda, Ill., called Rev. Wm. F. Bacon a year ago. He faced the problem of the church in a town of two thousand people. The story of his experiments is told thus: "The old store building has been renovated, repaired, remodeled and thoroughly furnished throughout. The farmers drive in to it to hold their institutes. Missionaries go there to tell of the work they are doing. The business men of the town hold their luncheons there. The ladies use it for their gatherings. The boys and girls of the high school make it their headquarters. There are classes in sewing, manual arts, cooking, scouting and athletics. Lecturers come from far and near. Professors from the University of Illinois speak on civics, geology, literature, personal hygiene, fertilizers, dairying, fruit trees, rotation of crops, hogs. Plans emanate from it for the commercial, moral, educational and spiritual advancement of the locality. Persons coming into touch with varied activities of Loda Community House become enthused and carry their enthusiasm away with them. The life centering in this building is distinctly elevating in tone, but one doesn't necessarily have to be a church member to enjoy any of the privileges. Many here who take part in the life of the Community House, however, are members of churches, and many who were not when they first became attendants have since identified themselves with one or another of the local congregations. The enterprise is not denominational."

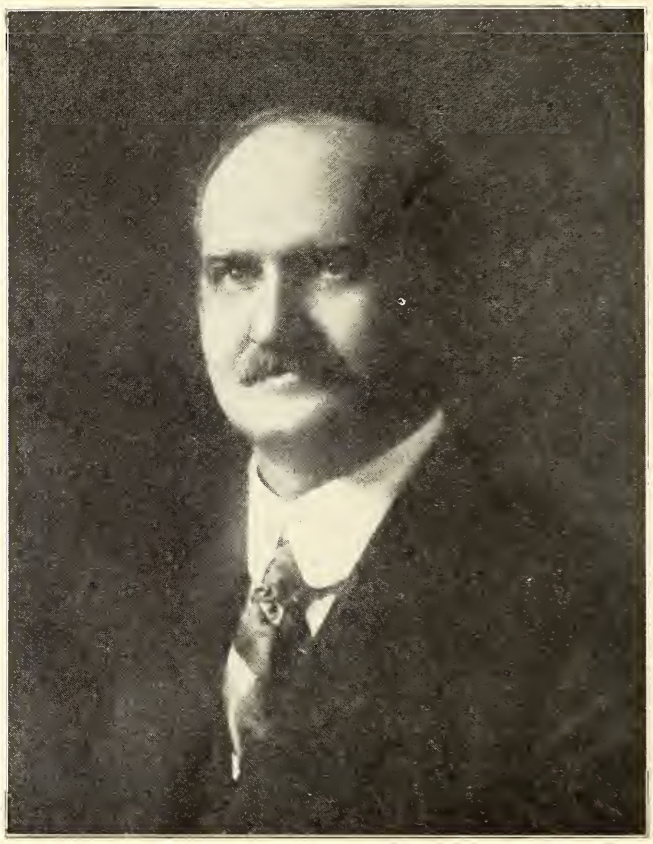
The plan has worked so well that it seems to have gone a long way toward giving the church its old-time pre-eminence in the hearts of the people.

Free Schools Threatened.

Church influence in public schools is deeply resented by a majority of American citizens. Many difficulties have been faced in order that American schools might be kept free from sectarian control. The recent effort by the Roman Catholic church, in New York, to have the fundamental law on the school question modified, is, therefore, attracting wide attention. The passage in the existing Constitution dealing with this subject reads as follows: "Neither the State nor any sub-division thereof shall use its property or credit or any public money, or authorize, or permit to be used directly or indirectly in aid or maintenance other than for examination or inspection of any school or institution of learning, wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught." The proposal to change this provision of the constitution was presented by Mr. A. E. Smith, a Tammany delegate, in the constitutional convention from New York City.

Historical Church Celebrates.

It once required the decree of the king to open the doors of First Baptist Church, Boston, which had been closed because the congregation did not worship in the way established by law. The congregation is, this summer, celebrating its 250th anniversary. The present pastor is Rev. Austen K. deBlois, formerly of the First Baptist Church, of Chicago. Some of the great figures of the Baptist fellowship, of America, have graced the pulpit of this church. In the days of the American revolution, Dr. Samuel Stillman was the pastor, and he is reported to have been an intimate friend of George Washington.



Mr. J. Campbell White has resigned the leadership of the Laymen's Missionary Movement to accept the presidency of Worcester College, Worcester, O. The college is a United Presbyterian institution. Mr. White is a United Presbyterian.

Unity Conference to be Held.

The Commission on Faith and Order of the Protestant Episcopal church, will hold a Church Unity Conference, at Garden City, next January. This is preliminary to the World Conference, to be held later. At this American conference, all the denominations that have unity commissions will be represented. A number of Roman Catholic and Orthodox ecclesiastics will be present unofficially. Bishop Anderson, of Chicago, will deliver the address of welcome. Among those who will speak are: Rev. Dr. Raymond Calkins, Dr. J. B. Remensnyder, Rev. Dr. William T. Manning, Rev. Dr. Newman Smythe, Dr. John R. Mott, Bishop Boyd Vincent, Rev. W. H. Roberts and Rev. Dr. Peter Ainslie. The problem of unity will not be discussed but will be left to the World Conference to be held at the close of the war.

Three Millions to Study Peace.

The Federal Council of the Churches of Christ in America through its Commission on Christian Education has prepared a course of thirteen lessons on International Peace, A Study in Christian Fraternity. This course will be published during October, November and December of this year in the Sunday-school and other periodicals of the various churches affiliated with the Federal Council. Already these lessons are assured a circulation of three million among senior and adult Sunday school classes, and

it is expected that their distribution will ultimately reach five million. While not discussing the present war, these studies aim to create and crystallize sentiment among professing Christians in the interests of international fraternity and inter-racial sympathy and appreciation. They will be incorporated in the Bethany System of Sunday School Literature. The lessons will be printed and distributed both in English and in German. The lessons are also accompanied by a service book and full commentary, now in press.

Correspondence Study.

The methods once peculiar to the University of Chicago, and initiated by President Harper, are spreading to many other institutions of learning, especially correspondence study and summer school work. The Southern Baptist Theological Seminary, of Louisville, Ky., of which E. Y. Mullins is president, is announcing correspondence courses for the coming year, covering many of the subjects of the seminary curriculum. Prof. W. J. McGlothin will act as director of the correspondence course department.

Lutheran Synod Expresses Sentiments Against Exporting War Munitions.

The general synod, the oldest of the Lutheran general bodies in America, at its session just held, denounced by resolution as un-Christian and inhumane the manufacture and exportation of war munitions to the warring nations, and as American Christion citizens disclaimed "before God any willing assent and willing participation in such shameful commercialism." The same body also urged Lutherans to read again their own Augsburg confession and be guided by it in keeping out of movements of various kinds, and in sticking to the task for which the Church of God exists, viz., the preaching of the gospel and the administration of the sacraments. It furthermore urged Lutheran pastors not to take part in corner-stone laying of buildings containing in purpose or even in architectural decoration any recognition of a secret order.

A large body of Lutheran pastors in Eastern Pennsylvania give "Billy" Sunday plans their stout opposition, and decline to take part in a movement of ministers to bring Sunday into that region. They say they do so because they prefer the method always followed by Lutherans, of orderly work, and the usual administration of the church. General synod and general council pastors are in the protest.

The Lutheran general synod, already mentioned, has taken action looking to larger use of laymen in public services of the Lutheran churches, agreeing for the first time to license them as lay readers of the service, and as licensed catechists, which gives them the right to make religious addresses. The net gain in membership of the Synod Lutherans last year was 10,871, which is above the average, and the total gifts last year were $3,587,000.

Methodist Care for Tuberculosis Victims.

The Methodists have established a sanatorium at Silver City, New Mexico, for the care of their brethren, who become ill with the "white plague." Many of the unfortunate sufferers from consumption have flocked to the southwest for the benefit of the climate, without adequate resources, and have found accommodations very expensive. Care in sanatoria has cost from $100 to $150 per month. The Methodists propose to provide this care for $50 to $60 a month, and have a small balance left for the care of indigent cases. Bishop McConnell is president of the association.

No More Compulsory Worship.

Princeton University is one of the more conservative of Presbyterian institutions. This school has lately decided to abolish compulsory chapel attendance, but will depend on the future on the attractiveness of the service to build up chapel attendance.

Here and There

Lecky on the Marriage of the Clergy

"In Protestant countries, where the marriage of the clergy is fully recognized, it has, indeed, been productive of the greatest and most unequivocal benefits. Nowhere, it may be confidently asserted, does Christianity assume a more beneficial or a more winning form than in those gentle clerical households which stud our land, constituting, as Coleridge said, 'the one idyll of modern life,' the most perfect type of domestic peace, the center of civilization in the remotest village. Notwithstanding some class narrowness and professional bigotry, notwithstanding some unworthy, but half unconscious mannerism, which is often most unjustly styled as hypocrisy, it would be difficult to find in any other quarter so much happiness at once diffused and enjoyed, and so much virtue attained with so little tension or struggle. Combining with his sacred calling a warm sympathy with the intellectual, social, and political movements of his time, possessing the enlarged practical knowledge of a father of a family, and entering with a keen zest into the occupations and amusements of his parishoners, a good clergyman will rarely obtrude his religious convictions into secular spheres, but yet will make them apparent in all. They will be revealed by a higher and deeper moral tone, by a more scrupulous purity in word and action, by an all-pervasive gentleness, which refines, and softens, and mellows, and adds as much to the charm as to the excellence of the character in which it is displayed. In visiting the sick, relieving the poor, instructing the young, and discharging a thousand delicate offices for which a woman's tact is specially needed, his wife finds a sphere of labor which is at once intensely active and feminine, and her example is not less beneficial than her ministrations." — European ' Morals, Vol. II. pp. 334, 335.

Lecky on the Celibacy of the Clergy

"It is not surprising that, having once broken their vows and begun to live what they deemed a life of habitual sin, the clergy should soon have sunk far below the level of the laity. We may not lay much stress on such isolated instances of depravity as that of Pope John XXIII., who was condemned among many other crimes for incest, and for adultery; or the abbot-elect of St. Augustine, at Canterbury, who in 1171 was found, on investigation, to have seventeen illegitimate children in a single village; or an abbot of St. Pelayo in Spain, who in 1130 was proved to have kept no less than seventy concubines; or Henry III., Bishop of Liege, who was deposed in 1274 for having sixty-five illegitimate children; but it is impossible to resist the evidence of a long chain of councils and ecclesiastical writers, who conspire in depicting far greater evils than simple concubinage. It was observed that when the priests actually took wives, the knowledge that these connections were illegal, was peculiarly fatal to their fidelity, and bigamy and extreme mobility of attachments were especially common among them. The writers of the middle ages are full of accounts of nunneries that were like brothels, of the vast multitudes of infanticides within their walls, and of that inveterate prevalence of incest among the clergy, which rendered it necessary again and again to issue the most stringent enactments that priests should not be permitted to live with their mothers or sisters. Unnatural love, which it had been one of the great services of Christianity to eradicate from the world, is more than once spoken of as lingering in the monasteries; and, shortly before the Reformation, complaints became loud and frequent of the confessional for the purposes of debauchery. The measures taken on the subject were very numerous and severe."—European Morals, Vol. II., pp. 330-1.

Ellis B. Barnes.

The Sunday School

SOLOMON DEDICATES THE TEMPLE.

LESSON FOR JULY 25.

I Kings 8:22-30.

Verse by Verse.

By Asa McDaniel.

22. *Solomon stood before the* altar. In the court in front of the temple, before the altar of burnt offering. Read in this connection II Chron. 6:13.—*And spread forth his hands.* This was the common custom in prayer. Usually the hands were stretched out palms upward, indicating a desire for God's direction and a willingness to receive the gift bestowed by him.

23. *O Jehovah.* The beginning of the longest prayer recorded in the Bible.—*No God like thee.* Solomon thus showed his confidence in the God of his fathers. Among all the gods known to the people there was none like Jehovah.—*Who keepest covenant.* Solomon ascribed to him faithfulness and mercy. Read at this point Deut. 7:6-12.—*With.* Or, for, *RVm*—*With all their heart.* The condition upon which men then, as now, received the divine favor was to walk before him in sincerity, devotion and faith.

24. *Who hast kept with thy servant David that which thou didst promise him.* The promise made to David is recorded in II Samuel 7:13, and Solomon felt that the temple was a partial fulfillment of the promise and hence a gift of Jehovah and that he should have the glory.—*As it is this day.* Read verses 15-20. The temple is the proof of God's presence with the people.

25. *Shall not fail thee a man.* As Jehovah had fulfilled the promise made to David regarding the temple, so the king besought him to fulfill the second part of the promise regarding the kings who should succeed him on the throne.—*Take heed to their way.* Their manner of life. Jehovah was faithful to the people and he demanded faithfulness on their part.

26. *Let thy work be verified.* Solomon was so anxious to have the second part of the promise fulfilled that he repeats his request.

27. *But will God dwell?* He had an idea of God as a limitless being. Yet Jehovah met and communed with his people in the temple. In his infinite mercy he dwells in the hearts of men. See I Cor. 3:16.—*Upon the earth.* Confined to one place and dependent upon it as men.—*Heaven of Heavens.* The wide extent of creation.—*Cannot contain thee.* Solomon's spiritual conception of God was one of the best to be found in the Old Testament scriptures.

28. *Have thou respect unto the prayer of thy servant.* The Hebrew is, "Thou wilt have respect," Cam. Bible. Although thou art infinite, I beseech thee to show thyself in the temple.—*Prayer.....supplication.....cry.* "The first expresses every thonght of the heart which is to Godward; the second is entreaty for mercy and favor; the third is a vehement utterance, whether of joy or sorrow." Wood.

29. *That thine eyes may be open.* That thou mayest give attention to the temple. *My name shall be there.* That is to say, in this presence Jehovah will answer to his name.—*Shall pray toward this place.* The Jew always faced the Holy City when he prayed. Daniel in Babylon prayed three times a day with his face toward Jerusalem.

30. *And when thou hearest, forgive:* The house of God was set apart, not only for prayers, but also for confession of sin and realization of forgiveness.

Miss Emma Lyon, of China, who is at home on furlough, is now at Washington, Pa. She will soon be returning to her work in the Girls' School in Nanking, of which she is the principal and to which she has devoted so many years of her life.

Temples

The Lesson in Today's Life

BY JOHN R. EWERS

Solomon did one fine piece of work. He built a church and he built a grand one. The ancient Jews had at least one correct idea and that was that God should be worshiped in the best that man could provide. I believe in great and magnificent churches. They honor God. While it is true that God is everywhere and one should be able to worship him in barn or meadow, yet I must admit that a fine church helps me to worship. I knelt one evening in the cathedral of Cologne, when the setting sun was shining through the Munich glass, and the high vaulted nave, the vastness of the church, the beauty of the stained glass, helped me to aspire and to reach out after God. I frankly confess that I cannot worship as well in a barn as I can in Cologne. Nor do I believe that anyone else can! There are places in nature where we can pray—the vaulted forest, the silent seashore, the lofty mountain, the moonlit night. A church is for worship and it should help worship.

CATHEDRALS.

Nothing on earth appeals to me like a cathedral. Notre Dame thrills me. Canterbury delights my soul. York is a white dream. Durham, were it not for the miserable town, would be a massive joy. St. Pauls stands like a sentinel over London. Westminster kindles all that is noble in one. Even sleepy Chester soothes and sustains. Were they fools, those men who built their souls, so painfully, into these mighty churches? I cannot think so. I began my ministry in an old, deserted, Salvation Army barracks on a back street in one of our Eastern cities. A livery stable was next door and the whole thing was anything but inviting. My appreciation of cathedrals is a reaction upon this despicable beginning. There is no virtue in poor church buildings any more than there is virtue in shabby clothes when you might have well pressed suits. It is a dishonor to God Almighty to try to interpret him in such cheap quarters. Solomon was right. Gold, cedar, precious stones, ivory, silk, were not good enough for God. The best is not good enough.

DISCIPLES AND CHURCHES.

One of the most cheering angles of our development is the fact that we are now building noble churches. Every edition of our church papers has pictures of newly dedicated churches. We like to study them. They interpret our assessments of values. What do they show? Greater appreciation of worship. Churchly auditoriums, grand organs, thoughtful provision for the observance of baptism and the Lord's Supper. There is a quiet dignity and a cultured appreciation of worship. Moreover these buildings show a new interest in the Bible school. For the first time churches are built as school buildings. There are many separate class rooms where the word of God may be quietly taught. The school idea has at last penetrated. Finally the social service truth has gotten home and the modern church has club rooms, gymnasiums, recreation rooms, nurseries, and kitchens. Thousands of dollars are being spent upon well-equipped, well-balanced churches. Worship, Bible instruction, service are the big ideas in modern buildings for God. This is very hopeful.

HANDICAPPED.

The Disciples are handicapped just now by inadequate buildings. We are Sunday-school experts. We live close to the people. Crowds attend our services. The Disciples are full of energy; our preachers work; we get results; but two-thirds of our churches are handicapped by inadequate buildings. We have outgrown the idea of shacks on back streets. Poverty is no longer a part of our three-fold vow! But we have not risen yet to the vision of a properly housed congregation; we have not realized yet the pull of the meeting house. Our Church Extension Society has done admirable work in educating us to this need. Hundreds of congregations have no house at all. Bees without a hive. Hundreds more are cramped, cabined and congested. O, for a double portion of Solomon's wisdom as shown in building noble temples for our God. Let the Disciples move out into an era of noble temples.

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more
vast!"

Disciples Table Talk

Dr. Idleman Called to Undertake Significant Forward Move in New York.

Strong influences are at work to consummate the dream long cherished by Eastern Disciples to erect a house of worship in New York that will fitly represent the Disciples of Christ in that city. Since the resignation of Dr. J. M. Philputt from the pulpit of Central Church some two years ago that congregation has been seeking for a leader to worthily carry to completion this fine program. Dr. Philputt's continued incumbency of the pulpit since his resignation has been in deference to the hearty wishes of the church whose members greatly love him and deplore his decision not to consider himself their permanent pastor. Some months ago a call was extended Dr. Finis Idleman, of Central Church, Des Moines, Ia., to take the leadership of this church and of the larger enterprise for the Disciples in New York. Dr. Philputt stands with the membership in urging Dr. Idleman to accept and they are backed by the persuasive influence of men like Dr. Peter Ainslie, of Baltimore, and President F. W. Burnham, of the American Missionary Society. These leaders argue the necessity of providing strong leadership for the Disciples in New York and believe that Dr. Idleman will furnish it. No announcement has yet been made as to Dr. Idleman's own view of the matter. His great church in Des Moines was never more flourishing. He confesses that the call appeals to his desire for a heroic task, and yet modestly wonders whether he is capable of it. It is expected that a decision one way or the other will be reached before the fall.

New Pastor Finds Work at College Church Congenial and Fruitful.

Henry G. Burgess, called by the Canton, Mo., church to be its pastor without a candidating visit, writes of the satisfaction with which his new work is opening up. He speaks glowingly of the Summer School of Religious Pedagogy conducted by Superintendent J. P. Rowlison and mentions particularly the lectures on Social Service by Prof. A. W. Taylor, of Columbia, Mo. The ministers of the sixth district of Missouri held a "Retreat" at Canton recently which Mr. Burgess says was especially helpful. The lectures and conferences by Secretary S. J. Corey dealing with mission work in the far East proved to be thrilling. Mr. Burgess is a graduate of Yale Divinity School and of Eureka College. He will prove to be a forceful factor in the lives of college students as well as in the work of his church.

Last Pre-Vacation Sermon by Dr. Edgar D. Jones.

In a remarkable sermon on "The Middle Estate," Dr. Edgar DeWitt Jones, of First Church, Bloomington, Ill., showed the peril of extreme wealth and of extreme poverty. These, he said, "constitute the greatest and most complex problem of present-day civilization. The submerged tenth and the upper ten; Fifth Avenue and Five Points; London's west end and London's east end; the perilously thin upper crust and the lower layer trembling with impending eruption. Between these two extremes is the middle estate, knowing neither abject poverty nor great riches, and this estate has thus far been the bulwark of civilization." It was Dr. Jones' last Sunday before leaving for his vacation, and one can imagine what a challenge would keep ringing in the social conscience of his hearers during the summer months as a result of such searching words as these: "When the top of our social structure trembles with the excitement of some new experience of luxury, simultaneously the bottom shivers in pain. When the ill-fated Lusitania made her first trip across the Atlantic much publicity was given to the luxury of her apartments and her speed was a ten days' marvel; but the newspapers did not tell at the time that the Lusitania's turbine engines, in order to justify such

Rev. Finis Idleman, D. D.
Dr. Idleman is Prayerfully Weighing a Call to Undertake a Forward Enterprise in New York City.

speed, were requiring such terrific heat in the furnaces that the stokers were frequently overcome and resuscitated with difficulty."

Church College Closes First Year's Work with Recognition Service.

Seventh Church, Indianapolis, Ind., held a recognition service on Thursday evening, July 8, for all the persons who completed one or more semester's work in the Church College which the pastor, Clay Trusty, has been conducting the past year. The College is an institution novel in its character and methods. Its purpose is to teach the fundamentals of Christianity to those who wish to become useful church workers. No attempt is made to give professional training, but a thorough and systematic curriculum is organized for training day workers and a competent faculty provided. More than 200 persons registered for the work the past year. Sixty completed one semester, twenty-one completed both semesters and passed satisfactory examination in their work. The classes were held on Thursday evenings at 7:15 in the educational building of the church, after first convening in the auditorium for song and prayer. Special lectures were introduced at times to follow the class instruction. Prof. F. E. Lumley, of the College of Missions, and Prof. D. C. Brown of Butler College, are two whose lectures are spoken of especially. Instruction was given in Bible study, Church History, Special Service, Missions, Religious Pedagogy, Christian Endeavor Efficiency, Comparative Religion, Departmental Sunday School work. Each class used a suitable text book. The course is planned to cover four years, at the end of which time a diploma will be given to those who finish. Those completing the one year's work were given certificates at the Recognition Service. Pres. Charles T. Paul of the College of Missions, delivered the Recognition Day address, speaking in very appreciative terms of the significance of such a school to the church. All the teachers were members of Seventh Church, save one, Mr. R. A. McLeod who is a graduate student in Butler College. His work in conducting the social service class has been conspicuously successful, drawing into the fellowship of the church a number of active citizens who hitherto were not connected with church activity. The pastor and leader of this very substantial enterprise, Mr. Trusty, deserves and is receiving much commendation for his vision and courage in projecting it. The second year will open Sept. 16, and the prospects are good for increased success both in number of students and in quality of instruction.

Sunday School Not to Use Collections For Its Own Maintenance.

Here is one church that has put its Sunday School finances on the right basis. First Church, Hutchinson, Kan., will support the Sunday School out of the general church treasury and all the school's collections will be devoted to missions and benevolence. K. F. Nance is pastor. The School is organized under a commission form of government with a commissioner of organization, a commissioner of finance, etc. K. F. ..ance, the pastor, began his fourth year with this church on July 4. His congregation has given him a six weeks' vacation to attend the General Convention and visit the Panama Exposition.

Dr. Corey Stirs Hearts of Ministers at Retreat.

The Northeast Missouri ministers enjoy an annual "Retreat" in the summertime. This season it was held at Canton, with Dr. Stephen J. Corey, secretary of the Foreign Society, present as chief counselor. He spoke mainly of his trip through the Far East and made all his hearers' hearts burn within them at the thought of the retrenchment policy which the Foreign Society has been compelled to adopt on account of a deficit in the offerings.

—Kentucky state convention will be held at Madisonville Sept. 20-23. S. S. Jones is the pastor of the entertaining church.

—A summer Sunday morning series of sermons on the topic "With Christ in the Out-of-Doors," delivered by H. W. Hunter at Wellington, Kan., this season will appear shortly in booklet form. They are highly spoken of by his congregation.

—In caring for his flock of 575 members at Richmond, Ind., L. E. Murray made 580 calls during the first six months of 1915.

—Liberty, Mo., church is about to call a young man to lead the music of the church and to assist the pastor, Graham Frank, in pastoral work among the young people.

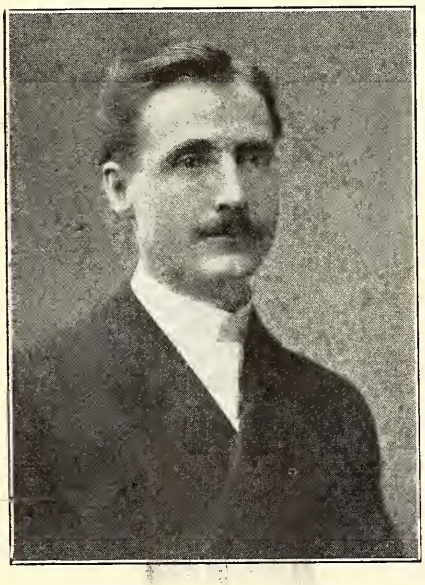
—Centennial Church, Bloomington, Ill., L. G. Huff, pastor, is rejoicing in the wiping out of its building debt. The remaining $2,900 was attacked by a campaign last spring and finally surrendered July 1. A banquet in celebration was held in the church at which optimistic talks were made by the church leaders and by John R. Golden, state secretary.

—Near Eureka, Ill., is Mt. Zion Church. After fifty years of goodly service it found the community changing so greatly that new adaptations seemed necessary. Under the leadership of Will Smith, its leading member and a trustee of Eureka College, it formulated a plan to become a

community church and called Prof. Boyer of Eureka as pastor. All Christians in the community are welcomed into a free association. Neighborhood and farmers meetings are held and much is made of the sociable life of the youth. Thus a dwindling congregation is made over into a living church that enlists the whole community.

—R. A. Bennett, of Marion, Ind., has resigned the pulpit of First Church to enter the evangelistic field. He has organized a party of five members. Ralph Mitchell, who was formerly with the M. H. Lyon evangelistic organization, will have charge of the music in the Bennett organization. The first series of evangelistic meetings will be held at Greensburg, under direction of five churches of that city. A tabernacle will be constructed.

—Further report of the condition of C. J. Sharp, pastor at Hammond, Ind., tells of his steady convalescence at a Chicago hospital. Mr. Sharp underwent an operation for appendicitis.



Rev. J. H. Goldner, Pastor Euclid Avenue Church, Cleveland, O., whose lectures at the Minnesota State Convention captivated everyone.

—After a continuous ministry of twenty-five years — seven years at Paola, Kan., seventeen at Marshall, Mo., and one at Springfield, Mo.—B. T. Wharton is enjoying a summer vacation at Topeka, Kan. He expects to locate with some church about Sept. 1, but has made no engagement as yet.

—J. Fred Jones, for eighten years state secretary in Illinois and who is now pioneering in North Carolina for the Disciples of Christ, is holding rural church institutes all over his state. Among the many themes considered are the following: "The Development of the Community," "The Value and Care of the Young," "The Work of the Rural Preacher," "The Neighborhood Church," "The Church as a Social Center," "The Working Christian Unity," "The Church and Amusements," "Christian Citizenship," "The Christian Farmer and His Tenants," "The Relation of the Church to Public Health, the Weak and to the Public Schools."

—J. T. McKissick has resigned as president of Milligan College, Tenn., and Josephus Hapwood has been appointed by the board in his place.

—Jackson Avenue Church, Kansas City, had 1145 in its Sunday school July 4. Ellmore Linclair is pastor and C. F. Fowler is superintendent.

—Frank E. Jaynes, pastor at Wabash, Ind., was recently seletced by the Noblesville, Ind., Chautauqua as platform manager. Mr. Jaynes is the secretary of the Commercial Club of Wabash.

—The Men's Class of the Albia, Ia., church invited United States Senator Cummins of Des Moines to address them on a recent Sunday afternoon. The class packed the house for the senator.

—The will of Randell E. Gordon, of Decatur, Ill., which provided for a bequest of $40,000 to First Christian Church, St. Louis, Mo., is being contested by a man who claims to be his son. John L. Brandt, pastor First Church, was called upon to testify at the hearing.

—All the churches of Texarkana, Tex., dismissed their Sunday evening congregations to unite with Central Christian Church on the occasion of a farewell service for its pastor C. S. Weaver, who was departing next day for his new work as field secretary of Texas Christian University.

—Crawfordsville, Ind., church is prospering as never before. A large addition to its house of worship is now found necessary and action toward its construction has already begun. The pastor, R. E. Moss, was presented with a handsome gold watch the other evening by the men of his church as an appreciation, so they declared, of his splendid work on behalf of the church during a recent union evangelistic meeting held there. Mr. Moss is building up the church on the spiritual side of its life.

National Benevolent Association

Under the leadership of J. M. Elam the church at Delta, Iowa, is making a most commendable record. Delta is a town of not over 800 souls, of whom 300 are members of the Christian Church. In the last twelve months this church has given over $1,100 for missions and benevolences. Fully $100 of this amount for the comfort of the widow and the orphan.

The building of the Home for the aged in Jacksonville, Illinois, is undergoing a thorough renovation. New floors are being put into some of the rooms, while other are being freshened and sweetened with paint. It is not being done before it was needed. Money is needed to pay for it. Miss Josephine Sallee, who has served so efficiently as matron, has resigned. Mrs. John Clouse has been elected to succeed her.

An order has just been placed for thirty especially constructed beds for the boys' dormitory of the Southern Home, at Atlanta, Georgia. The work is being pushed by Mesdames Gentry and Wilson.

The Kansas City Christian Hospital is making preparations for its opening. A superintendent has been installed. He comes from the Polytechnic Hospital of Philadelphia. He has had large experience in the service of the best hospitals in the country.

This is the season for fruit. God has sent a bountiful crop. Much will go to waste. Many poor people will suffer for the lack of it. The Homes of the National Benevolent Association could use almost an unlimited supply if they had it. The Homes will furnish the cans in any quantity on condition that they are to be filled and returned. If each housewife would put up one extra can for the orphans when she puts up her own they would have an abundance.

Not long since sixty members of J. D. Toggart's Bible Class, of Waitsburg, Washington, motored over to Walla Walla for a day's visit with the old people in the Northwestern Home. They brought well-filled baskets with them from which they spread an elaborate picnic dinner for the old folks. They were so delighted with their visit that they left behind them a cash offering amounting to $37.00.

The Association is desperately in need of funds. Its work has been unusually heavy this year. Its Homes are full with others still pressing for admission. Funds are low for this time of year. The babies call for bread. Shall they cry in vain? If you have not sent your offering, do so now.

Jas. H. Mohorter,
Mrs. J. K. Hansbrough,
Caspar C. Garrigues.
Secretaries.

From the Foreign Society

Dr. W. A. Frymire, of Africa, writes: "We are busily engaged in building the Lotumbe hospital, or rather in preparing to build it. We are now making bricks for the foundations and getting out lumber for the framework. I hope to complete the entire building by the time my furlough is due. Mr. Hobgood and I will make a five or six weeks' itinerary early in June. It will be over the district that Mr. Eldred and Mr. Hobgood covered at the time the former lost his life. The work is very much in need of a visit and we wish to make it before Mr. Hobgood goes home. Our conference is to be held here the first week in June and we expect it to be a great spiritual uplift to all."

W. L. Burner, of Cuba, writes: "We had the privilege of burying five persons with their Lord in baptism, and report two from Union. Four of the Matanzas baptisms are fruits of the work in La Loma, the other is a fine young man of the city. Others have asked for baptism, but we have deferred the matter until they are better taught. We received eleven candidates during the month; they will need teaching before being baptized. With heavy hearts we were praying for guidance for the work in Cidra and our prayer was heard and answered. The Sunday-school in Mackinaw, Ill., has promised to stand back of the work there. The Lord is also opening the way to another place if we only had the man and the money. One of our recent candidates goes back to a town that opens a great field, which we hope to enter as soon as possible. The way is open when we can put the man there."

Dr. Paul Wakefield, of Luchowfu, China, writes: "I have had 1,758 separate cases since March 1st. About this many return for treatments."

The Sunday school at Richmond, Ky., send $219.78 to apply on their Livinglink.

W. E. Parlette, superintendent of the South Side Sunday school, Lima, Ohio, writes: "We send herewith $100 from the Sunday school for foreign missions. This is double the amount we gave last year."

C. M. Yocum, pastor of the Main Street Church, Rushville, Ind., sends $300 as the offering from the Sunday school.

P. A. Davey of Tokyo, Japan, writes that as a direct result of R. A. Doan's visit and five addresses, together with a three days' union campaign which followed in the Oriental College, Mr. Hasagawa has been able to organize an Adult Bible Class of about twenty persons.

Thomas A. Young, of Fukushima, Japan, reports two baptisms and the promise of several more in the very near future. A regular feature of the work is the

monthly meeting for women. This is growing in interest and numbers, the April meeting having twenty-six present.

Mrs. Sarah M. Burner of Matanzas, Cuba, writes: "Three promising services in Cidra during the month. There is opposition, but we are sure our converts there will be successful. There was an average attendance of over fifty, the majority being men."

The Children's Day offering from the Sunday school at Allison, Kan., was $20, just double their apportionment.

RESIGNATIONS.

R. G. Quiggan, Cecil St. Church, Toronto. Will return to England.

S. J. White, First Church, Joplin, Mo.

D. L. Dunkleberger, Franklin Street Church, Grand Rapids, Mich.

A. J. Beaton, Saginaw, Mich.

D. W. Moore, Carthage, Mo.

H. A. Blanning, Grafton, W. Va. To enter Yale University.

D. G. Dungan, Gosport, Ind.

CALLS.

J. N. Wooten, Longview, Tex., to Paris, Tex. Accepts.

John Mullen, Findlay, O., to First Church, East Liverpool, O. Accepts.

C. C. Curtis, Dallas, to Corvallis, Ore. Accepts.

R. E. Henry, Havana, Ill., to First Church, Decatur, Ill. Undecided.

Daniel P. Morris, Hooversville, Pa., to Calvary Church, Pittsburgh. Accepts and has begun work.

George C. Ritchey, Newberg, Ore., to Monmouth, Ore. Accepts. Mr. Ritchey organized the church at Newberg in 1907 and has built it up to a membership of 350.

Charles Darsie, Cleveland, O., to McLean, Ill. Decision not announced.

E. L. Hosier, Jefferson, to Pringhar, Ia. Accepts.

C. F. Pierce, Okenmah, to Cherokee, Okla. Accepts.

PROUD OF HIS ENEMIES.

How the late Col. William R. Nelson, editor of the Kansas City Star, replied to the pleading of Mr. R. A. Long on behalf of a fellow business man.

From Collier's Weely.

As the years went by he came to know the works and ways of the plunderbund of common interests that preys on every community, large or small; that unites always the very rich and the criminals in a community to maintain the order that is; to stop progress, because progress means a wider distribution of the fruits of civilization. And when the "Star" began a fight it knew its enemies. And for all his wide tolerance of the weaknesses of men, for all his forgiving nature which made him forget easily, no wings of a pale sainthood sprouted under Mr. Nelson's suspenders. He was as proud of his enemies as Cornelia was of her jewels. And he liked to keep them and count them over. Once the president of a scurrilous newspaper that had dogged Mr. Nelson's heels for years, accusing him of all the crimes of the calendar, became manager of a theater—the Willis Wood—a beautiful playhouse and popular. The time came for the "Star" to increase its rates. Notice was served on all the "Star's" patrons, and they agreed to the raise—all but the Willis Wood. It refused to pay its bill. Naturally its advertising was refused. It was told that it could have advertising over the counter at the counter rate. It came in a few times, paid the counter rate, and then formally notified the "Star" that it would use the "Star" no longer as an advertising medium. In a few weeks the manager of the theater saw that he could not get along without the "Star." He brought his advertising back. It was refused. Mr. Nelson declared that the Willis Wood had gone out voluntarily; it could stay out. As the winter grew old it was apparent that the Willis Wood was losing money. Its owners tried to get the "Star" to take the theater's advertising. Delegations of business men came and pleaded. Mr. Nelson was obdurate. Finally came R. A. Long, one of the most benevolent of the rich men of Kansas City. A kindly, churchly, soft-spoken, meek man was Mr. Long. He sat before the pyramidal bulk of the "Star's" editor and begged that the "Star" would take the advertising of the failing theater. He knew, did Mr. Long, that the manager of the theater, as president of the scurrilous newspaper, had attacked Mr. Nelson unmercifully; had accused him of dastardly crimes; had assailed his honor and integrity, without a word of defense or reply from the "Star." And Mr. Long recited these things and begged the editor to take a high and charitable view of the man who now was pleading for his financial life. Mr. Nelson's theory was that the community was better off if the manager of the theater and of the newspaper company didn't have any further financial life. Finally Mr. Long said: "Now, Mr. Nelson" (he said Colonel, of course, as the world did), "now, Colonel, wouldn't you feel better if tonight you could think that in all this town you had not one enemy when you turn on your pillow to rest?"

Quick as a flash the deep-roaring voice came thundering out of the mountainous pyramid with the implacable face at the apex:

"No—no, no, by God! If I thought that I wouldn't sleep a wink."

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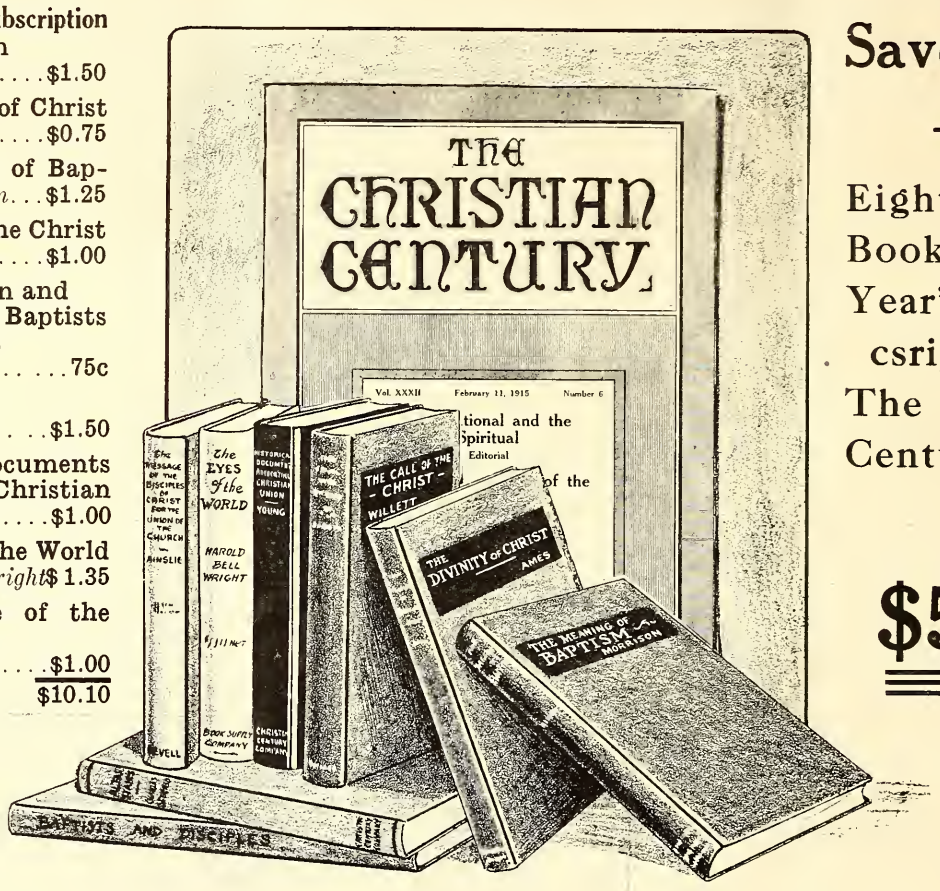

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Vol. XXXII July 29, 1915 Number 29

Is There a Way To Peace?

By Jane Addams

The Spirit of Unity

Editorial

Harmonious and Enthusiastic Convention at Los Angeles

CHICAGO

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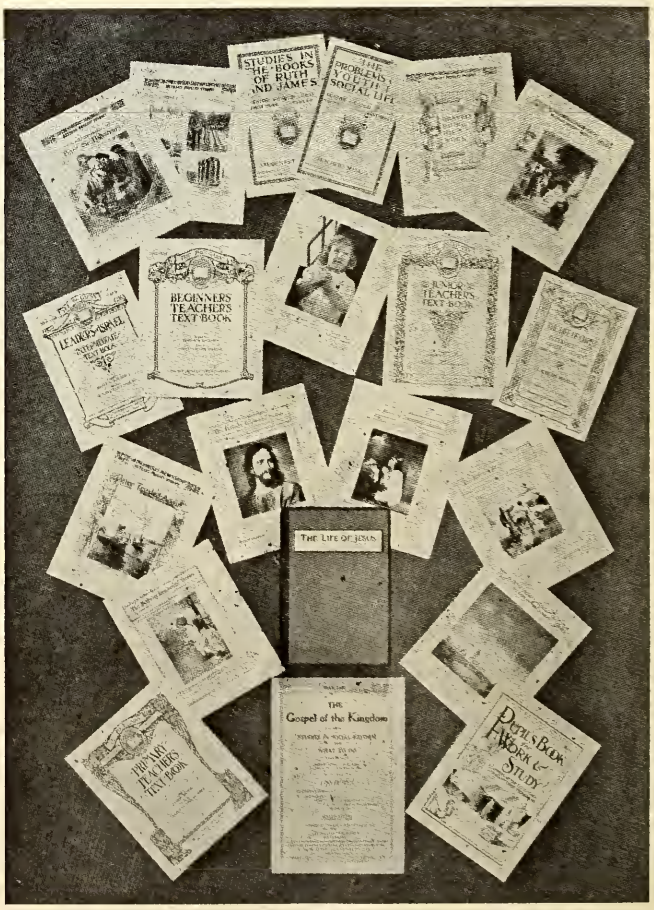
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII JULY 29, 1915 Number 30

The Spirit of Unity

LET US CONFESS, we Disciples of Christ, that we have not in the century of our history cultivated, as we ought to have cultivated, the *spirit* of Christian unity.

We are a big enough people now to make a public examination of our movement and to confess in the hearing of others whatever faults we find. It will do us no harm to face the facts, and it may do us good, for that way alone lies the hope of remedy.

We Disciples have not always gotten on amiably with our Christian neighbors in the past. It was partly their fault, partly ours, but we have not been able to transcend the animosities of sectarianism and open up for ourselves and our movement a large and hospitable place in the hearts of other Christian people. This would be a misfortune for any purposeful movement, but it is particularly unfortunate for a movement whose initial aim is declared to be to promote and practice Christian unity.

Possessing as we do a conception of Christian unity which is more and more coming into the favor of the Christian world, it is regrettable that our attitude of argumentation has closed so many doors against that conception. We cannot carry the trenches of sectarianism at the point of the bayonet. Our neighbors are moved more by what we are than by what we believe. They might, conceivably, admit the reasonableness of our basis of unity and yet decline to unite with *us*. They might say, "Better the Church on a divided basis, with amity and co-operation and mutual tolerance than the Church on a basis of unity, with contention and unbrotherliness. We will stay where we are."

After all, the thing that will win the denominations away from their denominationalism is the presence among them of an undenominational group of Christians whom they cannot help loving.

The Disciples ought to be a marked people, distinguished for their courtesy, their tolerance, their considerateness, their modesty, their calm and unprovocable assurance and their depth of spiritual life. These are the qualities that must prevail in the united Church, and any lack of them in our attitude toward other Christians discounts and nullifies any theoretical basis of union which we may propose.

✣ ✣

Even among ourselves we have not been marked by the highest degree of brotherliness. One would suppose that a people pleading for all the Christian world to practice Christian unity would be themselves an exemplary embodiment of the spirit of unity. But we Disciples are not more loving and tolerant of one another than are the members of the Christian denominations.

It has often been remarked in criticism upon us that we are a particularly clannish people. Some of us have accepted this comment as if it were a compliment. But clannishness is not unity.

Clannishness is the essence of sectarianism.

It rests upon the accident of association, or agreement in point of view, while unity rests upon a principle, a principle whose very genius is that it holds together those who hold many and various points of view.

If we Disciples possessed in ample measure the spirit of unity we would now be theologically the most heterogeneous group of Christian people in Christendom. And therein we would find our glory.

Instead, we have taken the modes of thought and the vocabulary of our free-thinking fathers and erected them into a sacred tradition, from which some would make it perilous to deviate. And when the inevitable happens, as it is now happening, and this body of thought begins to take on a new interpretation, our spirit of Christian unity is subjected to a severe test.

✣ ✣

It must be confessed that we are not meeting the test as gracefully and decisively as might be expected. The spirit of contention and suspicion, of alienation and division has in some quarters choked the spirit of unity.

Centrifugal forces are being revealed which make continually against all plans for more intimate fellowship and more effective cooperation among our churches and which strongly tend to break down what means of fellowship and cooperation have already been established.

Our spirit of unity seems to lack positiveness and decision, else the brotherhood would long ago have made short work of the strife-breeding opposition which has become a scandal in our midst.

The recent appearance of a number of irresponsible societies and associations in various localities, under the encouragement of more or less powerful influences shows the lack of a strong spirit of unity in our churches. The toleration of these rival societies whose origin is rooted in disaffection, inevitably means the fomenting of jealousy and division as well as waste. There is no more serious thing happening among us today.

The spirit of unity is a spirit of coöperation. We cannot hope to impress the world with a plea for unity if from our own householdd are heard the sounds of vulgar jarring and contention. Nor can we hope to please our Lord. The deepest need of our churches in this pivotal hour is that they should work together harmoniously, in the spirit of true brotherliness and mutual trust.

The spirit of unity goes with a certain large-mindedness, a tolerance, a willingness to keep fellowship with others with whom we may have disagreements.

Because there was in our movement the presence of the opposite spirit—a spirit of cavilling, of literalism, of individualism—we have had to bear the shame of the separation of what are now called the "anti" churches.

Unless the same "anti" spirit which is still bitterly present in us today is cast out there is no doubt that a second schism will result.

Against such an outcome all alert and loyal souls will strive to defend us. Our conventions should be full of prayer for the spirit of unity to possess our people. Our churches and homes should coöperate to create such a spirit.

For it is only by the spirit of unity that the plea for unity can be made to prevail.

Is there a Way to Peace?

Address Delivered at Carnegie Music Hall, New York, on Her Return from a Visit to Europe's Warring Nations

By JANE ADDAMS

I AM sure we would call all of this a tribute to the cause of peace. It is very fine that peace can be as rousing almost as war. It is very difficult to try to formulate one's experiences when one has been brought face to face with so much genuine emotion and high patriotism as Europe exhibits at the present moment, and one becomes very much afraid of generalizing. In the first place, the situation is so confused, so many wild and weird things are said about it, that one is afraid to add one word that is not founded upon absolutely first-hand impressions and careful experience, because for the world one would not add a bit to this already overwhelming confusion. And one does not come back—at least I do not—from these various warring countries with any deside to let loose any more emotion upon the world. I feel that what is needed above all else is some careful understanding, some human touch, if you please, in this over-involved and over-talked-up situation in which so much of the world finds itself in dire confusion and bloodshed. One gets afraid of tall talk; and one does not know where words may lead the people to whom one is speaking. They seem to have acquired such fearful significance and to have power over the very issues of life and death itself. And so I should like, if I might, for a few moments, to tell as simply as I can the experiences which we had at The Hague.

Miss Jane Addams, Head of Hull House, Chicago.

DISAVOWS PRE-EMINENCE.

People are much too kind who call me the leader of that movement, for I was not that in any sense of the world. The meeting was convened and called together by a group of European women, and only after all the arrangements had been made did we know about it in America, and consent to go. They were anxious to have a woman from a neutral country to serve as president, and it was safer to have the neutral country as far away as possible, and America was the furthest away. Therefore, I think, America was chosen. But I beg of you to look at it, if we may, for a few moments together, in its simplest terms. After all, the women who called the congress were sure that, although during this last year none of the great international congresses, in science or arts or the most abstract subjects, have dared to meet, yet the women who had been meeting during many years in such conventions as Dr. Shaw has described, at least a few of them, could come together and in all sobriety and in all friendliness discuss their common aims and the terrible stake which they all had together in this war. And, of course, that faith, as you know, was well grounded, and for three days and a half, with much less friction than is usual in the ordinary meetings of men or women, so far as I know them, the women met there at The Hague and formulated their series of resolutions.

On the last day of that conference it was suggested that the resolutions be carried by committees to the various governments of Europe, and to the President of the United States. Some of us felt that the congress was ending very happily, that we had proceeded day by day in good will and understanding, and that it was perhaps unfortunate to venture further. But the resolution was passed, and two committees set forth.

I should like, if I may, to reproduce some of the impressions made by this pilgrimage of ours, if you choose to call it so, going from one government to another, to nine governments in all, as we did in the space of five weeks.

DIFFICULT TO SUGGEST PEACE.

In practically all of the foreign offices and especially in two of the foreign offices which I supposed to be leading, one on one side, and one on the other side of this conflict, the men said, in very similar phrases, that a nation at war cannot make negotiations, that a nation at war cannot even express a willingness to receive negotiations, for if it does either, the enemy will at once construe it as a symptom of weakness, and under the terms which are made the side which first suggested negotiations will suffer as being considered the side that was weaker and was suing for peace. But they said in all of these different foreign offices that if some other power will present propositions; if neutral people, however they may be gotten together, peoples who will command the respect of the foreign offices to whom

their propositions are represented, if a small group is willing to get together to study the situation seriously and to make propositions, one, two, three, even though they are turned down over and over again—they do not say turned down in diplomatic circles, but perhaps you will permit that free phraseology—I say, giving them all over and over again, even if it goes up to ten, until some basis is found upon which negotiations might commence, there is none of the warring nations that would not be glad to receive such service. That came to us unequivocally. We presented to each of the chancelleries our resolutions, but we talked for the most part about the possibility of substituting negotiations for military processes. It is very easy for a minister to say, "This country will never receive negotiations. We are going to drive the enemy out inch by inch." But it is pretty hard for him to say that to one or two or three or four women who are sitting there, and who ask, "If a propostion were presented to you, which seemed to you feasible, if something were presented to you which might mean the beginning of further negotiations between yourselves and your enemies, would you decline such a proposition, would you feel justified to go on sacrificing the young men of your country in order to obtain through bloodshed what might be obtained through negotiations, the very thing for which your foreign office was established?" No minister, of course, is willing to say that he would, and no minister would be willing, of course, to commit himself for a moment to such a policy. That we found true everywhere.

ALL WISH WAR TO END.

Then there was another thing that was impressed upon us all the time, and this was that in all of the great countries which we visited, although the people are tremendously united within the countries at the present moment, although there is no break that can be seen or heard anywhere on the part of the people fighting together, still they wish the war to cease, or they are going to divide into parties, one party to oppose the other. While they are united in this tremendous national consciousness, there are in every single country two general lines of approach. One is through the military party, which believes that the matter can be settled only upon a military basis, and the other is through a civil party, which very much deprecates this exaltation of militarism, which says that the longer the war goes on the more the military authorities will be established, as censors of the press are established in all sorts of places which they ordinarily did not occupy; the longer the war goes on, the more the military power is breaking down all the safeguards of civil life and civil government, and that consequently it will be harder for civil life and for the rights of civil life to resuscitate themselves and regain their place over the rights and power of the military. And that goes on through the mere continuation of the war, and the military becomes more strongly intrenched in these countries every month, and the longer the war goes on, and the more desperately the people cling to their armies for their salvation, the more absolute are the power and the glory of that army. And the people, who represent the civil view of life, in the midst of their patriotic fervor, in the midst of their devotion to the army see that, and long for some other form of settlement, for some other form of approach to this terribly confused situation, long for it in each succeeding month more than they did in the month before.

WHY NOT BEGIN NOW?

And one can only say as one goes from one country to another, one can only say for oneself and say it to the citizens as one has opportunity, that if this war is ever to be settled through negotiations, and some time it must be—heaven knows when, but some time men must stop fighting and return to their normal existence—one says to those men, Why not begin now before the military becomes even further entrenched? Why not begin now when you still have enough power to hold them to their own statements, to hold them to their own purposes, and not allow them to rule and control the absolute destinies of the nation.

I am quite aware that in every country we met, broadly speaking, the civil people and not the military people. I am quite aware that it was natural for us to see the pacificists, if you please — although they are hardly known under that name — it was more natural for us to meet and know the people who were on that side of life, instead of those on the military side of life. But because we did not meet dozens of them, I am willing to believe that there must be many more of the same type of mind in every country, quite as loyal as the military people, quite as eager for the growth and development of their own ideals and their own standard of living, but believing with all their hearts that the military message is a wrong message and cannot in the end establish those things which are so dear to their hearts.

EXCHANGE OF OPINIONS DIFFICULT.

That is something to work upon, and when peace comes it must come through the people within those countries having some sort of claim upon the same type of mind and the same type of people in other countries. At present they have no communication. They say under the consorship of the press one man cannot tell how many other men are feeling as he does or believing as he does. Although he is a comrade in mind, and may be living in the next town, may be living in the next street, he does not know how many there are; he cannot get them together because, as you know, in our large cities with their huge agglomerations of human beings, we can communicate largely only through the daily press. We cannot find out the public opinion in any other way. Poor method as it seems, it is all that we have worked out as yet—and in the warring countries nothing goes into the press excepting those things which the military censor deems fit and proper.

So, as we went about, people would say to us, in regard to the press, "If you see so and so, say a word about lessening the censorship of the press." And we said, "No, we can talk about but this one thing. We cannot carry messages from the citizens to their governments." But over and over again this request was made. And as we got back to one country they would say, "Are people talking like that there? That is just the way we are talking here. But they do not know each other from one country to another, and the individuals cannot find each other within the country itself.

AN OLD MAN'S WAR.

Another thing which seems to me very striking is this: in each of the warring nations there is this point of similarity; generally speaking, we heard it everywhere—this was not universal, but we heard it everywhere —that this was on old man's war; that the young men who were dying, the young men who were doing the fighting, were not the men who wanted the war, and were not the men who believed in the war; that somewhere, in Church and State, somewhere in the high places of society, elderly people, the middle aged people, had established themselves and had convinced themselves that this was a righteous war, that this war must be fought out, and, as a young man put it in a certain country, "and we young fellows have to do the fighting."

This is a terrible indictment, and I admit that I cannot substantiate it, I can only give it to you as an impression, but I should like to bring one or two details before you to back it up, so to speak.

We met a young German in Switzerland. He had been in the trenches for three months and a half. He had been wounded in the lungs and had been sent to Switzerland to be cured. A physician, I think, would hardly say that he was going to be cured. I think a careful physician would say he had tuberculosis and would die.

But he thought he was being cured, and he was speaking his mind before he went back to the trenches. He was, I suppose, what one would call a fine young man, but not an exceptional young man. He had had a gymnasium education. He had been in business with his father, had traveled in South Africa, had traveled in France, England and Holland, in the line of business, and had come to know men, as he said, as "menschen." Good "menschen" might be found in every land. And now here he was, at twenty-eight, facing death, because he was quite sure when he went back to the trenches death awaited him. But this is what he said: never during that three months and a half had he once shot his gun in a way that could possibly hit another man; nothing in the world could make him kill another man. He could be ordered into the trenches; he could be ordered to go through the motions, but the final act was in his own hands and with his own conscience. And he said, "My brother is an officer"—he gave the name of his brother; he gave the name of his rank; he wasn't concealing anything; he was quite too near death's door to have any shifting and concealing —"he never shoots anything; he never shoots in a way that will kill; and I know dozens and dozens of young men who do not."

We had a list given to us by the woman at the head of a hospital in one German city of five young Germans who had been cured and were ready to be sent back to the trenches who had committed suicide, not because they were afraid of being killed, but because they were afraid they might be put into a position where they would have to kill some one else.

CONVICTIONS AGAINST KILLING.

We heard stories of that sort from France, while we talked with nurses in hospitals, with convalescent soldiers, with the mothers of soldiers who had come back on furlough and had gone again into the trenches; and in all of those countries there are surprising numbers of young men and older men who will not do any fatal shooting, because they think that no one has the right to command them to do that thing.

I am not going to tell of many things that were said, because I think there have been for the present too many things said, but the mothers said to us repeatedly, "It was hard to see that boy go, because he did not believe in war. He did not belong to the generation that believes in war."

One of the leading men of Europe, whose name you would instantly recognize if I felt at liberty to give it, said, "If this war could have been postponed for ten years, perhaps," he said, "I will be safe and say, twenty years, war would have been impossible in Europe, because of the tremendous revolt against it in the schools and the universities."

YOUNG MEN'S POINT OF VIEW.

I am quite sure when I say that that it is a partial view. I am quite sure that there are thousands of young men in the trenches feeling that they are performing the highest possible duties. I am quite sure that the spirit of righteousness is in the hearts of most of them, at least of many of them. But I am also sure that throughout there are to be found these other men who are doing violence to the highest teachings they know. It seemed to me at times as if the difference between the older generation and the new was something which was apprehended dimly in each country; that the older men believed more in abstractions, shall I say, that when they talked of patriotism, when they used certain words, certain theological or nationalistic words, these meant more to them than they did to the young men; that the young men took life much more from the point of view of experience; they took life much more empirically, and when they went to the trenches and tested it out, they concluded that it did not pay, that it was not what they wanted to do with their lives.

HOW WOMEN FEEL.

I would like to say just a word about the women in the various countries. The belief that a woman is against war simply and only because she is a woman and not a man, of course, does not hold. In every country there are many, many women who believe that the war is inevitable and righteous, and that the highest possible service is being performed by their sons who go into the army, just as there are thousands of men believing that in every country. The majority of women and men doubtless believe that. But the women do have a sort of pang about it. Let us take the case of an artist, an artist who was in an artillery corps, let us say, and was commanded to fire upon a wonderful thing, say St. Mark's at Venice, or the Dome at Florence, or any other great architectural and beautiful thing. I am sure he would have just a little more compunction than the man who had never given himself to creating beauty and did not know the cost of it. And there is certainly that deterrent on the part of the women who have nurtured these soldiers from the time they were little things, who brought them into the world, and brought them up to the age of fighting, and then see them destroyed. That curious revolt comes out again and again, even in the women who are most patriotic, and who say, "I have five sons, and a son-in-law, in the trenches. I wish I had more sons to give," Even those women when they are taken off their guard, give a certain protest, a certain plaint against the whole situation which very few men, I think, are able to formulate.

It seems to make it quite clear that whether we are able to recognize it or not, there has grown up a generation in Europe, as there has doubtless grown up a generation in America, who have revolted against war. It is a god they know not of, and they are not willing to serve him, because all of their inmost sensibilities and the training upon which their highest ideals depend, revolt against the whole situation.

INTERNATIONAL INTERESTS.

We have an international body of science. A man takes the knowledge of the science to which he is devoted, and doesn't ask whether it was gathered together by Englishmen or Germans. We have an international postal system, a tremendous international commerce, and a tremendous international finance — internationalism in all sorts of fields. But the law lags behind, and perhaps will lag behind for a long time, just as many of our most settled customs have never been embodied in law at all. If men could be brought together who had international experience, who had had it so long and so unconsciously that they had come to think not in nationalistic terms, but in the terms of the generation in which they were living, whether concerning business or labor or any other thing which has become so tremendously international, if they could be brought together and could be asked to try to put the very best mind they had, not as they represented one country or another, but as they represented human life and human experience as it has been lived during the last ten years in Europe, upon the question of what has really brought about this situation—Does Servia need a seaport? Is that what is the matter with Servia? I won't mention any of the other warring countries because I might get into difficulties, but is this thing or that thing needed? What is it from the human standpoint, from the social standpoint? Is it necessary to feed the people of Europe who are, as you know, so underfed in all of the southern portion of Europe? Is it necessary in order to feed them to get the wheat out of Russia? In Heaven's name then, let us have more harbors in order to get that wheat out of Russia. Let us not consider it from the point of view of the claims of Russia, or the counterclaims of some one else, but let us consider it from the point of view of the needs of Europe.

A HUMANE STANDPOINT.

I believe if men with that temper, and that experience, and that sort of understanding of life were to begin to make propositions to the various governments which would not placate the claims of one government and set it over against the claims of

another government, but would look at the situation from a humane standpoint, I am quite sure, I say from the knowledge of dozens of men in all of the countries who talk about the situation, that that sort of negotiation would be received. That does not seem an impossible thing, does it?

WAR TEMPER WORKED UP.

Perhaps the most shocking impression left upon one's mind is this, that in the various countries the temper necessary for continuing the war is worked up and fed largely by the things which have occurred in the war itself. Germany has done this, the Allies have done that, somebody else tried to do this, and we foiled them by doing that, and what awful people they are, and they must therefore be crushed. We all know the strikes that have gone on for weeks with the original cause quite lost sight of. I submit that something of the same sort is happening in Europe now. They are going on because of the things which have been done in the war, and that certainly is a very curious reason for continuing the war. And what it needs, it seems to many of us, is a certain touch of human nature. The human nature in the trenches would be healed over, the kindly people in the various countries would not support the war longer, and foreign officers themselves would resume their own business, that of negotiation versus that of military affairs, if the thing could be released instead of being fed and kept at the boiling pitch as it is all the time by outrages here and there and somewhere else.

A PRIME MINISTER'S REPLY.

We went into the room of one of the prime ministers of Europe—and I never have a great deal of self-confidence, I am never so dead sure I am doing the right thing, and I said to him, "This probably seems to you very foolish, to have women going about in this way," and he said: "Foolish? Not at all. These are the first sensible words that have been uttered in this room for ten months." He said, "That door opens from time to time, and people come in and say, 'Mr. Minister, we must have more men, we must have more ammunition, we must have more money. We cannot go on with this war without more of something else,'" and he continued, "At last that door opens and two people walk in and say, 'Mr. Minister, could not negotiations be begun.'" After all I may not represent his country very worthily, but he is an officer of the government in a high place, and that is what he said. I give it to you for what it is worth. And there are other testimonials of the same sort from all kinds of people in office, and they are part of the peoples who are at war and unable to speak for themselves.

THE GREAT ILLUSION.

There is one more thing I should like to say and I will close: that is, that one feels that the talk against militarism, and the belief that it can be crushed by a counter-militarism is, as has been uttered so many times, one of the greatest illusions which can possibly seize the human mind. England likes to talk and does talk sharply against what it calls militarism, but if they have conscription in England, the militarism which they think they are fighting will, at least for the moment, have conquered England itself, which had always been so proud that it had a free army, not a conscriptive army. All of the young men of France between certain ages come to their deaths in their effort to move people out of trenches from which they cannot be moved, because they are absolutely built in of concrete on both sides—and even military men say that you cannot budge these without tremendous loss of life—if these young men are convinced that France must arm as never before, that she must turn herself into a military nation, then, of course, the militaristic idea has conquered in France; and the old belief that you can drive a belief into a man at the point of a bayonet is in force once more. And yet it seems almst as foolish to think that, if militarism is an idea and an ideal, it can be changed and crushed by counter-militarism or by a bayonet charge. And the young men in these various countries say of the bayonet charges: "That is what we cannot think of." You know, of course, that all of the countries make their men practically drunk before they can get them to charge, that they have a regular formula in Germany, that they give them rum in England, and absinthe in France. They all have to give them the "dope" before the bayonet charge is possible. Think of that. No one knows who is responsible. All the nations are responsible, and they indict themselves. But in the end human nature must reassert itself. The old elements of human understanding and human kindliness must come to the fore, and then it may well be that they will reproach the neutral nations and will say: "What was the matter with the rest of the world that they kept quiet while this horrible thing was happening, that men for a moment had lost their senses in this fanaticism of national feeling all over Europe." They may well say, "You were far enough away from it not to share in it, and yet you wavered until we had lost the flower of the youth of all Europe."

MESSAGE OF WOMEN'S CONGRESS.

That is what they said in various tongues and according to their various temperaments, and that is what enables them to fight for their countries when they are at war, believing as they did in the causes for which they were fighting. The women who came to the congress were women who were impelled by a genuine feeling of life itself, which compelled them to come and see if it could hold for three days and a half composed of women. Now they say: "Oh, yes, we see it can be done; we thought it could not be done." Three or four scientific societies who saw it said, "Perhaps we can do it. We were not at all sure that, if we tried to do it, we could do it." But we women got there, and there it is standing for what it is worth. Now, please do not think we are overestimating a very slight achievement, or taking too seriously the kindness with which we were received abroad, but we do wish to record ourselves as being quite sure that the peoples in these various countries were grateful for the effort, trifling as it was. The people say, "We do not want this war." They say that the governments are making this war, and the governments say, "We do not want this war. We will be grateful to anybody who will help us to stop it." We did not reach the military offices, but we did talk to a few military men, and we talked to some of them who said that they were sick to death of this war, and I have no doubt there were many others who, if they spoke freely, would say the same thing. And without abandoning their causes, and without lowering, if you please, the real quality of their patriotism, whatever it is which these various nations want, the women's resolutions said to them, and we said it to them as long as they permitted us to talk, "Whatever it is you want, and whatever it is you feel you ought to have with honor, why in the world can't you submit your case to a tribunal of fair minded men. If your cause is as good as you say it is, or you are sure it is, certainly those men will find the righteousness which adheres within it." And they all say that if the right medium can be found the case will be submitted.

THE CHURCH AND THE WAR.

By Robert E. Speer.

We hope that this war situation will recall the Church to the sacrificial principles of missions. The Church, as a whole, has never done anything sacrificial. Individual Christians have followed Christ, but the Church, as Duff said, has played with missions. An average of a few dimes a year from each member has represented the measure of her missionary giving, and now there are some who doubt whether the Church can continue to do even this. * * * What warrant have we, in a time of distress, for making Christ and his cause suffer first? The war which now shadows the world, and the sacrifices which are willingly made in it, should shame our timidity and our tame trifling with duty, and call us to deal with life as a reality, and with the work of Christ in the world as worth more devotion than national honor or commercial advantage or racial pride.

THE CHRISTIAN CENTURY

EDITORIAL

PERIL IN SCRIPTURE READING.

DR. CHARLES R. BROWN, of Yale Divinity School, meets with convincing frankness an objection to his interpretation of Scripture in the *Congregationalist*. Recently Dr. Brown explained the death of Uzzah, who put out his hand to steady the Ark, on somewhat naturalistic grounds. A correspondent asked, "Is it not dangerous to deal with the plain statements of the Bible in that way?" Dr. Brown's retort is courteous but crushing. "Yes, it is dangerous to think at all—you may not think straight. It is dangerous to live in the presence of the titantic forces which are all about us—a man may get hurt. But as between the peril of attributing to those early men a faulty diagnosis in the case of a sudden death (involving as it does the setting aside of a literal statement of Scripture) and the peril of attributing to God an unreasoning act of vengeance upon a well-meaning man which would be utterly inconsistent with the character attributed to Him by Jesus Christ, I much prefer incurring the former and lesser peril."

THE EVANGELISTIC MANIA

"RESIGNED, to enter the evangelistic field"—that is the legend in which scores of items in the church papers convey the latest news of many a pastor.

After all, this taking up of evangelistic work is merely a means of keeping usefully busy until the minister can find a satisfactory parish in which to settle down. The new work represents necessity or prudence rather than choice.

But too often the adoption of evangelistic work represents the minister's ideal of his ministry. There is an excitement, a flashiness of experience, about it; there is in evangelism a sharp and apparently unambiguous test of one's effectiveness; and there goes with it a degree and kind of publicity which the pastor does not receive.

Mr. Sunday's popularity has increased the lure of the evangelistic field. His great crowds, his large collections, the costly personal gifts showered upon him and Mrs. Sunday, the adulation of press and people have had the effect of making many a pastor uneasy in his slower-going task. Bishop Berry of the Methodist Church estimates that the number of itinerating evangelists in the United States has increased by three or four hundred in the past three years. He says it has become a sort of "mania" to be an evangelist.

Bishop Berry goes on to declare his conviction that "the present popularity of the evangelist with his singer will not last. It is a phase of gospel work that will pass away. It is a serious question whether, in the long run, the results of faithful pastoral evangelism are not more fruitful than the sort of mass movement which is just now so popular. The results are certainly more permanent."

Whatever is true of the Christian denominations it is assuredly a fact that the churches of Disciples are not now in need of professional evangelists. We have too many evangelists now. The churches need pastors—prepared, studious, spiritually-minded, quiet-mannered pastors who have learned the fine and gracious art of shepherding a flock, feeding it, leading it beside the still waters and into green pastures of spiritual Truth.

Our evangelism, taken by and large, is not a strength to the Disciples of Christ. It is often a hindrance and an obscuration of the higher idealism of religion. Too often it hinders our Disciples plea.

There are exceptions, of course, but as a statement of the net effect of professional evangelism upon our church life it is, we believe, true to fact.

Is there any reason why this should not be frankly said? Is there any reason why the churches should be allowed to continue under the illusion upon which the evangelistic profession thrives?

IT WILL WORK THE OTHER WAY TOO.

A CORRESPONDENT who has evidently read and reflected much upon our editorial entitled "Union Churches" which appeared in the issue of July 15, writes to inquire whether our definition of In that editorial we said that all churches striving to practice Christian unity are churches of Disciples whether they have any organic connection with our historic movement or not.

Our correspondent now asks whether a church that bears the name Disciples and is organically connected with the historic movement denominated by that title, but which does not practice Christian union, is a church of Disciples.

Our reply is that such a church is not in truth a church of Disciples. It is not any more a church of Disciples than is a Baptist or Methodist church. Like them it is a denominational church.

The Disciples, we repeat, are an undenominational league of churches who have made it their prayerful purpose to practice Christian unity with all Christians. They believe Christian unity can be practiced here and now without waiting for any parliamentary action by denominational representatives, and they propose to set about practicing it.

Some will practice it more fully, others less, but they have this in common that all are *striving* to practice it and all stand ready to extend their practice when they are made to see wherein their present practice is sectarian.

However the world insists upon defining us, we Disciples of Christ must not define ourselves in the terms in which the Christian denominations define themselves, that is, as a social organism numbering so many people, with so many churches, ministers, etc. Our fall into that denominational conception of ourselves is responsible for the deterioration of our ideals which have been so marked in recent years.

We must keep redefining ourselves in terms of the original purpose which actuated Thomas Campbell when he launched this movement one hundred years ago—that is, if we still hold that purpose to be a valid one.

There is no doubt at all that there are many men and churches which have attached themselves to the historic movement and bear the name of Disciples which

are not in practice or disposition sympathetic with our original ideal of Christian unity. Judged by this ideal they are not Disciples, and we must learn frankly and kindly to distinguish them from those who are.

It does not follow that we should deny them fellowship in the movement; on the contrary, our principle of Christian unity makes it mandatory that we give them the fullest fellowship in the movement.

But the guidance of the movement ought not be committed to their hands, as we have come perilously near doing in many cases in our recent history.

Every union church is a church of Disciples.

And every church of Disciples is a union church.

Let us get these two concepts clearly defined in our minds and we will be a long way advanced on the right road that leads to the consummation of the divine errand upon which we no less than our fathers were commissioned.

MR. WHITE'S RESIGNATION

ALL friends of the Laymen's Missionary Movement will regret the decision of Mr. J. Campbell White to step down from the leadership of that movement to undertake the presidency of Wooster College, in Ohio. Mr. White has achieved a place of almost unique distinction in American Christianity by first conceiving and launching this great movement and then sustaining it for over six years by the investment of his own masterful personality in it.

His name and the name of the movement are synonymous in the minds of informed Christian people of all the churches. It will be with difficulty that Mr. White's name can be dissociated from the work he set going.

This is no matter for outsiders to pronounce upon. A question like this has to be settled by the man himself, and a man of the quality of J. Campbell White can be trusted to make his decisions on the basis of the most unselfish considerations. What factors entered in to determine his decision no one can know, but it will be universally regretted that he felt constrained to step from such leadership as he was exercising in missionary work to assume the presidency of a college.

As an educator he cannot possibly count for so much to the kingdom of God as he counted for while leading Christian laymen out into a great vision and a generous support of the missionary enterprise.

We believe and have often been thrilled by his own reiterated thesis that there is no work in the modern world in which the investment of life can be made to yield such returns as it yields when a qualified personality is consecrated to the cause of Christian missions.

It is our conviction that his friends and his Christian public should remind Mr. White of his own thesis, and assure him of its very peculiar pertinency to his own case, not in criticism—far from that—but for his reassurance in what may be a temporary mood of self-depreciation.

The cause of missions needs Mr. White in the very place which Providence so obviously prepared for him to fill and which he has filled so well in the past half-dozen years.

If his decision is not irrevocable, no influence should be omitted to persuade him to revoke it.

PROPERTY AND THE CHRISTIAN CONSCIENCE

FEW interpreters of Christianity have a genius for going straight to the sensitive spot of the Christian conscience equal to that possessed by Prof. Walter Rauschenbusch. His books on the social application of Christ's teaching exercise a dynamic moral influence throughout the whole body of the Church. His occasional writings and addresses are always arresting and luminous.

At the Northern Baptist Convention the other day he asked a simple question that carries Christian ethics right down to the root of our economic problem. Here is the question:

"Is it morally tolerable to live on unearned incomes?"

You cannot reflect on this question without a certain shaking up of conscience. It is a question not alone for the very rich but for many moderately circumstanced people. The economic problem is in this way translated into terms of personal responsibility. It is not merely a secular question, to be relegated to statemen and lawmakers; it is a moral question to be reckoned with by the individual soul. It strikes its roots into the religious life.

What is the just basis of property? Is it the mere fact of possession, whether by inheritance, unearned increase, or other fortuitous method? Or must property imply my own productive labor? Questions like this are not academic questions any longer. They are vital personal questions searching out the very soul of the Christian conscience. And with such questions the church must learn to reckon.

As Professor Rauschenbusch says: "Our churches can be ever so emphatic on moral issues, but unless they have an unmuffled message on the rightful basis of property they will lose their moral leadership with the mass of the working part of the nation."

The application of the principles of Christianity to the social order involves a profound revolution of our economic life. How profound no one yet seems to know. But questions like this asked by Professor Rauschenbusch give one a flash of insight into the depth to which Christianity must at last go in its transforming work.

GETTING ALONG WITHOUT WHISKEY

DES MOINES, IOWA, dry since last February, when the saloons were closed by action of the city council, still retains its commercial equilibrium. Conditions are steadily improving, especially among the working class. People thrown out of work by the closing of saloons are finding other employment. One hotel is adding five more stories to its six.

"People come to the bank regularly now, who perhaps were never inside a bank half a dozen times in their lives before," says a leading banker, "and the weekly payroll of large employers of labor is steadily increasing."

The city of Des Moines by closing its saloons lost an annual revenue of $133,000. This deficit has been almost wholly provided for by the municipal economy program.

Life, like war, is a series of mistakes, and he is not the best Christian nor the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes. Forget mistakes; organize victory out of mistakes.—*F. W. Robertson.*

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orvis F. Jordan*

The Trend of the Parochial School.

Four religious denominations have commonly provided parochial school instruction the past decade in the United States. In all but one of them, the parochial school system is rapidly decreasing. There are 2,500,000 Jews in this country, but they have only five parochial schools left, with an enrolment of less than 5,000 pupils. Mormon schools are now mainly high schools, the younger children going to the public schools. The parochial school has completely disappeared from the General Synod, the oldest of the American Lutheran bodies. In fourteen independent Lutheran bodies, numbering a million communicants, the schools decreased last year from 2,644 to 1,426; the pupils from 97,868 to 78,981. The Roman Catholics have 5,403 schools, with an enrolment of 1,429,859. There has been a growth in the parochial school enrolment among the Catholics.

New Russian Archbishop in America.

The authorities of the Orthodox Church, of Russia, have sent to America Archbishop Eudokim. He will have charge of the interests of that commission in America. Archbishop Eudokim received a deputation from the Episcopal fellowship, of New York, at the Cathedral, on the evening of June 10. Bishop Courtney (Episcopalian) read an address of greeting on behalf of the members of the Angelican and Eastern Orthodox union, to which Archbishop Eukodim made a suitable reply. He expressed the sentiment that the great war provided a time that was very propitious for a closer relation between the two communions.

Who are Valid Ministers?

There is a wide variety of opinion in the Protestant Episcopal denomination about the standing of ministers who have not been episcopally ordained. The Bishop of West Texas says, "Are they, in the sight of God, ministers of Jesus Christ, or no? I hope I would have grace to go to the stake before I would declare the negative of that question." A writer in the Churchman denies that this is the true attitude of the denomination. He says, "Thus we see that this Protestant church of ours has long ago decided and declared by her Ordinal and its Preface that non-Episcopally ordained men are not ministers in the 'Church of God,' and can become such only by a bishop's ordaining hands. Of course, we all rejoice in the belief that God's grace has done much by Protestant ministers; but still, if we would be true to the positive teaching of our church, we must aver that such ministers are laymen only. And though they have doubtless saved many souls, yet probably several times as many would have been saved had these ministers been priests of the Catholic church ministering the precious Sacraments."

Religious Education at the Panama Exposition.

Three days of the important educational congresses at the Panama-Pacific Exposition are to be devoted to the subject of religious education. The meetings of these congresses which occur from August 16 to September 5, are to be held in the Oakland City Auditorium, and the program for the days August 27-29, has been prepared by The Religious Education Association. The morning sessions of the congress are to be given up to the discussion of the problems in the Sunday schools and public schools, the afternoon to the college problems and the night programs to addresses on "Religious Education and the New World Order." The speakers at the last mentioned sessions include such well known men as Chancellor David Starr Jordan, Commissioner P. P. Claxton, President H. C. King, President Joseph Swain and President A. Rose Hill.

Membership Conservation.

Along with other denominations, the Baptists have felt the difficulty of church work in Chicago. For five years, previous to this year, fully as many members have been dropped from the roll as have been received by baptism. Much of this loss is due to the fact that people have changed neighborhoods in the city and have been lost in the change. The Baptists have adopted the slogan of "membership conservation." The clerk of the association will have charge of this work and non-resident membership secretaries will be appointed in each church, and they will work with the clerk of the association. The absent members will be followed up until they are placed in the nearest Baptist church. In the past year, 1,639 new members have been received in the association.

Gen. Joffre a Protestant.

It has been both affirmed and denied that Gen. Joffre, of the French army, was a Protestant. A Catholic view of France settles the question by the following statement:

"He is from every point of view the marvelously balanced man who was necessary for the French army. . . . A Protestant as regards religion, known as a fully convinced republican, a Free Mason of old standing, he has never, in distributing his favors, made exception of persons or beliefs. Born a Protestant, at Turenne, . . . he is tenacious and meditative, growing with years in courage and suppleness."

The Death of Bishop Toll.

The Right Rev. William Edward Toll, suffragan bishop of Chicago, of the Protestant Episcopal denomination, dropped dead, while climbing the steps of the elevated station, at Adams street, Chicago, Sunday afternoon, June 27. He had always been in the best of health, and his death was a great shock to his friends. He was consecrated as suffragan bishop in 1911. At the time of his death he was 72 years of age.

Missionary Education.

The educational departments of the home and foreign mission boards of America co-operate with what is known as the Missionary Education Movement. The eleventh conference for the middle west will be held at Lake Geneva, August 6 to 15. Various groups are taught missions with reference to their special interests. Pastors, Sunday school workers, Christian Endeavor members, and women's missionary societies are among the most largely represented at these conferences. The new mission text books are given class treatment and the delegates are shown how to handle the material. The Missionary Education Movement has rendered a great service in placing missionary interest upon the solid basis of a knowledge of world conditions. The old emotional appeal was not a dependable basis for missionary support.

American Rector in Munich.

The Episcopalians of America sustain rectors in a number of the important cities of Germany, and Rev. Webster Wardwell Jennings has been stationed at Munich for a number of years. The church has prospered until the opening of the present war. The rector has been compelled to resign by conditions now prevailing.

Mission Tracts by Aeroplane.

Missionaries are nothing if they are not progressive and many of their methods would probably be looked upon by the home folks as sensational. A novel way of getting attention for their message was used recently at Osaka, Japan, by some Methodist missionaries. They secured the services of a Japanese aviator who was a Christian and he flew over the city scattering Christian tracts that were eagerly seized by the people.

The Sunday School

THE QUEEN OF SHEBA VISITS SOLOMON

LESSON FOR AUGUST 1.

I Kings 10:1-10, 13.

Verse by Verse.

1. *The queen of Sheba.* Sheba was south of Judah, and many scholars believe that it was at the southern end of the Arabian Peninsula. It was a journey of fifteen hundred miles, and by their method of travel would take about seventy-five days to make the journey one way.—*Heard of the fame of Solomon.* Solomon's name was widely known because of his commerce. His ships had probably been to Arabia. See I Kings 9:26-28.—*Concerning the name of Jehovah.* Solomon's name was great, but it was great because of what Jehovah did for his people, and what he was able to do for God.—*She came to prove him.* To test him. Read Matt. 12:42. She was interested in the questions of her day, and sought guidance wherever it could be found.—*Hard questions.* Riddles. The custom of testing the wisdom of distinguished persons with riddles has been in Arabia for a long time.

2. *A very great train.* A large number of beasts of burden, and many servants. There may also have been some distinguished men of her country with them.—*Spices.* Arabia is noted for her spices. Frankincense and myrrh are common to the country. She brought the products of her country.—*Precious stones.* The onyx and emerald are still found in the land. She came with a large number of presents and provisions, hence the force of men and beasts of burden.—*She communed.* She had many long conferences with Solomon about matters of state and questions of the day.—*All that was in her heart.* Questions of great importance must have been upon her mind to urge her to make such a long journey.

3. *Told her all her questions.* He answered her questions satisfactorily.—*Not anything hid from the king.* Solomon had a great fund of knowledge and much wisdom at his command. Jehovah had promised him wisdom and that promise was fulfilled.

4. *The house that he had built.* The house here mentioned is probably the king's palace. Read the account given in I Kings 7:1-12.

5. *The food of his table.* The variety and quantity of food. In this connection read I Kings 4:22, 23. It has been estimated that forty-eight thousand people must have been fed!—*The sitting of his servants.* The officers of the kingdom, and the distinguished persons who sat at the royal table of the king.—*Attendance of his ministers.* Those who ministered unto him. Hebrew, *standing*, RVm.—Their apparel. The guards were richly dressed in full uniform. It is difficult for the western mind to grasp the splendor of some robes you may see in the East, even in modern times.—*Cupbearers.* The servants who had charge of the king's plate. They also poured out the wine at the feasts.—*His ascent by which he went up into the house of Jehovah.* The reference is probably to the steps from the palace to the temple. See II Kings 16, 18, also note the margin of the R. V.—*There was no more spirit in her.* Literally, "There was no more breath in her." She was beside herself with amazement. She was speechless in the presence of such royalty.

6. *And she said to the king, it was a true report.* She could no longer doubt the splendor of Solomon's court, and nobly acknowledged the truth without envy or conceit.—*Acts.* Or *sayings*, RVm.—*Wisdom.* On this word read I Ch. 29:25, and Prov. 3:14-18.

7. *I believed not the words.* The reports went far beyond what she had seen, and it was difficult for her to believe.—*Mine eyes has seen it.* She could not help believing when her eyes beheld the glory.—*The half was not told me.* The actual glory and wisdom so far surpassed the reports that the queen was led to say the half had not been told her.

9. *Blessed be Jehovah thy God.* Compare I Kings 5:7. The word blessed here means worthy of praise.—*To do justice and righteousness.* The queen was convinced that Solomon's wisdom as a ruler came from Jehovah, and that his judgments ought to be right. She did not see all.

10. *She gave the king.* It was customary to bring the king presents.—*A hundred and twenty talents of gold.* The intrinsic value of their gold was between three and four millions of dollars.—*Spices.* See verse two.

13. *Solomon gave her of his royal bounty.* Compare the RVm. "The word *royal* is well chosen, for we think of something which is greater when we apply this term to it. It is this excess of giving, beyond that which is demanded of us, which makes the real generosity." (McKenzie.)

An Astonished Queen

The Lesson in Today's Life.

The lesson of a few weeks ago gave to us the wise choice of Solomon, and today we behold a queen attracted from afar, by the wisdom and splendor of his court. The Queen of Sheba came from a land smiling with plenty, and yet she was speechless with astonishment when she stood in the presence of the unsurpassed splendor of Solomon's court. Amid this glory she was led to exclaim, "The half was not told me." What was true in regard to conveying to another one's impression of the significance and wisdom of the court of Solomon, is even more true of our deepest emotions. Words are poor servants at times, and fail us at the point of deepest need. When the sensitive soul stands in the presence of the luxury and poverty of the modern world, it is led to exclaim, "The half is not known!"

ADMIRATION A VIRTUE.

The sensitiveness of the Queen's nature is admirably shown in her ability to admire the greatness of Solomon's court. There is something radically wrong with the person who has lost the power of admiration. The more we admire of the true and good the richer we are in life. If there is anything admirable which you do not admire, you have lost that much of this world's good, for this world is full of admirable things and we are daily in contact with that which should stir the sensitive soul. Every person you can admire enlarges your soul, as every landscape you admire enlarges your life. Great men and women are rich in this quality of life.

She came with many questions to the court of wisdom. She was greeted with a satisfactory answer to them. She was a fortunate seeker, for so many times we are disappointed in our search for an answer to the deep questions of life. We fall, however, because we do not go to the source of supreme wisdom. "Behold a greater than Solomon is here." When our answers do not come from the example of his life, they do not satisfy. Jesus Christ claimed to be "the way, the truth and the life." No other being could claim so much. He is the king of kings and lord of lords. The queen was a seeker after the wisdom of her age, and the kind of wisdom which enabled her to react on her environment in a helpful manner. Every leader of the people must restate the experiences of the past in terms of the thinking of his own day. In our day there is no end to the quest for wisdom on the part of men and women everywhere. They are seeking the wisdom and splendor of the world at any cost. Great sums of money are parted with in order to obtain the culture and refinement of life, only too often for selfish purposes. A comparatively few people are asking for bread that they may feed the hungry multitude. The greater part of our energy is spent in planning to get rather than to give. Harm does not lie in honest getting but in the keeping for selfish purposes in the face of the world's hungry. To own an automobile and not share the pleasure with your less fortunate friend is to have a kind of selfishness that makes life hard for thousands in our day. A very prominent manufacturer in a large city said recently to his associates that the flaunting of wealth in the face of the poor is one of the greatest wrongs of our day. He is a man who employs between five and ten thousand men and women.

THE QUEEN'S HUNGER.

The supreme lesson for us is the hunger of the queen after that divine wisdom which attracted her to the court of Solomon. She did not say, "I am rich and need nothing," but she felt that still she needed the highest and best. How superior is this woman to many Christians, who hunger after all manner of things, but never after the word of life. We do not need to journey hundreds of miles to find him who is greater than Solomon, for he has promised: "I am with you all the days, even unto the consummation of the age."

ASA MCDANIEL.

Disciples Table Talk

Episcopal Rector Unites With Disciples of Christ.

Rev. Arthur W. Higby, for the past seven years rector of St. Paul's Episcopal Church, Canton, O., was baptized on a recent Sunday morning by Pastor P. H. Welshimer, and took membership with First Church of that city. Sunday evening he preached in First Church pulpit, setting forth his reasons for leaving Episcopalianism and identifying himself with the Disciples of Christ. Mr. Higby has been an Episcopal rector for twenty-five years. Writing of his ministry, Mr. Welshimer says: "His church reluctantly accepted his resignation. He has been a successful pastor. The church he is leaving had its most successful period in the seven years of his ministry. He is recognized in this city as a scholar and a forceful speaker. His careful study in the past six months has led him from the Episcopal to the Christian Church. He expects the next twenty years to be the best and most prosperous years of his life and he desires to give himself fully to letting the people of the world know the great truths that are being emphasized by the people who plead for the restoration of the New Testament church. He is now ready to accept a call to one of our churches. He is forty-seven years of age, has a wife and four children. He has a splendid personality, is a tireless worker, a good student and has read extensively. He has been especially successful in dealing with men and has had remarkable success in helping churches he has served to solve their financial problems. He will be a power in any church he may serve. I unhesitatingly commend him."

Student Preacher Builds Up Churches.

Clarence G. Baker has been a graduate student in the University of Chicago for three years. During that time he has preached on Sundays at Douglas Park Church, Chicago, and at Batavia, Ill. He has received into these two churches 136 new members. Mr. Baker has been asked to name his successor at Batavia. He will locate with a church in the middle or western states which is willing to adopt a social service program along with the spirit of evangelism.

Not Charles Darsie But His Father.

An error in this department two weeks ago makes us say that Charles Darsie, of Cleveland, O., had received a call to McLean, Ill. It should have been J. L. Darsie, the Cleveland pastor's father.

Another Church Started Under Favorable Auspices in Akron, O.

High Street Church, Akron, O., mother of several congregations in that city, recently organized another congregation in the northern section of the city. A lot was purchased in the best possible location. A building costing approximately $20,000 was erected and paid for by High Street Church. The new congregation was organized in April and the dedication of the new building occurred May 2. One hundred seventy-three members were dismissed from High Street by letter, which number, supplemented by a few from the other churches of the city who were living in the immediate neighborhood, constituted the 187 charter members with which the new organization began its existence on the day of dedication. B. R. Johnson, of Wellsville, O., was called to the pastorate. The membership is now beyond the 200 mark and increasing steadily. High Street Church presented the new congregation with a deed to the property. Three members from the board of each church have representation on the board of the new church, that the work may go forward in harmonious fashion, but otherwise the young congregation is quite left to independent ways. A reception was tendered Wednesday evening, July 21, for Mr. and Mrs. Johnson. The new building was well filled with an enthusiastic and consecrated body of Christian people. Great things may be expected from this new organization.

Rev. Perry J. Rice, who preached the Convention Sermon at Los Angeles.

Christian Union League Meets At San Francisco.

During the state convention of Northern California, in session this week, at San Francisco, the Christian Union League is announced to hold its second annual meeting, on Thursday evening, at the Y. M. C. A. building. There are no afternoon and evening sessions of the state convention. The League is the organization that has been fostering the union of Berkeley Bible Seminary and Pacific Seminary at the University of California. It has recently somewhat enlarged its task, and is engaged actively in the promotion of Christian union ideals in other ways.

Ft Worth Pastor Mourns Death of Wife.

A deep sorrow has fallen upon the congregation of Magnolia Avenue Church, Ft. Worth, Tex., in the death of Mrs. Edward McShane Waits, the wife of their beloved and talented pastor. Mrs. Waits had been in feeble health for some time and finally submitted to an operation, but without avail. In a note from President F. D. Kershner, of Texas Christian University, he says: "Mrs. Waits was a teacher of extraordinary ability, a writer of distinction, a woman gifted with a really remarkable facility for making and retaining friends. She was a home builder and maker above all, the type of woman who embodies and combines in herself the best traditions of American Christianity. Only those who, like the writer, enjoyed the privilege of entering the home circle over which she presided can appreciate what magic there was in her hand and brain and heart."

Former Pastors Participate in Church Anniversary.

Urichville, O., church celebrated its thirty-eighth anniversary July 25. J. P. Allison, of Waynesburg, Pa., who was at one time pastor of the church over eight years, and Charles Darsie, of Crawford Road Church, Cleveland, a former pastor for a period of six years, were present and participated with the pastor J. A. Canby in the speech-making and fellowship of the occasion. An illustrated and artistic edition of the parish paper was gotten out as a souvenir.

Church Observes "Visitation Week."

First Church, Springfield, O., set apart the last week of June as "Visitation Week." The pastor, C. M. Burkhart, reports that 1,513 calls on 522 homes were made by 102 members. Calling cards bearing the name of church and pastor together with the name of the caller were left at each home and much information as to addresses, members of family who are not church members, family conditions, etc., was collected and brought to the pastor. Mr. Burkhart has only recently begun his ministry there and reports ten recent accessions to the membership.

Well Known School and Sunday School Leader Moves.

Prof. Geo. W. Brown, who has been County Superintendent of Schools in Edgar County, Ill., for twelve years and an active member of First Church of Paris, has accepted the superintendency of the schools at Pana, Ill., and has already moved his family to that place. Mr. Brown has been superintendent of the Sunday school in Paris all these years and the church is having some difficulty in securing a successor. H. H. Peters, the pastor, will have charge of the school in the interim and will keep it up to its high standard of efficiency. The Paris Sunday school has always been one of the best in Illinois and ought to grow into even larger usefulness.

Prings Christian Unity Home.

"San Bernardino has no use for ten churches," declared A. F. Roadhouse, of San Bernardino, Calif., to his congregation, on a recent Sunday. "There is no vital difference between the Christian church and the Baptist church, between the Presbyterian and the Congregationalist. The Methodists, north and south, differ little. All could unite," he continued. "Now about the economy of it. If we had a big union church, the masses would attend, and that would solve the problem of the unchurched. San Bernardino has no need for ten churches. Combined, the expenses of these churches are over $20,000 a year. The church properties are worth $300,000. We could build a wonderful church with this sum and do tremendously effective work."

Transylvania and the College of the Bible Offer Course for the Rural Minister.

In addition to the recent extension of its courses for the degree of Bachelor of Divinity for graduate study, the College of the Bible, in co-operation with Transylvania College, announces a course for men preparing for service in the rural community leading to the degree of Bachelor of Practical Theology. This announcement was released simultaneously with the publication of the first report of the Disciples' Commission on Social Service and the Rural Church. This Commission found that 7,700 of the 9,900 churches and 40 per cent. of the membership among the Disciples' constituency are in the country. This represents forcibly the intimacy with which the fortunes of the Disciples are related to

the welfare of the rural church. The report clearly indicates that the needs are for a larger number of men who love the country and appreciate its opportunities and definitely choose the ministry in the rural church, and for definite professional training for this type of ministry. Feeling the urgency of this need, the College of the Bible has departed from all precedents in theological seminaries in offering a degree course in preparation for a rural ministry. The new course consists of four years of college work—a prerequisite year in Transylvania College and three years in the College of the Bible, one-third of which may be elected from such subjects as the plant and animal life of the country, rural sociology, rural economics, the rural church, and general religious education. The purpose of the course is to give the student, besides a careful Biblical training, understanding and appreciation of country life and to prepare him intelligently and sympathetically to help in the correlation of the church and the school as the leading factors in rural life.

Mrs. Thompson Porter Active and Effective in Public Addresses.

Mrs Lura V. Thompson Porter of Carthage, Il., State President of the C. W. B. M., was one of the evening speakers at the Loraine, Ill., Chautauqua, her subject being "The Tied Colt." Mrs. Porter is especially interested in community work and is kept busy giving addresses in her own city and surrounding community looking toward social betterment—giving special attention to Sunday School work. On a recent Sunday evening she addressed the annual convention of the Sunday Schools of her own township on "The Most Telling Thing for Sunday School Attendance." This convention was held in the First Methodist church of her home city and she was greeted with a large and enthusiastic audience.

—J. Fred Jones, long time state secretary of Illinois, and for the past year secretary of North Carolina, has resigned and returned to Illinois where he is just now beginning his work as pastor at Metropolis. He will be welcomed back.

—Mark Wayne Williams holds an open air service after the Sunday evening service at St. James' Street Church, Boston.

—Tolbert F. Weaver, formerly of Pendleton, Ore., now of Timpson, Tex., in taking up evangelistic work, defines his aims thus: "To emphasize the need of a deeper spiritual life in the church; to enlist new lives in the Master's cause and to help churches get on a sane, solid financial basis."

—First Church, Norfolk, Va., has just closed its first nine months in its new building. The months of April, May and June brought 51 additions to the church at the regular services.

—Paris, Ill., church observed the Fourth of July in a very impressive manner. Hon. Frank T. O'Hair, congressman from Illinois, and one of the leading attorneys of the Edgar County bar, delivered an address in the evening. Mr. O'Hair's mother has been one of the active members of the Christian Church in Paris for many years and Mr. O'Hair has been interested in all the affairs of a progressive and moral character in the community.

—H. H. Peters of Paris delivered his lecture, "Is the Sun Rising or Setting?" before the Bureau County Chautauqua, at Princeton, Illinois, Monday afternoon, July 19. The Chautauqua management speaks highly of the lecture. C. C. Carpenter, pastor of Princeton Church is platform manager this year.

—B. H. Bruner, pastor at Arcola, Ill., is preaching a series of three Sunday morning sermons on the following subjects: "The Incarnation," The Atonement," "Supernatural Religion." Mr. and Mrs. Bruner will take their vacation the last three weeks in August. They will spend most of their time in Akron, O., with Mr. Bruner's sister, and Mr. Bruner will supply for L. N. D. Wells in High Street Church the last two Sundays in August.

—Parkland Church, Louisville, Ky., Delaware W. Scott, pastor, has completed its new home of worship, which was dedicated last Sunday, by Geo. L. Snively.

—The call extended to Joseph Underwood, of Pittsburgh, to Anderson, Ind., has been accepted. Mr. Underwood will begin work at Anderson the third Sunday in September.

—A. M. Hale has begun his new pastorate at Knoxville, Ill.

—Central Church, Terra Haute, Ind., had a "jitney picnic" last week. Over four hundred persons were taken to the picnic grounds by using all the jitney busses in the city.

—The rural church at New Alexander, O., dedicated a well equipped and beautiful building. The old building was remodeled and enlarged. The new plant provides a beautiful auditorium, a large and well equipped basement with various class rooms, etc. The sum of $1,200 was needed to complete the payment of all obligations, and $1,587 was raised in cash and short time pledges on the day of dedication. I. J. Cahill, the state secretary, was in charge.

—E. A. Bosworth, for many years one of the honored ministers in Ohio, who was called to his reward during the past year, arranged for a substantial contribution out of his estate to the work of the Ohio Christian Missionary Society.

—Ohio district conventions begin Aug. 31. The state secretary, I. J. Cahill, is busy preparing the final schedule for them.

—The Singers' School of Efficiency will offer at its session at Bethany Park, August 3-20, a course in appreciation and interpretation of standard hymns and gospel songs. The course will be non-technical in its nature and will appeal to all classes of church workers, Sunday School teachers, Christian Endeavorers and ministers as well as choir leaders. Dr. J. B. Herbert, of Monmouth, Ill., will be the lecturer and instructor.

—Evangelist G. I. Hoover has succeeded in re-establishing the church and Sunday school at Abington, Wayne Co., Ind. There had been no regular preaching in this church for fifteen years. A church of forty-one members and a Sunday school averaging almost fifty in attendance are now in operation there.

Los Angeles Convention Enthusiastic and Harmonious

The General Convention of Churches of Christ, embracing the conventions of various missionary and benevolent societies of the brotherhood closed its annual gathering at Los Angeles last Sunday night with a program devoted to Christian unity. A huge out-door communion service attended by some ten thousand people was held Sunday afternoon in Exposition Park.

The attendance from outside the city was as large as could be expected, considering the times and the distance. Southern California outside of Los Angeles probably sent 2,000 visitors to the convention. From east of the Rockies there were from 800 to 1,000 visitors. Other attendants would make a total of about 4,000 visitors.

The sessions were held in the Bible Institute building newly erected for housing Dr. R. A. Torrey's training school. The auditorium of this building seats nearly 5,000 people. It was well filled at many sessions. The sessions were without exception harmonious. Disturbing questions seemed by common consent to be left outside and the convention gave itself heartily to hearing the reports of the missionary and benevolent secretaries and to stirring addresses of missionary workers and those who came to interpret the great tasks of the church.

Additional reports will be given next week. At this time we present extracts from the masterly address by the presi-

The Bible Institute, where the Convention was held.

dent of the General Convention, Rev. Walter M. White, of Cedar Rapids, Ia. The address was given on Sunday evening, July 18, at the opening session of the convention.

EXTRACTS FROM THE PRESIDENT'S ADDRESS.

" I am glad we have arrived at this hour. I believe we are here in the right spirit—the spirit in which our Master would have us assemble ourselves together as brethren for the purpose of attending to the business of the King. Permit me in this opening word of the first session of this, our annual gathering, to express the hope for the cordial support of all in making this convention conspicuous for high ideals; deep, sober consideration given to all questions pertaining to the task with which our Lord has honored us; and for the real spirit of true spiritual devotion.

"The months which have intervened since we last met have been the most trying and difficult for our nation of any similar period in her history. The fury of the war storm cloud has left its impress upon every phase of our life. The church in every department of our activities has felt the strain and the burden to this experience.

Heavy Burden Borne.

"Our missionary and benevolent agencies have borne a heavy burden; they have been forced to adopt measures which have all but broken the heart. During the sessions of this convention each organization will bring you its own heart message. The feebleness of our language makes impotent the servants of our God in telling the full story of the world's suffering and need. I beseech you, my brethren, to give such earnest attention to these several reports as will serve to quicken your own hearts into more loyal suuport than ever before given, and cheer and encourage those who stand on the far flung battle line, and those who carry the burdens of official responsibility as has not been true for many a day.

"There is, however, as our good poet has taught us to sing, 'a silver lining for every cloud.' Today we lift our faces toward the sunrise—hope fills the soul as the promises of our God fill his holy word

* * *

"We have given so much consideration to the superstructure that we have forgotten the foundation. We have stressed so hard the individual membership of the body that we have forgotten the body.

"In other words, while we have been professing to believe in a universal brotherhood, we have been all the while engaged in emphasizing the things which make for disunion. We have made a task of disunion rather than union. We have made it a question of all hands, all foot, all eye, or nobody at all.

"The fact of the matter is, my brethren, we have been so busily engaged in the advocacy of 'our plea' that we have often forgotten our Lord.

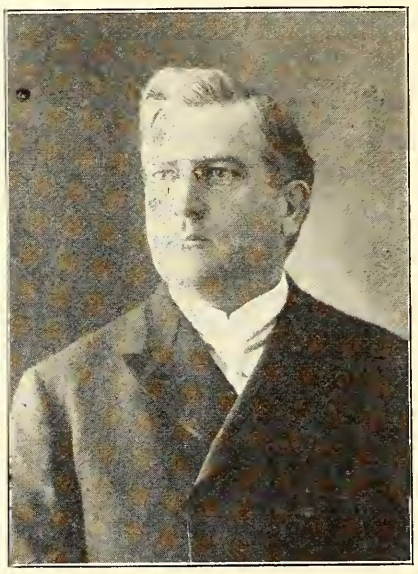
Continuing on this theme, President White said that the creation of a universal brotherhood in no sense undervalues the existence of the local congregation, and added that it must be understood that the local congregation has no authority for its existence save the authority of expediency, while on the other hand the church as an universal institution has all the authority of Jesus Christ and the inspired New Testament writers to sustain its existence.

'Autonomy Not Separation.'

"Our contention for the independence and autonomy of the local church when interpreted to mean separatism, is wrong and does violence to the teachings of Jesus and the apostles," he went on to say.

"We have magnified the importance of the local congregation to the detriment of the world mission which Jesus assigned for the church. Let me very plainly state that I find nothing in the New Testament which to my mind seems to justify anything else than local self-government for the church. At the same time I find nothing in the scriptures that even remotely would prevent congregations of Christians adopting different forms of local self-government from uniting in the fullest and freest manner in all work pertaining to the extension of the larger interests of our Lord's Kingdom. Furthermore, we do not find in the history of the New Testament church anything other than belief in the Lordship of Jesus Christ serving as a basis of cooperation.

"If such was the spirit of the first and early disciples how can we possibly justify ourselves in the erection of any addi-



Rev. Walter M. White, President of the General Convention.

tion barriers to the freest of Christian fellowship?

"Furthermore, it appears to me that the Word is very plain in its teaching, by precedent, that all co-operating agencies for the upbuilding of the Kingdom should be within the church and are consequently directly amenable to the church. This at once is both scriptural and practicable.

"The general convention does not presume to exercise any authority whatsoever over the church or local congregation, and no fair interpretation of its constitution and by-laws can possibly be construed into any such relationship. Its sole function lies in its usefulness as an agent of and within the church in assembling together representatives of the local congregations before whom may be presented in an orderly manner the reports of the several co-operating agencies of the church. Such a service insures unquestionably the largest possible efficiency with the greatest degree of economy.

No Excuse Needed.

"I do not offer any excuse for the existence of the general convention; it needs none. The occasion which demands its presence is too palpably plain to any thinking person. That the time is ripe for such an organization is evidenced by the repeated declaration of the representatives of the churches for such an organization from year to year, for the past half dozen years or more, as they have met together in conventions.

"The ends desired are so sanely Christian and so truly in accord with the fundamental teachings of the Scriptures, and at the same time so evidently wise and freighted with common sense, that it appears all but absurd to think of any but a favorable attitude toward the organization.

"In truth, my brethren, we shall never rid ourselves of the contention, which, like the fury of the storm, has beat itself against our Zion for many, many years past, by keeping our ears constantly to the ground catching the rumbling, ominous sound of every discordant note, but by the grace of Him who gives us wings of faith must we rise into the realm of Christian service made possible in the existence of an universal brotherhood through faith in Jesus Christ, the triumphant Son of the Living God."

Our Readers' Opinions

Approves Editorial

EDITOR THE CHRISTIAN CENTURY:

I write to say that the editorial entitled "Union Churches" in THE CHRISTIAN CENTURY of July 15 is exactly what I have waited thirty years to see proclaimed by a paper that possesses some power to make it good.

I hope and do most earnestly desire that the editors may be able to drive right at this goal until we get definite results in a union of persons and churches standing for these principles. FRANCIS M. CUMMINGS.

Harrison, Ark.

"Attractive, Helpful."

The "Century" is the most attractive and helpful of the periodicals coming to my table.—R. H. Miller, Secretary of the Men and Millions Movement.

"Builds Up Spiritually."

I read the statement in the "Century" concerning the future policy of the paper and it appealed to me very much. I, with many others, am ready for a paper that will build us up spiritually. We have had enough contention and strife and long for

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a period of peace which will give us time to meditate on the higher life which is possible in Christ Jesus.—E. D. Salkeld. Frankfort, Ind.

"Has Solution of the Problem."

I wish to commend the "Century" for its earnest efforts to carry out the real purpose of the Disciples of Christ in keeping with the spirit of the age. You have the right solution of our great problem as a people. We must mingle with our religious neighbors, love them, get their views and study the sources of those views. E. B. Quick. Shelby, O.

"The Only Possible Way to Union."

I find great pleasure and comfort in your most excellent paper. While I am old (72 years) and belong, I suppose, too much to the past, with its battles for "first principles," to keep step with you along some lines, I get strength and inspiration from the Christ-like spirit you manifest, and also enjoy the paper from a literary standpoint. Down deep in my heart, I believe you are blazing the only possible way to Christian union. Mrs. L. Pollard, McAlester, Okla.

CALLS.

C. L. Dean, Albuquerque, N. M., to Canon City, Colo. Accepts. Will begin new work Oct. 1.

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A. M. Stansifer to Flemingsburg Ky. Accepts.

Why Meat Keeps Children Awake

Almost every one is familiar with the fact that infants and very young children should not be allowed fresh meat for supper. We have all noted that it disturbs their sleep, but few of us, probably, have stopped to inquire the physiological reason.

According to scientific authorities, the explanation lies in the fact that fresh meats contains a stimulating or refreshing substance known as xanthin (pronounced zan-thin), which is the refreshing principle of tea and the meat extracts that we sometimes use to relieve fatigue. The bodies of young children and of all young animals also contain a large proportion of this xan-thin and when more is added in the form of meat for supper the rest of the child is disturbed and dreams come to break the restfulness of sleep. The bodies of older children and of adults also contain more or less xanthin, but as age advances the quantity grows smaller and in old age there is little xanthin left. This interesting information in regard to xanthin also expplains the characteristic vivacity, alertnes sand energy of childhood and the sobernessor moroseness of old age. Metaphorically speaking, xanthin is the 're of youth and as we grow older we gradually lose our vivacity with our xanthin.

This leads to another explanation, viz: why infants and very young children should not be allowed coffee, tea and Coca-Cola, for these beverages contain a form of xanthin known as caffein, which refreshes the tired nerves and muscles and, therefore, keeps the child awake. Like meat, they are good for adults and are the most efficient and wholesome means of refreshing mind and body, but like meat they disturb the rest of children, for the body of the child already possesses a sufficient supply of xanthin.

This ,in turn, leads to still another explanation for we no wunderstand why tea, coffee and Coca-Cola have the same effect in the relief of fatigue, though they ddiffer so widely in flavor and appearance. We can understand why the human race has come to depend upon these refreshing beverages as the most wholesome and efficient means of combating the injurious effects of physical and mental fatigue.

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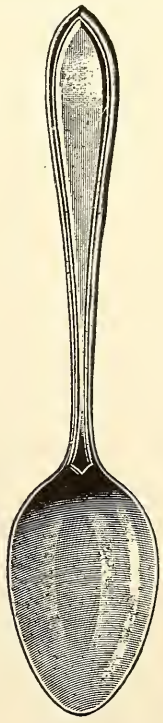

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Vol. XXXII Aug. 5, 1915 Number 31

The Catholic Plea
Editorial

What Missionaries Do
By Archibald McLean

The Roomiest Fellowship in Christendom
By Carey E. Morgan

Additional Reports of the Los Angeles Convention

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

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The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

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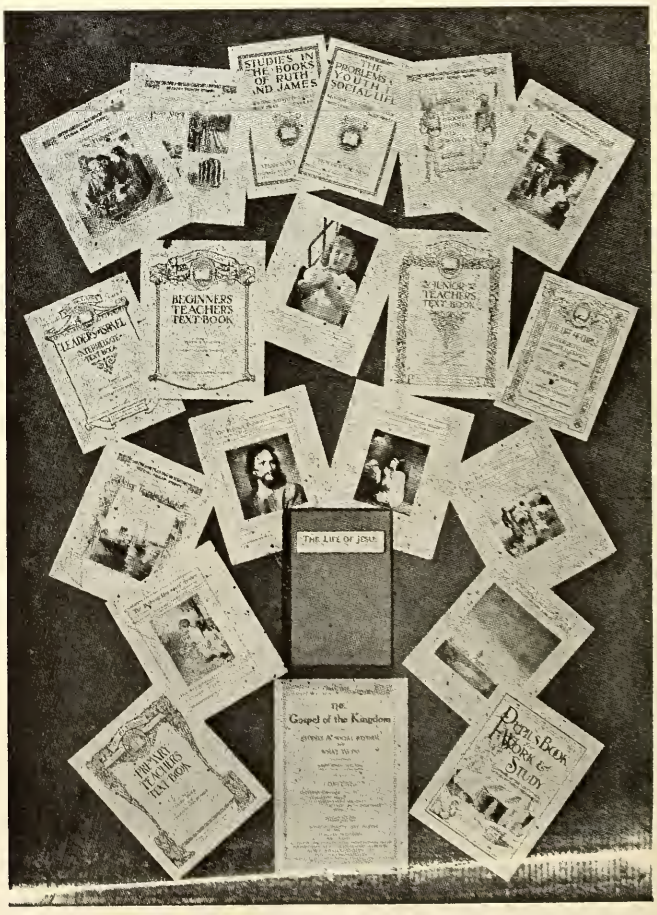
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII AUGUST 5, 1915 Number 31

The Catholic Plea

THE DISCIPLES AIM AT CATHOLICITY.

To their way of thinking catholicity is not a treasure possessed and preserved by a single section of Christendom, but it is the essential common denominator underlying the denominational order of the Church.

Approaching the Christian denominations the Disciples do not say: We are catholic, you are not; so you must come to us and share in the catholicity we possess.

On the contrary, they say: You Presbyterians and Methodists and the rest are as truly members of the one holy catholic Church as any one else in Christendom dare claim to be. You are Christians. Your churches are churches of Christ. You and we and all who love our Lord are really one Church. Is it not sad that we allow our denominationalism to obscure this unity and rob us of its power and its joy?

✠ ✠

The Disciples ask others to do what they are themselves striving to do: to establish their church life and Christian fellowship on the catholic basis which all share in common, rather than on the denominational basis which all do not and cannot share in common.

The Disciples declare that divisions are rooted in things that are not essential to catholicity, and that the way to unity is to abandon all non-catholic practices which have caused disunion and organize the Church on the basis of the great catholic essentials.

Up to date there has not been brought forward a suggestion for uniting the divided Church which compares in reasonableness or adequacy with this ideal which the Disciples are striving to realize.

We say "striving" to realize, for the better spirits among the Disciples do not presume that this ideal has been perfectly realized in their movement. They have not attained, but they have gone far toward their goal and will go farther.

What, specifically, have the Disciples done to establish their church life on a catholic basis?

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First and most obvious of all, they decided that they would wear no denominational name, but the catholic name only. That was a difficult thing to do, for it laid them open to the charge of trying to monopolize the generic name of the church, and by some it was, naturally, interpreted as an affront to the rest of Christendom.

Are not we Christians too? they would ask. Are not we also Disciples of Christ?

To which the reply has been patiently reiterated: You are indeed Christians, and you are in truth Disciples of Christ, and we wish that you would be content, as we are, to be known only as Christians or Disciples.

Secondly, they decided that they would use no denominational creed, but the catholic creed only. They did not condemn the teaching contained in the denominational creeds, nor approve that teaching, but they saw clearly that it was impossible to unite Christ's followers on any such creed. Yet his followers were already united on a creed that was all-sufficient as a basis of fellowship. The divine lordship of Christ himself: that was the catholic creed, and they determined to reject all others.

Thirdly, they decided that they would use no denominational book as possessing any authority in matters of faith or discipline, but would take the catholic book only, the holy Scriptures of the New Testament. By this they did not reflect upon other books of discipline and instruction, but they clearly saw that no other book could command the united allegiance of all Christians.

Fourthly, they decided that they would practice no denominational form of baptism, but only the catholic form of baptism. The Christian world was conscientiously divided over the propriety and validity of sprinkling and pouring in the practice of baptism, but there was no conscientious division over the use of immersion in water. They therefore practiced only immersion.

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Likewise, in the fifth place, they decided to administer the communion not in a denominational but in a catholic way. They would not make the Lord's table the symbol of the narrower fellowship of those who belong to a sect, but the symbol of the fellowship of all those who belong to the Lord himself. Open communion is catholic communion. Close communion is denominational communion.

Finally, the Disciples decided not to practice a denominational church-fellowship but a catholic church-fellowship. This, though we name it last, was the first and most controlling purpose of the Disciples' movement at the start. They determined to make "the door into their church as wide as the gate into heaven," to show not only that they had a theoretical basis of Christian unity but that it would actually *work* when put into practice.

Unfortunately the Disciples forgot this principle when their movement united with the Baptist denomination. And when after nearly twenty years of unabsorbed identity with the Baptists they came out again, they kept on doing what the Baptists, of course, did: they limited their church fellowship to those who were immersed, debarring all others.

In our time, however, the tendency is strong to go back to the original practice. The younger generation of Disciples is taking the principle of catholicity with a new earnestness. They not only discern the *logical* demand for the adoption of a catholic practice at the church door, but they see that upon the abandonment of a denominational church-fellowship depends their own moral good faith in pleading for unity.

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Holding to the principle of catholicity we Disciples earnestly plead with all Christians to co-operate with us in striving to practice it.

We do not ask others to unite with *us*, but we ask them to abandon every denominational thing that separates them from one another.

When all Christians are ready to do that the problem of Christian unity will solve itself.

The Roomiest Fellowship in Christendom

Address Delivered at the Los Angeles Convention

By CAREY E. MORGAN

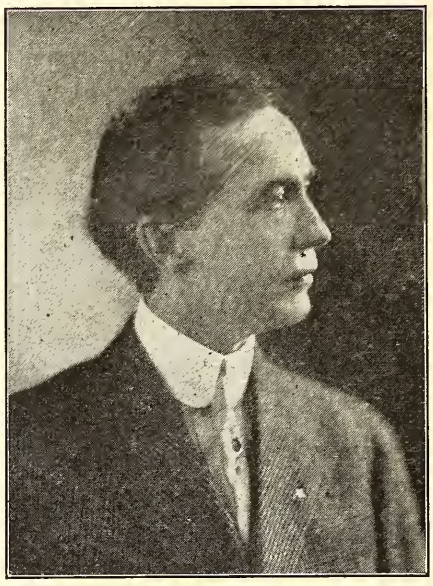
WE who plead for peace must keep the peace among ourselves, or stultify ourselves, and cancel our testimony in behalf of unity. Does this mean that we are never to have any differences of opinion—that when one of us takes snuff, all the rest of us are to sneeze? Who is to lead off in this mighty nasal chorus? I thought we had agreed to disagree about things and unite around the Person. When I came into this fellowship through the influence of O. A. Burgess, I came thinking that my mind should have elbow room—that I should never be cramped or crowded into any pent-up theological Utica—that I should have the right to do my own thinking, and that I should accord to my brethren the same privilege; that I could continue in the liberty wherewith Christ had made me free. Was I wrong about that?

MUST HAVE CHRISTIAN LIBERTY.

There never can be any Christian unity without Christian liberty. The Roman church sacrificed liberty for unity. Protestantism sacrificed unity for liberty. The Apostolic church had unity with liberty, and these were linked together and vitalized by loyalty. That is the trinity of victory, the three in one of fellowship and brotherhood, unity with liberty and loyalty. We are to be left free. If a church prefers a tuning fork to an organ, let it alone. If it chooses to send out and support its own missionary, it is well within its rights. If it wants to make its service formal, even to the extent of having a ritual, who shall say no? If the preacher wants to wear a gown in the pulpit, let him. If a church prefers to send delegates to the conventions of the brethren, surely no other church can forbid it. If it chooses, rather, to withhold credentials from its representatives who may attend the conventions of their own accord, I hope we will continue to receive them as brethren in Christ. Surely there can be no coercion among free disciples, and we will not refuse them participation in the great work unless they agree to a certain plan or method of organization. These are all matters of opinion. They are not questions of faith, and so are not to be made tests of fellowship in the church, or in the missionary society. Is the church loyal to Christ? Does it acknowledge Him to be God's Son? Does it declare its allegiance to Him? These are the vital questions, and this alone should be allowed to affect the fellowship.

NO "GRAVEYARD" PEACE.

No, we will not all think alike. There is nothing of that sort in our plan. We will always have differences of opinion. Nobody wants graveyard peace. Some people act as if an argument had horns and was as destructive as a bull among china. An argument may be Christian and may do good if the men who engage in it are Christians and remember that they are brethren. Differences of opinion are a sign of life. We are a growing people and a progressive people and we are alive, which means that we think—which means that we will not all think alike. It is the unity of the spirit which we must keep in the bonds of peace, if our great plea for peace is to be effective.



Rev. Carey E. Morgan
Pastor Vine Street Church, Nashville, Tenn.

THE REAR GUARD.

There are those who constitute what you will permit me to call the rear guard--the folk who act as if they wanted to stay in the past; who want to go into camp or stay on some ancient mount and build memorials to the fathers. Among these is the "weak brother" we have heard so much about. Shall the slowest men among us determine our gait? Shall we change our great motto, "Where the Bible speaks, we speak," and make it read, "Where the weak brother speaks, we speak, and where he is silent we are silent?" That would be to give "weakness" an immense amount of power. Shall we gauge our progress to suit his uninstructed conscience? Shall we do nothing in order not to displease him? If he is so weak that he wants to lie down, shall we wait while he rests? What shall we do with those whose glory is their weakness? We must not leave them behind if there is any way in the world to help it. We might slow down a bit on their account, but we dare not stop on our Lord's account.

THE VANGUARD.

But our vanguard is as threatening to our peace as our rear guard. These remind me of what Senator Carmack said about Theodore Roosevelt. He said that Mr. Roosevelt was like Tom Bellamy's horse, "whose natural gait was running away." There are among us those who snatch our banner and rush on ahead at break-neck speed. They are committed to unity, as the rest of us are; but they go so fast in the interest of unity that they leave their own brethren behind, but not fast enough to catch up with anybody else. The result is unity in isolation —a sort of disjointed cohesion — an inverted mathematical process of adding by subtracting—a new method of getting the total by division. I like those brethren who are trying to break into the future prematurely. I am sorry that I can have only long distance connection with them. They surely do go up the highest hill in high gear. I would not disparage their minds or their hearts, but, man alive, their legs, how they do use them! But I am not discouraged. I am still in touch with them. When they got so far ahead I could not call to them, I telephoned them, and now I use the wireless. Their speech may sometimes sound to me like the language of Ashdod, but we have one code in common — the language of love. When I communicate with them I use this language, and both of us can understand. Thank God, the wireless instrument in my heart is keyed in tune with all the brethren and distance shall not change or time alloy my good will for them.

THE PRACTICE OF PEACE.

It is with us as it is with the state —our safety and our strength lie in the great middle class. The mass of our brethren are bound together with indissoluble bonds. They love each other and the cause to which they are committed. They will not be tethered to a post on the one hand, or stampeded on the other. If our plea for peace is to be effective, we must keep the unity of the spirit in the bonds of peace, we must "mark those who cause divisions among us."

There is also involved in our historic motto, "In essentials unity, in non-essentials liberty, in all things charity," the obligation to maintain a catholic spirit, and to preserve a Christian attitude toward members of other religious bodies who hold the common faith. I always feel sorry when I see a small man try to fence up heaven, and then stand guard over the little gap he has let

down in his man-made fence. There is no place in our movement for narrowness, for bigotry, for the spirit of intolerance, for the iron bedstead, for martyr flames, for Phariseeism, for premature judgment days, or the assumption of judgment authority and prerogatives. Ours is the roomiest fellowship in Christendom, and if we are true to ourselves we have the broadest and most sympathetic outlook. What did our fathers mean by Christian unity? Is there not a recognition of the larger fellowship in the very phrase of the plea? What, then, shall be our attitude toward those of other communions? Shall we speak contemptuously of them, calling them names which we repudiate, and so give intended offense to the very folk to whom we go with offers of peace in the name of the Prince of Peace? Shall we plead for peace belligerently?

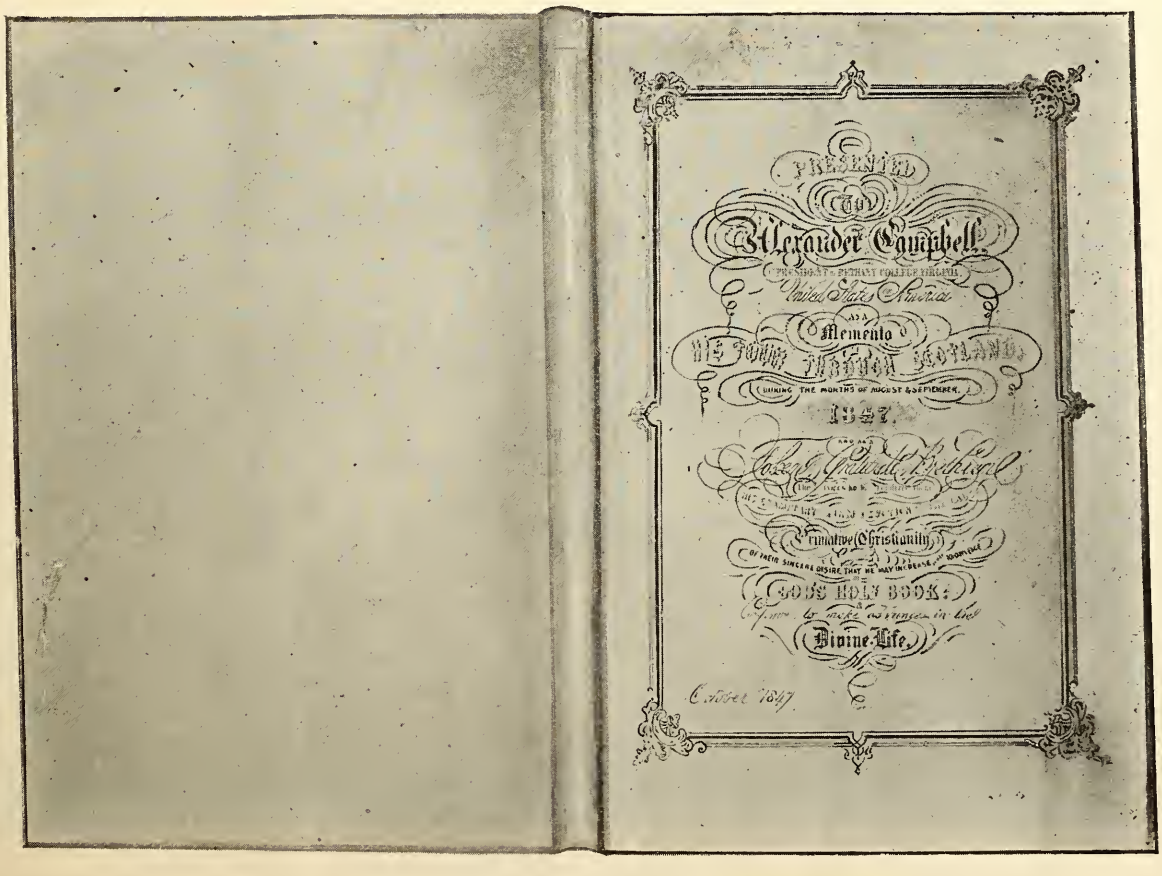
If our message is to carry far, we must preserve and exhibit the spirit of good will toward all who love the Lord.

Christian Union and Infant Baptism

From the Watchman-Examiner (Baptist).

We are hearing much in our day about the reunion of Christendom. For this reunion all Christians should pray and work. It ought to be manifest to all thinking people that the only platform on which all Christians can stand together is a Scriptural platform. If union is to come it must be by the process of elimination. All denominations will have to yield non-essential beliefs and practices. Why not cut the Gordian knot? Why not eliminate everything that is un-Scriptural, extra-Scriptural or anti-Scriptural? Who shall be the judge? We shall be willing to rest the case with the consensus of the scholarship of the Christian world, irrespective of denominationalism. We cannot speak for the Baptist denomination, but we unhesitatingly declare that The Watchman-Examiner, with whatever influence it yields, is ready to stand on a Scriptural platform with the Christians of the world. Anything and everything in creed and polity not in accordance with the unmistakable teaching of God's Word we are willing to give up. Will other denominational papers, such as *The Continent, The Congregationalist, The Christian Advocate* and *The Churchman*, take the same position? No Christian ought to be satisfied with less; no Christian ought to demand more.

Ought we to have prefaced this plea for the reunion of Christendom on a Scriptural platform with the expression of our opinion on the subject of infant baptism? Have we not prejudiced our case? We hope not; we think not. The reunion of Christendom has been advocated on sentimental and utilitarian grounds. The multiplication of denominations has been ridiculed. and the modern efficiency expert has suggested that the union of churches in a given locality ought not to be more difficult than the union of competing commercial enterprises. The whole argument for the reunion of Christendom on the ground of greater efficiency has come perilously near to the ridiculous. Let us face the questions at issue with open minds and generous hearts. For the sake of union are we willing to give up age-long dogmas and practices if they prove to be un-Scriptural? For instance, if the Scriptures are proved by the weight of scholarship to teach believer's baptism and if it is proved that infant baptism, if it has any support at all, is supported only by inference, would those practising infant baptism openly reject it and openly submit to believer's baptism? We use this merely as an illustration, but it is an illustration to the point. If the Scriptures teach infant baptism, then Baptists ought to practise it, and they ought to be ashamed that they have not practiced it all along. If the Scriptures do not teach infant baptism, then those denominations practicing it ought to cease to practice it, and they ought to be ashamed that they have practiced it all along. Are we willing to take the Bible for our guide and to follow its teachings to the letter?



Alexander Campbell's Bible, Now Kept in the Old Church at Bethany, W. Va.

What Missionaries Do

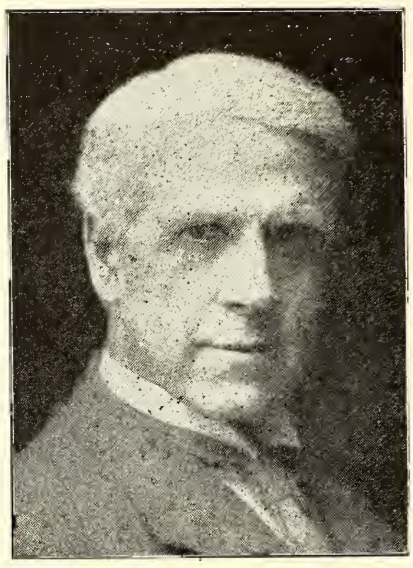
Graphic Portrayal of Missionary Task in the Light of Things Already Accomplished

By ARCHIBALD McLEAN

AT the close of forty years of service it may be profitable to consider what God has done with the Foreign Missionary Society for the furtherance of the gospel and for the glory of his name.

The representatives of the Society have preached the word of truth, the gospel of salvation, in many lands and in many languages. What was said of the apostles can be said of them, "They went forth, and preached everywhere, the Lord working with them, and confirming the word with the signs that followed."

They preached in chapels, schools, hospitals, dispensaries, temples, theaters, tea-houses, on the streets, in the markets, at the public wells, in their homes, wherever they found a soul ready to listen. They made it their aim so to preach the gospel, not where Christ was already named, that they might not build upon another man's foundation.



Archibald McLean
President Foreign Christian Missionary Society.

LESSEN PAIN OF WORLD.

The agents of the society have healed the sick; they have opened the eyes of the blind, caused the lame to walk, ministered to the consumptive, the victims of cholera, typhus, smallpox, blood diseases, elephantiasis. They have brought back the dying from the gates of the grave; in the estimation of many thousands they have raised the dead. They have introduced vaccination and taught the people to "swat the fly" and have done other things to prevent diseases from spreading.

They have lessened the pain of the world and have sweetened life for a great number.

The medical work makes friends for the cause.

The missionaries have opened schools from the kindergarten to the college and university and seminary. The converts are eager to read and write. They want to be able to read in their own tongues the mighty works of God. Evangelists, pastors, teachers, colporteurs, Bible women and church officers must be taught and trained. The children of the believers must be educated. In India, Hindus and Marathis and Mohammedans attend Christian schools and study the same subjects as the children of the Christians. The Bible is the chief text-book, one period of each school day is devoted to its study and to worship. The pupils are taught to sing the great hymns of the church.

ENRICH LIVES OF PEOPLE.

The teaching of science and philosophy and history does much to break down the non-Christian faiths and to enrich the lives of the people. Chemistry and bacteriology are making rubbish of a good deal of hoary and venerable idolatry, and make it easier for the people to understand the Christian religion. A few lessons in astronomy cause the people to smile when they are told that a lunar eclipse is caused by an attempt of the great dragon to swallow the moon. By precept and example the missionaries teach the people the principles of sanitation and hygiene. They make the station clean physically, morally and spiritually.

They teach the people the value of a supply of pure water. They train physicians and nurses to work among their own people. The native physicians and nurses no longer believe that diseases of the liver and of the eyes can be cured by doses of a pork's liver, or that tiger's claws ground into powder and taken internally will give strength to the weak. They no longer puncture the body to let the evil spirit that is causing the trouble out.

UPLIFT OF WOMANHOOD.

The women and girls are gathered into Bible classes and taught of God and Christ, of sin and holiness, of all the things that pertain to the life that now is and the life that is to come. Professor Ross says that the reading of the New Testament exalts a woman in her own eyes and exalts her in the eyes of others. The women are taught domestic science; how to cook palatable dishes for the sick; how to care for their children, how to make their homes attractive and their own lives increasingly noble and beautiful.

The people of India, Japan, China and the Philippines are studying English more and more. They are ambitious to read and to speak English, and they ask the missionaries to teach them. The English lanlanguage is shot through and through with Christian ideas. President Faunce has said that to learn English is to become familiar with terms wrought out by centuries of freedom and Christian faith. In philosophy the student learns the meaning of personality, soul, freedom of the will, conscience; in social science such words as society, responsibility, progress, representative. To learn English is to become familiar with English liberty and law and ethics and religion. One cannot learn English without learning what are the chief treasures of the English-speakng race. The words, God, sin, holiness, eternal life, with their New Testament connotation, convey to the natives of India novel conceptions.

When a Hindu reads in the English Bible that God has made of one all the nations that dwell on all the face of the earth, caste is not regarded as it was before. When a Japanese or a Chinese reads that all have sinned and have come short of the glory of God, he realizes the need of not thinking of himself more highly than he ought to think.

IMPORTANCE OF SUNDAY SCHOOLS.

The Sunday schools number 308, and the enrolled teachers and pupils, 18,077. The Christian Endeavor Societies number 71, and the membership, 4,123. Special emphasis is laid on the Sunday school for the reason that it is much easier to reach the young people than it is to reach their parents. The parents are satisfied and wish no change; the young people are curious and wish to learn.

The missionaries have assisted in the preparation and circulation of literature. They have written books and tracts, translated hymns and other works, edited magazines and weekly papers.

The press has been used with the most gratifying results.

Many forms of benevolent work are carried on by the workers on the field. Boys and girls whose parents are dead or worse than dead are rescued and prepared for lives of usefulness and nobleness. Children that otherwise would develop into thugs and thieves and beggars and become leeches on the body politic are producers and leaders in their community.

The saving and training of these boys and girls give the Hindu, the Confucianist, the Shintoist, the Moslem, and the savage a new idea of the worth of a soul.

The missionaries assist the people

among whom they live in time of famine, in time of flood, in time of revolution. They minister to the leper and the beggar. In time of war they co-operate with the Red Cross Society.

The Society's agents have been advocates and leaders in community betterment.

HOW THE WORLD HAS GROWN.

The whole amount received from the first till the last day of last September was $5,748,201.34. The receipts for the first year amounted to $1,706.25; last year to $464,149.16. The first year twenty churches sent offerings to its treasury; last year 3,187 churches sent offerings to its treasury. The first year one Sunday school sent an offering to its treasury; last year 4,122 Sunday schools sent offerings. The Sunday schools have given in all $1,387,412. There has been a steady increase in the receipts year by year from the beginning. There is a determination in the hearts of a great and growing number to do more and more continually.

The Society has sent out 351 men and women in all. Most of these are in harness today. Some have died and some have resigned on account of sickness or for other reasons.

The fields in which the society is at work number 11; stations and outstations, 237; the missionaries, 181; the native workers, 809; schools of all grades, 115; pupils, 5,494, of whom 281 are preparing for the ministry; hospitals and dispensaries, 22; treatments, 181,564; presses, 4; pages printed each year, about six millions.

MEN AND MILLIONS.

Four years ago A. E. Cory came home from China to raise a half million dollars for equipment, enlargement and maintenance. Soon the amount to be raised was increased to a million dollars. The pledges were to be paid in five annual installments. The million-dollar campaign gave the churches a larger vision. They saw the work in a new light and responded worthily. When the million dollars were pledged Mr. Cory led in a campaign to place a thousand new workers in the field in the next five years and to add $6,000,000 to what would otherwise be given for education, missions and benevolence.

The churches need a definite missionary objective to widen their horizon, to deepen their sympathies, and to develop the spirit of sacrificial devotion. They need a program large enough and costly enough to challenge their best efforts. At a time like this when the old faiths are dying slowly or more swiftly, when the idols long worshipped are thrown into the street or into the river, and the temples are changed into schools, and the East is passionately craving for the learning of the West, the people of God should take heart and hope and do far more than they have ever seriously thought of doing.

WHAT THE WAR COSTS.

The last month has brought forward increasingly definite information as to the cost of the war—in men, in munitions and in the increased cost of food-stuffs. A few of the most startling figures may be listed as follows:

Premier Asquith announced in June that Great Britain's expenditure during the next three months would be not less than $15,000,000 *daily*.

The total cost of the war per day —to all combatants—is about $50,000,000. An amount equal in value to the agricultural lands of America, or to the assets of the Russian Empire, has been expended so far upon the conflict.

The British national debt has more than doubled in one year. Its increase of $4,000,000,000 represents an advance of 113% over last year.

The increase in the price of foodstuffs in England is about 43%. Meat has advanced 40% and fish 25%.

Bread and meat show an increase ranging from 74% down to 10%. Potatoes show an increase of 180%; peas, 200%; lentils, 174%; beans, 152%. One must, of course, allow for natural exaggeration; but from various authoritative statements it seems clear that food in Berlin is 55% dearer than it was in the spring of 1914.

A Seasonable Scene.

THE CHRISTIAN CENTURY

EDITORIAL

THE CONVENTION.

ANOTHER annual convention of the Disciples of Christ has passed into history. The gathering at Los Angeles was like most of its predecessors in the sanity, progressiveness and optimism of its utterances and in the harmony of its action.

Each annual convention is preceded by a period of three months or so of acute agitation and apprehension, and everybody goes up to the meeting place wondering what will happen.

But nothing that they feared ever happens!

Probably no Chrisian body in the country holds conventions so evenly harmonious as are those of the Disciples.

It ought to get home to us all by this time that the Disciples are by inherent disposition a forward-going people and that the noisy "anti" and reactionary element among us is a negligible quantity. It is never in at the finish. It makes a loud noise and excites the fear of some because it has a newspaper organ—or better, *is* a newspaper organ—and a newspaper can make some people think the end of the world is just around the corner.

But the party of reaction among the Disciples never can deliver the delegates.

The people who attend our conventions want progress, order, co-operation, unity. They have demonstrated this too many times to admit of further doubt.

At Los Angeles the question of the delegate principle as applied to our conventions was not even discussed. It was taken for granted as a settled principle. It will continue to be taken for granted and will be the basis of a great development in the coöperative relationship of our churches.

The convention this year was noteworthy in the absence of many leaders to whom we have looked in previous years for guidance in matters of action, and whose utterances are always inspiring and persuasive. But this gave opportunity for many new voices to be heard on the program, and many were the surprises at the notes of leadership and authority which these voices sounded.

Los Angeles and Southern California—and Northern California too, for that matter—made good use of the convention event and the presence of many able speakers in extending the public knowledge of the ideals and hopes of the Disciples of Christ.

THE RIOT OF THE SECOND COMING.

GREAT social and political emotions, like those produced by the present war, afford the ideal psychological opportunity for the prophets of the second coming of Christ to get themselves heard.

We are told that adventism is having a recrudescence in this country. The presses seem to be spawning books on the Revelation and Daniel. It is said that the programs of the summer assemblies like Winona and Northfield are charged with millenarianism. The Billy Sunday revivals are more pronounced and aggressive in their emphasis on the imminent bodily return of our Lord than ever before, and Pastor Russell flourishes like a green bay tree.

The discerning will not be surprised at this. A time such as ours with a world war going on inevitably stimulates unscientific minds to associate the lurid and mysterious imagery of certain portions of the Bible with these events.

So long as the magical idea of the Bible remains with us, the idea that the great proof of the Bible's divinity inheres in its power to predict the future, so long may we expect a repetition of this periodic riot of talk and emotion over the second coming.

There is only one cure for it. Every teacher of religion who is himself emancipated from the magical view of the Scriptures must seek to free other minds from it also. It is a time just now for a revival of critical interest and activity in Bible teaching.

If pastors allow their people and teachers allow their pupils to pursue their Bible study with the uncritical literalism that takes no account of time and place and historical context and meaning of terms they need not be surprised if this method produces a fine crop of millenialists with all the unsocial and fanatical tendencies that are usually associated with that point of view.

MR. ROOSEVELT AND MISS ADDAMS.

COL. ROOSEVELT may be gaining the support of some but he is surely losing the support of many others by his intemperate utterances on peace and war. As between his article in the August Metropolitan and the great address by Miss Jane Addams printed in The Christian Century of last week, we believe the Christian and humane conscience of mankind will instinctively approve the sentiments of the latter.

Miss Addams and Mr. Roosevelt stood together in 1912. They represent opposite views now.

If the development of the campaign of 1916 brings these two into hostile juxtaposition on the platform, with the peace and war issue between them, we predict that the Colonel for the first time in his political life will meet his match.

AN ABSURD TRAGEDY.

MIXED with the horror and grief occasioned by the destruction of a thousand lives, citizens of Chicago feel an almost equal sense of the absurdity of the tragedy.

The Eastland disaster did not happen out on the great lake where the water is deep and the winds are strong and ships sail fast and alone and fate has a free field—there is a certain glory about a Lusitania or a Titanic sinking in mid-ocean.

But this all happened in the Chicago river, in twenty feet of water, in the heart of a great city where thousands of citizens were going by to their work, in the presence of policemen and sailors, with a dozen other boats large and small standing by, and the Eastland herself tied fast to the dock!

There is something so absurd about it, so impossible, that it is difficult to believe it is not all a hideous dream.

But one has only to go out to the vicinity of the Western Electric Company, whose employes filled the Eastland's decks that morning on their way to their annual picnic, to be made sure how terribly real is the

impossible story. There for days the people have done nothing but bury their dead. Every other house is in mourning. A score of caskets at a single funeral service is not an infrequent sight.

It does not take much imagination, therefore, for the far away reader to understand the attitude of the people of Chicago toward Secretary Redfield, member of President Wilson's cabinet, who came to this city to make an investigation and commenced by acquitting the builders and the government inspectors of any possible blame.

The disaster is so absurd that Secretary Redfield acts as if it must be chargeable to unseen powers, whether providential or diabolical he does not say.

But all Chicago believes that there is no need of dragging God or devil into it, that it was as clearly a man-made thing as ever happened, and that the human responsibility ought to be traced out and the guilty ones punished.

There has been a great outflow of money and sympathy on the part of the citizens.. Hearts have been opened and love has been doing its invisible work in drawing all lives together in an increasing sense of the common life.

This is the compensation that God makes to men for the sufferings of the innocent.

AN EVEN EXCHANGE.

LAST week it was announced that an Episcopalian clergyman had united with the Disciples of Christ. This week the news comes that Rev. Bernard Gruenstein has passed from the Disciples to the Episcopalians.

Those who like to keep count on such matters may call this an even exchange.

CHRISTIANITY AFTER THE WAR.

YES, there will be a Christianity after the war. Have no fear on that point. The indictment the Church is now undergoing will not weaken the Church; it will strengthen her.

There is a certain wistful longing on the part of churchmen to get at the problem of religion again under the normal conditions of human life. Church leaders feel strongly that when the war is over the church will attack its work with a new eagerness and a new intelligence.

Religion is going to reach the highest mark in history when peace at last is declared.

Christ will come into his own.

He is better loved; his teachings command greater respect; his place in human life is more clearly seen to be unique than ever before.

But it is certain that the orthodox institutionalism that has usurped the place of the Church is doomed to perish in the present world upheaval. The orthodox establishment has broken down. Confronted with the commercialism and jealousies of the nations it has proved itself impotent to do the typical thing the Church is here to do, namely, to maintain and deepen brotherhood.

The orthodox, complacent Church has emphasized things that Jesus cared nothing for—orders and creeds and ceremonies and traditions.

With that Church and with those things the disillusioned world will have little patience when the war is over. We can expect instead an unprecedented development of religion along the lines of social control and personal experience.

Religion after the war will grip the state and the social order with a determination and an insight it never manifested before.

And instead of the formal piety into which Christ's followers had fallen, we may expect new mystical depths of personal experience to be sounded and a new and richer revelation of God than men have known before.

It will be one of the greatest periods in human history.

It will be called the era of the soul.

CUTTING RELIGION TO FIT THE NEED.

PRAGMATISM would find a good argument for itself in British religious life right now. The doctrine of pragmatism is this: that our beliefs depend upon our practical interests and purposes, as contrasted with the traditional doctrine that our practical interests depend upon our beliefs.

English churchmen are mobilizing all the motives of religion they can command in support of the public conscience in the war.

Of course one hears no more the peace note in British preaching, and the note of universal brotherhood is smothered. Anger and hatred toward the Germans is stimulated without apology.

To one detached from the bloody business in which the nations are engaged the question keeps coming up: Are such men as R. J. Campbell, John Clifford, George H. Morrison, W. Robertson Nicoll preachers of the Christian religion or of some other religion?

Take the British Weekly, for example. That paper is accustomed to deal measuredly with whatever subject it touches. But its present style of interpreting everything German is so manifestly biassed by its hatred of Germany that it goes to ludicious extremes. Dr. Nicoll, the editor, recently had an article interpreting Goethe as one of the deeper sources of German militarism!

But the most signal instance was an article, the leading editorial, devoted to this question: What hopes of salvation have non-professng soldiers who die on the battlefield?

The editor labored, and succeeded in making out a good case for the soldier whose patriotism was, in some occult way that we could not quite grasp, accounted to him for righteousness.

The article proved so comforting to thousands of mourning relatives that it was published in tract form by request, and distributed as a campaign document by the recruiting agents.

In ordinary times the British Weekly would have been the last paper in the world to make such an argument.

ONLY GOD IS GREAT.

A certain pasha . . .
. . . had this sentence on the city's gate
Deeply engraven, ONLY GOD IS GREAT.
So those four words above the city's noise
Hung like the accents of an angel's voice.

And evermore from the high barbican,
Saluted each returning caravan.

Lost is that city's glory . . .
And all is ruin—save, one wrinkled gate
Whereon is written, ONLY GOD IS GREAT.

—*Thomas Bailey Aldrich.*

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orvis F. Jordan*

What Shall be Done With Old Bishops?

The query that went the rounds a few years ago: Shall we shoot old ministers? is agitating the northern Methodists in new form just now. The problem is to know what to do with old bishops. The law recently enacted automatically retired at the first general conference (held every four years), after the bishop reached the age of 65. At the coming general conference Bishop Cranston, aged 74, and Bishop Hamilton, aged 70, are slated for retirement. Bishop Cranston has been specially active and his case is regarded as being specially unfortunate under the new law. Bishop Warren was well into his eighty-second year when he was given the retired relationship.

Swedenborgians Build Cathedral.

A million dollar cathedral is to be erected at Bryn Athyn, a suburb of Philidelphia, by the Church of the New Jerusalem. It is to be a home for Swedenborgians the world over. This church arose from the allegorical interpretations of the Bible by the Swedish scientist, Emanuel Swedenborg. There are less than seven thousand adherents of this sect in America, and probably not twenty thousand in the world, but they have exercised some influence on thought as is seen by the fact that Emerson included Swedenborg in his list of "Representative Men." Swedenborg found three meanings in the Bible, terrestial, spiritual and celestial. He professed to have witnessed the Last Judgment. His treatment of the Bible doubtless influenced the work of Peter Quimby and Mrs. Eddy in Christian Science.

Rev. B. Fay Mills Evangelizes.

Rev. B. Fay Mills, whose return to the church from the speculations of theosophy has already been chronicled, has joined the forces of Rev. J. Wilbur Chapman for the summer and will help in the Tent Evangel, in New York City, conducted by Rev. G. A. McPherson. This would seem to indicate that the former evangelist was returning to his first love, the evangelistic calling.

American Preacher for Ireland.

Several British preachers of eminence have been called to America in recent years and the compliment has been returned by the calling of American preachers to Great Britain. Now Ireland wishes to share in the stimulus of American methods. The famous May Street Presbyterian Church of Belfast has called Dr. Robert Huge Morris, now of Philadelphia and formerly of Evanston, Ill. If he accepts, he will be the third American preacher to fill the pulpit in succession.

Scotch Churches Progress.

Scotland has been regarded as conservative in religious matters. The United Free Church of Scotland has a committee that is dealing with the status of women in the church. This committee has come out in favor of the presence of women in the governing bodies of the congregations as deaconesses. It is further suggested that advisory committees shall be associated with the elders in caring for the spiritual interests of the church. Women who are giving all their time to religious work are to be called "church sisters" if the report of the committee is accepted.

Federation Secretary Grilled.

The Federation of Churches in Chicago, through its executive secretary, has served notice on Mayor Thompson that he is expected to favor Protestant measures because he was elected by a Protestant vote. This action on the part of the federation has met with considerable protest on the part of Chicago Protestants who say it is of a piece with Catholic interference in political matters.

American Catholic Church Organized.

The American Catholic church is the name that has long been desired by the high church element of the Protestant Episcopal communion. This title has now been pre-empted, as the state of Illinois has issued incorporation papers for such an organization, but which has no relation to the Episcopalian movement. The new denomination is composed of Chicago Poles who are breaking away from Rome. The incorporators were the Most Rev. Joseph René, the Rev. René L. Zawistowski and the Rev. F. E. J. Loyd. There are over 400,000 Poles in Chicago, and it is stated that only 75,000 of them are members of either the Roman Catholic church, the Polish National church, or of the American Catholic church.

Fine Calendar for Yale.

The School of Religion, at Yale, is announcing a very attractive program for the coming year. President Wm. DeWitt Hyde will deliver the Lyman Beecher lectures on preaching; the lectures in theology will be given by Prof. Wm. Ernest Hocking, of Harvard; Sir William Mitchell Ramsay, of Edinburgh, will lecture on the History of Religions. Bishop Oldham, of New York, is to give a series of missionary addresses.

A Day's Income for Missions.

The Protestant Episcopal church asked, some time ago, for a day's income from each of its members to cover the missionary deficit. There has been a generous response and up to the present time over $220,000 has been raised. Some have objected to revealing the amount of their day's wage. These are permitted to give more than a day's wage if they so desire.

Criticise World Conference.

The Episcopalian project of calling a world conference on faith and order to be participated in by Catholic, Orthodox and Protestant churches, is meeting with some criticism in Presbyterian quarters. The Episcopalians have called a preliminary conference in January next to consider the plans for the world conference but they will vest all control of the conference in the Episcopalian representatives. This has been termed by a prominent Presbyterian as a "unity program which omits unity."

Preacher Crosses Sectional Line.

The Presbyterians are still divided north and south but the line of division is less significant than formerly. Dr. Robert Keer of Baltimore was a southern man in a northern pulpit. He has accepted a call to become co-editor of The Presbyterian of the South, published at Richmond. On account of his experience in the two communions, it is to be expected that he will powerfully influence the journalism of the southern branch of the communion in favor of corporate reunion.

Eliminating Overlapping.

Not only has there been overlapping in the missionary operations of the various denominations, but there has often been a lack of delimitation of territory of the various societies within the denomination. The Baptists are seriously agitated just now over a duplication of function of the American Baptist Home Missionary Society and of the American Baptist Publication Society. The latter has devoted its profits to certain phases of Sunday school evangelism which have proven competitive to the work

of the home mission organization. The Chicago ministers, and later the ministers of St. Paul and Minneapolis, have taken action asking that this conflict be removed.

Rev. G. Campbell Morgan Withdraws Resignation.

Sometime ago the report of the resignation of Rev. G. Campbell Morgan of Westminster Chapel, London, was given to the public. It was rumored that the congregation has been in financial difficulities since the war began. The British Weekly now announces that Dr. Morgan has withdrawn his resignation. What changes in the situation have come about to induce him to change his mind have not come to light.

New York Ministers Form Club.

A project is on foot to organize a club of New York ministers. It is proposed that this club shall have quarters in the Presbyterian building. The new organization will be formed when four hundred men have pledged themselves to contribute ten dollars a year to the enterprize. The city federation is pushing the plan through a committee and the personalities behind the movement are Dr. Frederick Lynch, Dr. Frank Mason North and Dr. Walter M. Laidlaw.

Passion Play Leader at Rome.

Some weeks ago, the report became current that the Passion Play leader of Oberammergau were in the German army and the play might not be given in 1920 on account of the death of the actors. It struck the public mind as peculiarly inappropriate that Anton Lang, who has been the Christus for twenty years, should be in a role so different from that of the Prince of Peace. Frau Anton Lang, in a letter to Dr. Gray of the Baptist Standard, reports that her husband is not in the army nor are any of the actors in prominent positions except Alfred Bierling who played the part of St. John.

Lutherans Want a Bishop.

Church government among Lutherans is by no means uniform. The Lutherans of Sweden, Denmark, Norway and Finland have bishops while the church in Germany does not. American Lutherans are congregational in church government. Recently the New England Conference of the Augustana Synod (Swedish) and the Emanuel Synod have made striking announcements in favor of episcopacy. They propose that their bishop shall be an attorney as well as a clergymen, that he may represent the church in the courts. It is argued that the press gives more attention to denominations with dignitaries who are empowered to speak for the whole church.

Shall Baptists Be Endeavorers?

Some Baptist young people are members of the Young People's Society of Christian Endeavor, but far more of them belong to the strictly denominational movement, the Baptist Young People's Union. Howard B. Grose, the eminent Baptist missionary editor, is vice-president of the Christian Endeavor movement. He is asking his denomination to bring all their young people's work into fellowship with Christian Endeavor by organiing the Baptist Union of Christian Endeavor.

The Sunday School

The Reckless King

The Lesson in Today's Life.*

Rehoboam had some of the best of Israel's blood flowing in his veins. His early footsteps were guided by the hand of wisdom, and his early life filled with the beautiful things of his day. The court of Solomon had gathered from the great everywhere the treasure of earth. In this luxury the new king was cradled.

Before wealth and prosperity had begun to blind the eyes of Solomon to the higher ideals of life, the boy had a home that gave him great advantages. He must have inherited from his parents some good, strong qualities of mind and body. When in play with his companions, he was their natural leader. He dictated their social activities, and led them in their quest for knowledge. The hope of the father is reflected in his name, which means, "Enlarger of his people."

IRONY IN HIS NAME.

Like many men whose ancestors have given them a rich inheritance, he failed, and by a strong irony of fate he became in reality the diminisher of his people.

In a city situated in the flood district of Ohio stands the "hull" of a once beautiful home. The flames devoured all but the walls in the midst of a torrent of water. A striking picture of ruin, and a suggestion of the wreck of a man standing in the midst of every influence intended to check, in his life, the destroyers' power.

In many ways he had an unfavorable environment for the highest type of manhood. The sons of kings and rich men have many disadvantages. They are peculiarly tempted, by unscrupulous men and women, to wrong doing. Their leisure accorded them by their easy circumstances furnishes time for idle and harmful thought. Their companions, also, live on "Easy Street," and are content with the glitter and show of life, wholly unmindful of the higher reaches of soul within their grasp. Thus, "the blind lead the blind, and they both fall in the ditch" of undeveloped manhood and womanhood.

There are some very interesting examples of rich men's sons who have turned out well. In my college days I was well acquainted with a young man who had the resources of a wealthy father at his command, and who as a matter of choice was as economical in the use of money as other boys whose mothers were washing to keep them in school. Our environment is very largely a matter of choice, and we may choose the elements of life or death from it.

THE POWER OF CHOICE.

Rehoboam had the power of choice. God has given every one a free will, and the will is the king on the throne of our life. It is the rudder that finds a course for the ship; the guide that leads to life or death. Rehoboam chose the counsel of the wrong class of men and because of it called down upon his head the wrath of the larger and more progressive portion of his father's kingdom.

Every man has within him a kingdom of royal possibilities; by taking counsel of the experienced he can realize all that God has cherished for his life.

Two boys came to Chicago. The one chose his companions from the men who swear, who are given to strong drink, and who are irreligious. The other found his friends among those whose speech is pure; whose lips never touch strong drink; and whose religion is pure and manly. The one spent his leisure hours in the pool-room, the public dance hall, and the saloon; the other man spent his in the art galleries, the wonderful libraries, and the beautiful temples of the living God. The choices of the one man were stepping stones hellward, while the choices of the other man were stepping stones heavenward.

Which way are YOU going?

ASA MCDANIEL.

*"The Kingdom Torn Asunder." Sunday School Lesson for August 8. I Kings 12:6-16.

Disciples Table Talk

Remarkable Three Years' Record in Cincinnati Church.

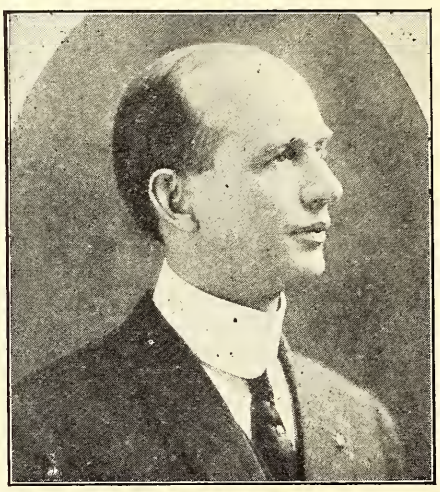
When Pastor C. R. Stauffer went into his pulpit at Norwood Church, Cincinnati, the last Sunday in July he found that a great arch had been erected over the desk and decorated heavily with flowers as a way of marking the beginning of his fourth year as pastor of the church. During the past year, 143 new members have been added to the church; 540 new scholars enrolled in the Sunday School. Over 1,200 calls were made by the pastor; 16 funerals were conducted and 20 weddings were solemnized. A total of 445 new members have been added during the three years; over fifteen hundred added to the Sunday School; about 4,000 calls made; 50 funerals conducted and 40 marriages solemnized; a new church erected and about $30,000 raised for all purposes. Mr. Stauffer has greater plans for his church for the future.

Southern California Convention Reports Progress and Enlarges Plans.

The annual convention of the Southern California churches was held on the three days prior to the opening of the General Convention at Los Angeles. The reports showed that four new churches have been established during the past year. They are located at Barstow, Brea, Niland and Pasadena. About $11,000.00 was paid into the state treasury during the year and $1,700.00 in pledges is still unpaid. Secretary F. M. Rogers was reëlected. A fund of $12,000 was provided for by pledges taken at the convention for the new year's work. Mr. C. C. Chapman pledged $1,200 of this amount. Mr. W. I. Holt of Holtville was another leading contributor. It was resolved to organize a training school for Christian workers in Los Angeles, and B. C. Hagerman, formerly president of Campbell-Hagerman College in Kentucky, was chosen to lead in this enterprise.

Straight From the Shoulder Political Preaching.

As an example of straight-from-the-shoulder speech the sermon of L. J. Marshall at Wabash Avenue Church, Kansas City, takes high rank. An iniquitous personal contest has been going on in the city hall for some time and the better citizens of the city are out of patience with it. In introducing his discussion of local and state political affairs Mr. Marshall said: "I am opposed to the Church entering the field of politics as a political factor, but I am firm in the conviction that it should be the mission of the Church to do those things which make for civic righteousness. It is the duty of the Church to stand for the uplift of the community and it cannot shirk its duty when servants in public office ignore the wishes of the people who elected them and put in their time playing petty politics and indulging in personalities at the expense of the taxpayers. Kansas City, potentially, is the best city in the United States," he continued, "but its reputation as a decent community is being jeopardized by such conduct by its city officials. The men who are now holding office in the city hall are not representative of the citizenship of this city—and I expect I voted for most of them—but I will never do so again. Do you think men are capable of spending millions of your money who misbehave as the officials of the city hall have been doing? They are showing themselves to be unfitted to hold public office. And the members of the church have a duty to perform now. They must set higher ideals than are now being exemplified by our city officials who are engaged in this disgraceful row. These officials have betrayed your confidence; they do as they please in the council halls which have been dedicated to public use. Whisky is being sold near schools and in residence districts; streets are in bad repair; the bonds have been voted for but have not been sold—and the disgraceful quarrel still goes on at the city hall. Are there any conditions which need the attention of Christians more than these?



President F. W. Burnham of the American Missionary Society, Made His First Report at Los Angeles Convention.

Put to rout this system which has made bad public servants and purify our local politics by electing men to office who will serve the people!"

Mother of Well-Known Missionary Passes On.

First Church, Lincoln, Nebr., is saddened by the death of Mrs. T. J. Drummond, who with her husband has been for many years active and very helpful members there. Mrs. Drummond's passing has interest for the entire brotherhood of Disciples through the fact that her son, Dr. C. C. Drummond, has been for seventeen years a medical missionary under the Foreign Society in India. Dr. Drummond has earned for his work high commendation from the British government. The mother is described by those who knew her as a woman of noble and saintly character, finding her chief joy in ministries of helpfulness and in the work of the church.

A Lively Church and Sunday School.

The Sunday School of East Creighton Avenue Church, Fort Wayne, Ind., Edward H. Clifford, pastor, has made an increase in its average attendance for the first six months of the year of 31, and there has been a net increase in the church membership of 50. The Sunday School has exceeded its apportionment for both Easter and Children's Day offerings. The men's class has built and paid for a tabernacle, having outgrown their quarters in the Sunday School room. The Christian Endeavor society was represented at the Chicago convention by the pastor and five of its active members. A class in "Expert Endeavor" has been graduated, and the society had a handsome float in the Fourth of July temperance parade and observance at one of the city parks. One of the young women of the Endeavor society is planning to go to the foreign field. Six hundred dollars has been pledged and is being paid through the calendar club plan upon the building debt. A definite effort to conserve the good results of the recent Lyon evangelistic campaign and the local meeting which followed is being made under the direction of the pastor. Prayer meetings twice a month in the homes are proving helpful. The East Creighton church is in southeastern Fort Wayne and is made up almost entirely of road and shop men of the railroads passing through the city.

A Dream or a Nightmare?

A local paper at Paris, Mo., has the following which the pastor, Mr. Shively, believes is good enough to pass on: "In the course of a very practical and timely sermon at the Baptist church Sunday night Rev. E. B. Shively, pastor of the Christian Church, told of a dream he had dreamed the night before and painted in glowing terms the vision he saw of a community like Paris gathering in one house of worship for its religious services and spending the balance of its funds for an institutional building in which old and young could meet together for recreation, pleasure and profit. An orthodox sister who saw in this recital a sly bid for a Church union that would eliminate her own militant sect, remarked to him after the benediction, "That was no dream, Bro. Shively; it was just a nightmare."

Churches Serve Communities by Installing Playgrounds.

Two churches, Centralia, Mo., C. H. Swift, pastor, and Central, North Tonawanda, N. Y., Geo. H. Brown, pastor, have taken up the playground idea this summer. Lots adjoining the church, in each case, have been put to use for the purpose of providing amusements for the children of the community. Apparatus of the most improved type has been installed and supervision by competent persons provided. This is community service of a visible and convincing sort.

—For the third season Dean W. J. Lhamon, of Drury College Bible School, will be Bible lecturer at the Clarinda, Ia., Chautauqua this summer. The Clarinda Chautauqua is one of the best in the West.

—The friends of Professor William Watkins Frost will be pained to learn that he was instantly killed on Sunday, July 25, 1915, by an electric shock in his home at Mankato, Minn., where he was the very successful and greatly beloved teacher of English in the State Normal School. He leaves a wife, Mrs. Bessie Grable Frost, a son Dwight, aged fifteen, and a daughter Winifred, aged eleven. His mother, Mrs. A. P. Frost, and his sister, Adelaide Gail Frost, also survive him.

—Parkland Church, Louisville, Ky., dedicated a new house of worship July 25. George L. Snively assisted the pastor, Delaware W. Scott. The sum of $5,000 was needed to meet the indebtedness and $8,900 was raised. The church was established as a mission in 1888 by the First Christian church, of which Dr. E. L. Powell is pastor. It has steadily grown in membership and now has a roll of 375 members.

—Bethany Assembly at Bethany Park, near Indianapolis, is now in session and will continue until Aug. 27.

—Sunday morning, July 18, J. F. Messenger occupied the pulpit of First Church, Canton, O., speaking on the subject, "The Call of Japan." Mr. Messenger graduated from Phillips Bible Institute in June. He is a member of the

Canton church. On August 23 he and his wife will go to Japan, where they will be associated with W. D. Cunningham in the Independent Mission at Tokio. At the close of the morning address the church presented Mr. and Mrs. Messenger a purse of $180.

—McPherson, Kan., church has decided to build a new house of worship.

—C. C. Rowlison, Congregational pastor of La Crosse, Wis., preached on a recent Sunday for Third Church, Indianapolis, of which T. W. Grafton is pastor. Mr. Rowlison was formerly pastor of Third Church and was heartily welcomed by his former flock.

—Dr. Herbert Martin, professor of philosophy in Drake University, is supplying Dr. Meadbury's pulpit at University Church, Des Moines, Ia., during the pastor's vacation.

—B. A. Abbott, pastor Union Avenue Church, St. Louis, was summoned to Roanoke, Va., by the illness of his brother, Frank L. Abbott, whose death occurred shortly after Mr. Abbott's arrival. The St. Louis pastor is remaining in the East for his summer vacation. His pulpit is being supplied by his colleague Disciple pastors in St. Louis.

—E. F. Leake, new pastor at Independence, Mo., was given a reception by his congregation the last week in July. A large company of church and townspeople made the occasion one of great inspiration to the new pastor. L. J. Marshall, of Kansas City, former pastor of the church, and W. F. Richardson of First Church, Kansas City, attended and brought greetings.

—Basil S. Keusseff, leader of the mission work among the Bulgarians and Russians of Chicago, reports that a church is about to be organized in Lorn, Bulgaria, by Kyro Kristoff, a young man whom Mr. Keusseff led to the truth in Western Pennsylvania. This is the third church to be planted in Bulgaria by immigrants who have returned to their native land.

—John H. Booth of the Church Extension Board, supplied the pulpit of Central Church, Terre Haute, Ind., last Sunday in the absence of the pastor, J. Boyd Jones.

—Mrs. Louise Loos Campbell, state secretary of the Kentucky Women's Missionary Society, calls attention to the extraordinary program to be offered by the women at the state convention, Madisonville, Sept. 21. The women expect a large attendance this year to match their excellent program.

—All the national secretaries were present at Los Angeles except F. M. Rains of the Foreign Society, who has been in Texas and Colorado for several months recovering his health. The good report was given out that Mr. Rains will be back in the office in Cincinnati by Sept. 11.

Features of Los Angeles Convention

W. F. Richardson Elected President of Next Year's General Convention.

W. F. Richardson, pastor First Church, Kansas City, was elected president of the General Convention for the coming year. Edgar D. Jones of Bloomington, Ill., first Vice-president; Mrs. O. H. Grist, Carlisle, Ind., second vice-president; Fred'k D. Kershner, Ft. Worth, Tex., third-vice-president; Graham Frank, Liberty, Mo., corresponding secretary; Stephen Zendt, Bloomington, Ill., treasurer; W. E. Crabtree, San Diego, and E. B. Bagby, Baltimore, recording secretaries.

Des Moines was chosen as the next place of meeting and the time about the middle of October, 1916.

The address of President Walter M. White on the first Sunday evening of the convention was received with great satisfaction. There was no voice raised in the convention in criticism of the delegate principle, all present having apparently taken it for granted that the General Convention as an orderly and representative body is an established institution. More than 500 delegates from churches were present.

The total registration of visitors and delegates was more than 3,000, and it is estimated 2,000 more were in attendance who did not register. Nearly every state was represented. Missouri led with 180 registered. More than 800 came from outside of California. The attendance surpassed the most optimistic expectations. In the recent Northern Baptist convention at Los Angeles it was said that only 275 were from outside of California.

General Convention Adopts Budget for 1915-16.

The missionary and benevolent budget of the Disciples of Christ for next year as adopted by the General Convention at Los Angeles calls for a total fund of $630,000 to be raised by the churches and be divided as follows: National Benevolent association, $45,000; Christian women's board of missions, $110,000; American Christian Missionary society, $125,000; ministerial relief, $35,000; Church Extension, $45,000; Foreign Christian Mission society, $165,000; Christian Union Commission, $15,000; Board of Education, $75,000, and American Temperance Board, $15,000.

This budget refers to churches only and does not include individuals gifts, Sunday School and Christian Endeavor offerings etc., all of which are directed according to the option of the giver to the society of its choice. The apportionment plan, inaugurated last October by the Atlanta convention, met with hearty response from 249 churches in the first nine months of the year the amount offered by these churches being $67,964 or about one-tenth of the entire general budget.

This is counted as a good beginning. Systematic instruction will be provided the churches to show them the superior value of symmetrical giving to all the organized agencies of the brotherhood. It is expected that the number of churches coöperating in the budget plan will grow from year to year.

The Convention voted to leave in the hands of the various societies the task of mailing the joint apportionment to the churches and that the expense of so doing be borne by the societies. This work has been done by the Secretary of the General Convention the past year.

The report of the treasurer of the General Convention shows the following figures: Receipts for the year, $5 304; disbursements, $4,571; on hand June 30, 1915, $688; due from societies and boards, June 30, 1915, $244.

It was decided that the expenses of the General Convention be hereafter paid by the registration fees collected at the annual gatherings instead of by the various societies as has been the case for the past two years. It was suggested that the registration fee be changed from 50c to $1 henceforth.

The Incomes of the Missionary and Benevolent Societies.

While all the Societies presented reports they were not conclusive as to financial statements on account of the year not having come to an end. In round numbers the Men and Millions Movement reported $2,500,000 already pledged toward the $6,000,000 fund. This includes Mr. R. H. Long's initial and conditional pledge of $1,000,000. The Woman's Board, the American Society and the Foreign Society report decreases in income as compared to this date last year. For the Benevolent Association Mrs. J. K. Hansbrough, treasurer of the association, read the report of finances, showing that more than $96,000 had been received in the first eight months of this fiscal year. C. C. Garrigues, secretary of the board, read his annual report, in which it was shown that more than $1,000,000 has been spent by the organization. The association maintains hospitals, orphans' homes and homes for aged in various parts of the country. W. R. Warren reported that the Ministerial Relief fund will reach $40,000 this year, which is about the same as last year. Church Extension has suffered a slight decrease.

Former Secretary of State Excites Enthusiasm.

William J. Bryan was in Los Angeles at the time of the convention and accepted an invitation to speak on Friday afternoon. He spoke on "The First Commandment," declaring that we have set up many false Gods who rival the true God. He named nine: Gold, Fashion, Fame, Ease, the Intellectual God, Travel, Chance, Passion, Drink. Introduced by Mr. C. C. Chapman, Los Angeles as "a statesman who believes righteousness exalts a nation," Mr. Bryan began his address by saying his opportunity to speak at the Disciples of Christ convention was a fitting conclusion to his stay in Southern California, for it afforded him a chance to speak on a subject near to his heart and one which his audience was in a responsive and receptive mood to hear. Prior to the beginning of his speech, while the audience was yet applauding his appearance, Mrs. Bryan was observed and brought to the platform to stand at the side of her husband as he was being given the ovation. Her appearance was the signal for more thunderous hand-clapping and cheering. An elderly woman tossed toward the platform a drooping bunch of carnations, which was conveyed to Mrs. Bryan, and it was several minutes before quiet could be restored. Then "My Country, 'Tis of Thee," was sung.

Mr. Bryan reminded his audience that he was a church member, a Presbyterian, although, he confessed, he did not know, until he was thirty-one years old, that the branch of the Presbyterian church he joined when he was fourteen was not the regular Presbyterian church. My wife and I belong to the Presbyterian church," he said. "But for convenience, at home, we attend the Methodist church. One of my three children belongs to the Episcopal church, another belongs to the Methodist and the third belongs to the Baptist. And if my grandchildren spread out among the other churches, the Bryan family will be pretty well represented among the various creeds."

Presbyterian Pastor Sounds Strong Union Note.

The closing session of the Convention on Sunday evening was conducted by the commission on Christian Union with Carey E. Morgan, of Nashville, presiding. Perry J. Rice of El Paso delivered the convention sermon at this sermon, choosing for his topic "On Being Christians." It was a masterful interpretation of essential Christianity as contrasted with institutionalism and intellectualism. Rev. Matt. S. Hughes, Methodist pastor of Pasadena, and Rev. Robert J. Coyle, Presbyterian pastor of Fullerton, Cal., also spoke. Dr. Coyle said some striking things on Christian unity:

"Denominational colleges and literature will have to be sacrificed if we are to have one great church of Christ," declared the speaker in addressing the delegates of the Christian chruch. "There is nothing more inconsistent than to appoint a committee to consider union while insisting on building sectarian schools for the education of the young. While preaching the obliteration of denominational lines we are putting denom-

inational literature in the homes and the Sunday schools, thus prejudicing the minds of the young in a way which is blocking at the very start the growth of our propaganda of union.

"We will have to make use of the ax and knife and do a great deal of cutting away before we can hope for real results in our preachment of a united church. I say this wishing to be unmistakably clear and specific. By Christian union I mean an organic union, but it is not necessary that we should all be cut after the same pattern and sewed on the same machine.

"I believe that there should be a United States of the church. In the United States of America we have an organic union, which leaves to the individual states all the local freedom they could reasonably ask for, and the integral parts are combined to make one national life. So it should be with the church. The same blood currents in the patriotism of those who live hard by Plymouth Rock and those who dwell in the city by the Golden Gate. Likewise, all Christians owe an identical loyalty to Christ.

"But we must do something more than talk about union. Courting has the promise of closer relations later on, but it is not union. We should not encourage division of missionary territory among the denominations. There can be no sectarian zones of influence where Jesus is king. All fences must be smashed to smithereens and the debris scattered to the winds.

"Economy of administration demands union. The present divisions result in gross extravagance of the king's money and the king's men. When I visit a country town of 2,000 inhabitants I am not surprised to see half a dozen churches, struggling one and all for existence and forever begging for funds, whereas one evangelical church would meet all demands."

The President Sustained.

The General Convention sent the following message to President Wilson:

"Our hearts are still grieving over the awful destruction of human life in the great war now in progress, but we believe that Almighty God has a service for our Nation to perform in providing a more permanent basis for peace and in making the civilizations of the world more thoroughly Christian.

"Therefore, be it resolved, that we commend our President, Woodrow Wilson, for his sanity, his patience and for his faith in God, and that we continue our ministry of intercession for him and for the cause of world peace."

Discuss Japanese Immigration Freely.

Without restraint or caution two speakers at Los Angeles entered freely into a discussion of the Japanese immigration problem. It was a delicate thing to do on the Pacific Coast. Rev. M. B. Madden, missionary to Japan said:

"I have been in Japan twenty years and read their newspapers and magazines and have a pretty good knowledge of the national psychology of the Japanese people, and I am sure that Mr. Blythe, who only spent a few weeks in Japan and had no opportunity of addressing the mission except by the very unsatisfactory way of an interpreter, did not discover the real Japanese aspiration when he said: "Japan wishes to unite the yellows against the whites." I am sure that I have sounded the real Japanese feeling when I say: They would unanimously welcome the opportunity of allying themselves with the western nations in all things rather than to head a yellow alliance. To the California people I would like to say that Japanese do not wish any special treatment, but that they be treated like other foreigners. They would gladly heed any financial or educational test for citizenship in this country. Our work in Japan is often hindered by the unfair treatment of the people of the Pacific Coast, and we hope that a righteous and fraternal treatment will be given to Japan."

Pres. F. W. Burnham, of the American Christian Missionary Society said: "We hear much of the honor accorded to Great Britain for going to war because of the violation of the rights of Belgium, but how about our treaty responsibilities as towards China and Japan? What is to be said of a nation that permits one of its states to disregard treaty rights of a friendly nation? What is to be said for Canada, that holds a shipload of Hindus out at sea and does not permit them to land, British subjects though they are, whose fellows are now fighting in the trenches of the Allies. When this war ends, we shall have no more of exclusion, either here or in Canada. North America is to be the home of all who want to come to it and live here under the advantages of Christian civilization and political liberty. I know and love Californians and I love my native land, but I do not want any people of the earth to be deprived of the blessings of life here if they desire it."

THE FINANCES OF THE AMERICAN SOCIETY.

Extract from the Sixty-Fifth Annual Report Made at Los Angeles.

The table of receipts for nine months shows a total of $103,825.00, which is a decrease, compared with last year amounting to $11,665.68. Notwithstanding the decrease in total receipts, it is not nearly so much as it was last year at this time as compared with the nine months of the preceding year, 1913. This is encouraging and gives us reason to hope that in the next three months our churches and Sunday-schools may send in sufficient funds to cancel the loss and permit the American Christian Missionary Society to report a gain at the close of the year.

At the Atlanta convention your Board reported an accumulated indebtedness of $44,232.96, to which sum the debt of the previous year of $70,140.91 had been reduced by the transfer to the general fund of Annuity and Contingent funds. During the nine months from October 1 to June 30, the receipts from churches show a loss of $5,811.38; from Sunday-schools, $6,288.34 and from individuals, $5,286.49.

Soon after the Atlanta Convention, in keeping with its recommendation, your Board undertook to inaugurate a campaign for eliminating this standing indebtedness by securing Life Memberships at $100 each. This campaign, however, was no more than tentatively begun until protest was made by the leaders of the Men and Millions Movement that this was an infringement, if not of the letter at least of the spirit, of the agreement into which our society had entered with that great Movement. Accordingly your Board withdrew at once from the field of solicitation, leaving its debt to be carried until the consummation of the Men and Millions Movement or reduced by other means. Since this indebtedness, with its accruing interest, is a constant hindrance to the progress of the work of the American Christian Missionary Society, your Board determined upon the only course left to it, namely, that of a drastic retrenchment and reduction of appropriations all along the line.

Some seven of its agents and missionaries were released into other service, administration expenses were reduced and carefully guarded, appropriations on all new contracts were cut, so that reductions aggregating more than $10,000 on the current year were effected. This course was not at all in keeping with the ideas your Board has regarding missionary service in our great home land at this time; but it was found that our appropriations alone, made in response to insistent demands from many fields, were in excess of the annual receipts from the churches by more than $10,000. To this must be added the operating expenses of the society with its several departments, commissions and agencies, so that our total deficit July 1 is $77,401.88. Prohibited from soliciting individual gifts, and with this heavy indebtedness to be carried, retrenchment was the only course open until the offerings from our churches shall equal the demands from the field.

—Dr. Charles Reign Scoville was advertised at Los Angeles as "the Billy Sunday of the Disciples." He conducted noonday meetings every day in the First Methodist Church during convention week.

—"The every member canvass is Christian science spelled with a small s—an orderly, systematic, whole-hearted method of Christianizing the church for the world's sake." This was the central thought in Edgar De Witt Jones' address on the Every Member Canvass Session of the Men and Millions Movement at Los Angeles.

NEWS OF THE FOREIGN SOCIETY.

The Sunday school at Oakley, Cincinnati, Ohio, send their first Children's Day offering of $27.69. This is a new school and this is a splendid offering.

Miss Jessie J. Asbury, of Sendai, Japan, says: "The National Sunday-school Convention was held in Sendai the first four days of April. Japan's best Sunday-school workers and singing evangelists (all native) attended this convention. Mr. R. A. Doan was called to Sendai to speak at the Concention. My helpers and I made many calls in preparation for Mr. Doan's three days' meetings here. While the audiences were

The First Christian Sunday school of Kansas City, Mo., sends $200, doubling their apportionment.

William Bright, Bellaire, Ohio, writes: "The offering in the Sunday school on Children's Day was $175. It is not all in yet. Think it will go over $200."

S. J. Corey, Secretary.

WHEN I WAS LITTLE.

When I was little, if a cloud
  Came on my mother's brow,
I could not run away and play.
  I sorrowed, too, for how
Could one be happy when she grieved,
  Or laugh, she wept the while.
Does not the child's whole world of joy
  Lie in the mothers' smile?

So I would hang about, in mute
  Alarm at cheeks so pale,
Until she asked, "What, Dollie dear?"
  (Ah, mothers never fail!)
And then, scarce knowing how to put
  In words the fear that clung,
I'd say, "Sing, Mother, sing." Was she
  Not happy when she sung?

Only in dreams I hear it now,
  Sweet voice that used to rise,
Singing to still the anxious heart,
  And troubled childish eyes.
Oh, Mother mine! Oh, Mother mine!
  The child thought you were glad,
Oh, do you know that she has learned
  You sang when you were sad?

—Elizabeth West Parker.

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Dr. Morrison who is editor of The Christian Century, a national organ of the Disciples of Christ—a denomination which believes in immersion—handles with utmost frankness the position of his own denomination relative to baptism. The work is of universal significance as it is a complete abandonment of the immersion dogma by the editor of this leading publication in that denomination. Dr. Morrison's work is frankly done, and while arousing, doubtless, some criticism among those of his own denomination and the close communion remnant still to be found in certain localities, will be heartily received as a genuine contribution toward Christian unity.

The Advance (Congregationalist)
We commend this book to pastors who find the baptismal question up for discussion in the parishes. It is a strong contribution to the literature of the subject and we believe the position herein advocated is one that the Disciples will be driven ultimately to adopt. We do not think it possible for them permanently to hold to close baptism without going the whole length of the Baptists and join close communion to it.

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While not agreeing with all the statements made it is about the most interesting book on the subject I have seen. The author is master of good, clear English and knows how to express himself.

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The Baptist Banner
A new book of more than ordinary interest. It is learned, and, is written in excellent spirit and fine style. It is eminently suggestive and well worth the price and a careful reading.

The Meaning of Baptism

By Charles Clayton Morrison.

Regarded by both friends and critics as the most significant contribution made to the baptism problem since the debate between Alexander Campbell and N. L. Rice. Do not let your opinion of this book be formed at second hand. It deserves your own careful reading.

SOME CHAPTER TITLES.

Alexander Campbell's Position.
The Meaning of the Word "Baptize."
The Early Mode of Baptism.
The Functional View of Baptism.
John the Baptist.
The Baptism of Jesus.
Baptism and the Great Commission.
Did Christ Command Baptism?
The One Baptism.
Baptism and Conversion.
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The Case for Immersion.
Concerning Infant Baptism.
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The Christian Observer (Presbyterian)
It is a courageous man who will undertake to write a book on the subject of baptism in this age of the world . . . This book has stirred up considerable controversy in the writer's church. By many he is regarded as a heretic and is abused accordingly. However, in other respects the author is true to Disciples' sentiments. The chief value of the book lies in the author's contention that New Testament baptism is not tied to any physical act, but is "the spiritual, social act of self-commitment and self-consecration by the individual and his induction into the church." This idea, by the way, is very forcefully expressed in an old document that was formulated by the Westminster Assembly more than two centuries and a half ago when they said, "Baptism is a sacrament. . . whereby the parties baptized are solemnly admitted into the visible church and enter into an open and professed engagement to be wholly and only the Lord's."

The Standard (Baptist)
The argument throughout is good and there are conclusions that are worthy of careful consideration.

The Christian Union Quarterly (Disciple)
The author has a brilliant style and thinks along ingenious and fascinating lines. . . However one may differ from the author there is much in this book to be commended from both the Baptist and paedo-baptist sides of the house.

The Churchman (Episcopal)
Under the title "The Meaning of Baptism," Mr. C. C. Morrison has given an interesting summary of the topic, especially as it is related to the history of modern sectarianism. The Disciples, to whose fellowship Mr. Morrison belongs, practice rebaptizing for those who have not been immersed. Mr. Morrison is not in sympathy with this position. He shows that baptism by immersion has figured little in the divisions of the church and will doubtless likewise figure little in its unity.

Baptist Standard (Dallas, Tex.)
This is a very interesting work, as much so as any volume of fiction we have read this summer!

The Homiletic Review
A volume on this subject with an irenic purpose by the editor of The Christian Century is welcome. The position taken is that while immersion is the valid mode of baptism the doctrine or dogma "eclipses the great objective task of the church for large majorities of Disciples and Baptists." Baptism has its essence not in the mode of administration, but in that it means "the conferment and acceptance of the status of a Christian" (p. 193). While, then, the volume is a plea for the adoption of immersion as a mode universally recognized as regular, the practice of rebaptism with its implication that Presbyterians, Methodists and others are not Christians is to be reprobated. Members should pass freely from these other churches to those of Baptists and Disciples without calling into question or ignoring their status as already members of the Church of Christ.
The spirit of the book is delightful and raises new hopes where none had seemed possible.

The Presbyterian Advance
The editor of this paper welcomes the appearance of this volume, for it enables him for the first time in his life to answer a question which often has been asked of him by correspondents and readers—"What is the best book on baptism?" . . . Against all who insist that immersion and immersion only is baptism this book provides an unanswerable argument.

The United Presbyterian
An unusual book. Written by a Disciple and the editor of the leading Disciple newspaper, he wholly abandons the Disciple and Baptist argument on which they found their dogma of baptism by immersion. He says the use of the word "baptizo," in its New Testament usage, refers primarily to the function of initiation and only incidentally to the particular [physical] act.

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Vol. XXXII Aug. 12, 1915 Number 32

Christian Unity---A Far-off Ideal or a Present Task?

Editorial

Dealing With Doubt

By Edgar DeWitt Jones

"Sound Doctrine"

By L. O. Bricker

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A new book of more than ordinary interest. It is learned, and is written in excellent spirit and fine style. It is eminently suggestive and well worth the price and a careful reading.

The Christian Observer (Presbyterian)
It is a courageous man who will undertake to write a book on the subject of baptism in this age of the world . . . This book has stirred up considerable controversy in the writer's church. By many he is regarded as a heretic and is abused accordingly. However, in other respects the author is true to Disciples' sentiments. The chief value of the book lies in the author's contention that New Testament baptism is not tied to any physical act, but is "the spiritual, social act of self-commitment and self-consecration by the individual and his induction into the church." This idea, by the way, is very forcefully expressed in an old document that was formulated by the Westminster Assembly more than two centuries and a half ago when they said, "Baptism is a sacrament. . . whereby the parties baptized are solemnly admitted into the visible church and enter into an open and professed engagement to be wholly and only the Lord's."

The Standard (Baptist)
The argument throughout is good and there are conclusions that are worthy of careful consideration.

The Christian Union Quarterly (Disciple)
The author has a brilliant style and thinks along ingenious and fascinating lines. . . However one may differ from the author there is much in this book to be commended from both the Baptist and paedo-baptist sides of the house.

The Churchman (Episcopal)
Under the title "The Meaning of Baptism," Mr. C. C. Morrison has given an interesting summary of the topic, especially as it is related to the history of modern sectarianism. The Disciples, to whose fellowship Mr. Morrison belongs, practice rebaptizing for those who have not been immersed. Mr. Morrison is not in sympathy with this position. He shows that baptism by immersion has figured little in the divisions of the church and will doubtless likewise figure little in its unity.

Baptist Standard (Dallas, Tex.)
This is a very interesting work, as much so as any volume of fiction we have read this summer!

The Homiletic Review
A volume on this subject with an irenic purpose by the editor of The Christian Century is welcome. The position taken is that while immersion is the valid mode of baptism the doctrine or dogma "eclipses the great objective task of the church for large majorities of Disciples and Baptists." Baptism has its essence not in the mode of administration, but in that it means "the conferment and acceptance of the status of a Christian" (p. 193). While, then, the volume is a plea for the adoption of immersion as a mode universally recognized as regular, the practice of rebaptism with its implication that Presbyterians, Methodists and others are not Christians is to be reprobated. Members should pass freely from these other churches to those of Baptists and Disciples without calling into question or ignoring their status as already members of the Church of Christ.
The spirit of the book is delightful and raises new hopes where none had seemed possible.

The Presbyterian Advance
The editor of this paper welcomes the appearance of this volume, for it enables him for the first time in his life to answer a question which often has been asked of him by correspondents and readers—"What is the best book on baptism?" . . . Against all who insist that immersion and immersion only is baptism this book provides an unanswerable argument.

The United Presbyterian
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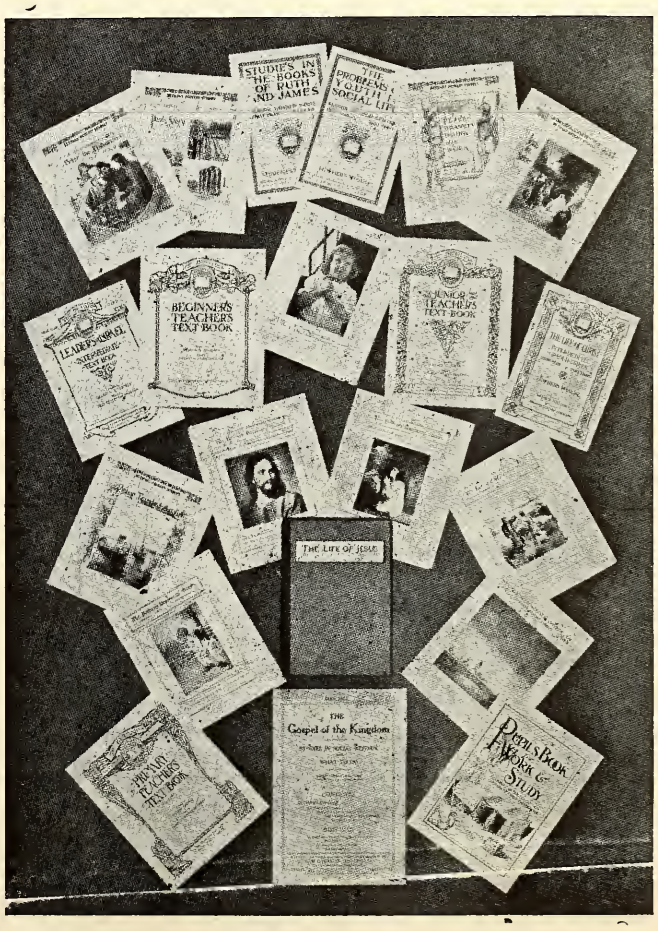
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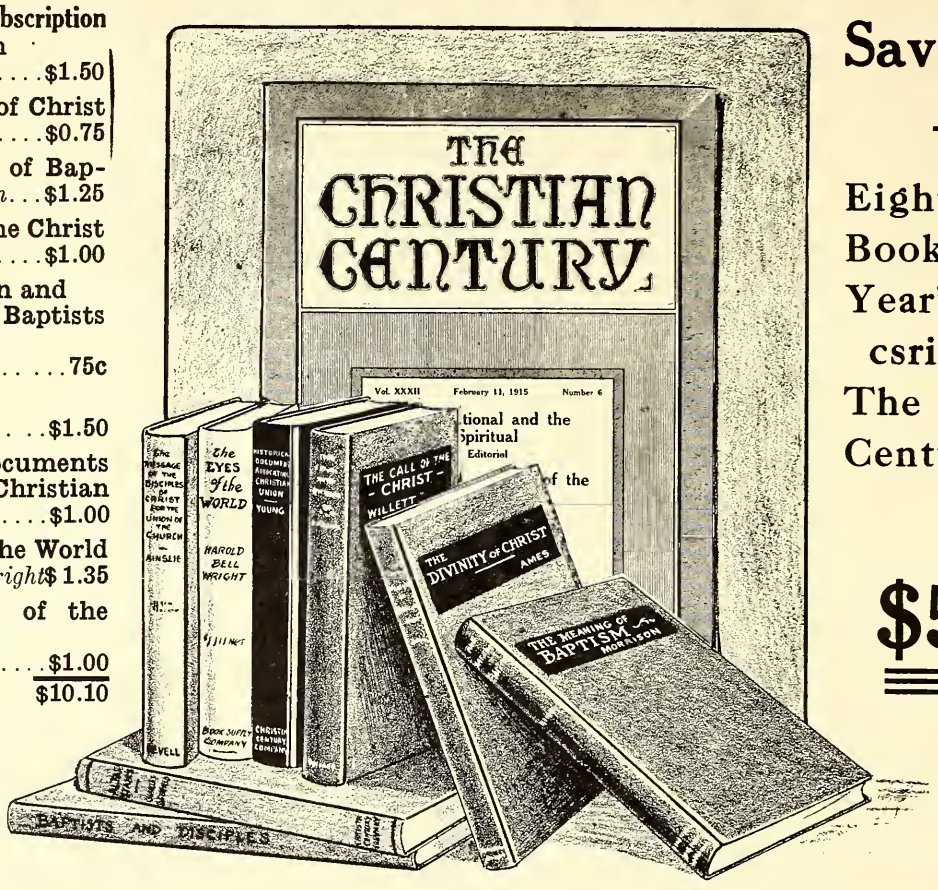

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Volume XXXII AUGUST 12, 1915 Number 32

A Remote Ideal or a Present Task?

CHRISTIAN UNITY BEGINS AT HOME!

That in a nutshell is the distinctive contribution of the Disciples of Christ to the movement for the re-union of Christendom.

Nobody else conceives unity in this way, or, at least, nobody else emphasizes this home end of the problem.

Nearly everybody that talks about Christian unity talks in terms of a remote ideal, a "far-off divine event" toward which the providence of God is slowly but steadily leading the Church.

The slow processes of education are factors in bringing it to pass. There must be much actual change of conviction all around, and in matters of custom and expediency and opinion much adjustment by mutual concession, before ever the great day can be ushered in.

This requires a wider interdenominational acquaintance, conference on conference, long-continued diplomatic negotiation, and perhaps a final parliament of Christendom in which the denominational order will be dissolved.

It is a huge undertaking, as stupendous and full of complexities as is the dream of an international unity—a parliament of man, a federation of the world.

The men who are working fruitfully at this remote problem of Christian unity we call "Christian statesmen." They are far-visioned men, who perceive world tendencies, think in terms of world forces, and enlist the support of powerful leaders of the various Christian groups.

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This method of working at the Christian union problem begins at the top, so to speak, and undertakes to bring Christ's people together, ultimately, by wholesale.

In the meantime this Christian statesmanship has succeeded in bringing about a sort of truce among the denominations whereunder a certain degree of co-operation may be carried on and a growing fellowship maintained until the day of organic unity is brought about.

This truce is called Federation.

It is frankly a compromise. It involves no abrogation of any denomination; it even leaves a place for those who care to to extol denominationalism as an efficient and necessary device in the work of Christ's Kingdom.

Federation represents an attempt to act upon so much unity as we are sure we do already possess.

It is part of the strategy of at least some of our statesmen, no doubt, to bring us together in such a tentative Federation so that by actual experiment we may find how easy and how pleasant it is for brethren to dwell together in complete organic unity.

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Until very recent times the Disciples of Christ have had but little hand in this kind of Christian union development. They have produced few, if any, Church statesmen, or, if they have produced them, their statesmen have not been recognized as such in the councils of their peers.

Even in the Federation movement the Disciples have had but little part. From the start our connection with it was openly opposed by some, and is yet opposed. Our financial relation to the Federal Council is so humiliating that our leaders cannot get up the courage necessary to publish the facts, not even as a means of remedy.

From all this it is argued that the Disciples are insincere in their talk about Christian unity and that they really care more for their own denominational clan than they do for the great ideal whose consummation they protest is their greatest hope, as it was also their fathers' before them.

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We have here a genuine problem whose mystery cannot be solved by invidious comparisons, or impatient criticism.

It can only be solved by a sympathetic understanding of the Disciples' point of view.

To the Disciple mind, the task of Christian unity is a much simpler task than it appears to be to other minds.

In the background of their thinking there has always lain, no doubt, the remote ideal of unity, more or less vaguely guiding their practical procedure.

But in the foreground of their thinking they have put the notion of Christian unity as a present task, a task to be worked at here and now by every individual Christian and by every local congregation of believers.

Unity is to other Christians a problem of inter-denominational conference.

Unity is to the Disciples of Christ a problem of individual conscience.

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The denominational order is taken for granted by the Presbyterian or Methodist believer in Christian unity, and he stands ready to let go his denomination and his denominationalism whenever his denomination as a whole is ready to let go also.

But the typical Disciple believer in Christian union looks upon the denominational order as essentially a sinful thing, a thing not to be tolerated until certain long-drawn-out processes of diplomacy and education have borne fruit, but to be abandoned *now*. Like the Israelites in Babylon, he hears the command of God to "come out of her."

The Disciple feels that he must practice Christian unity whether anybody else does or not!

To him unity is not a far away ideal but a present and practicable duty.

It is wrong for him to be a member of a church whose basis of fellowship is narrower than the catholic Church of Christ. He cannot, in good conscience, stand at the door of his church and forbid any whom Christ has received into *His* Church. His church and Christ's Church must be kept identical, else haply he be found to be aiding and abetting the sectarian order.

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Baptists, Presbyterians and the others have but slight conscientious scruple—if any at all—on the matter of maintaining a fellowship narrower than the Church of Christ. If you do not accept their creed, or if you have

not submitted to their form of baptism, or if you are not willing to wear their name, they do not hesitate to debar you from *their* church, though not for a moment denying that you are a member of the Church of Christ.

And that is precisely what denominationalism is.

And when Disciples talk about abandoning denominationalism it is precisely that thing they have in mind.

To them, to practice Christian unity is not merely to cultivate an amicable spirit of co-operation and tolerance; it is actually to maintain a church-fellowship in which all Christ's disciples are one without distinction or selection or exclusion.

It is this purpose to bring Christian unity down out of the air to the common ground of practice that distinguishes the Disciples of Christ.

While others are contemplating the far-off divine consummation Disciples are determined that, so far as they are concerned, they will have Christian unity here and now.

It would be too much to say that the Disciples have consistently, in every particular, realized this purpose; but the whole theory and *motif* of their movement is that their churches must be simply churches of Christ, nothing more, nothing less, union churches every one of them, receiving all whom Christ receives, and thus leavening the lump of Christendom with the principle and passion of unity.

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"The hour cometh," said Jesus.

"And now is," he quickly added.

Christian unity cometh, say the seers and statesmen of the Church.

Christian unity now is, say the Disciples of Christ, and it is our present duty to practice it in deed and in truth.

PROGRESS IN CALIFORNIA NORTH.

FIRST CHURCH of Berkeley, Cal., sent its delegates to the state convention at San Francisco the last week of July, and again they were refused participation in the convention.

This time, however, the vote was apparently nearly even as compared with an overwhelming majority against the church last year.

This indicates progress, a progress that wlll widen and gather momentum in the months to come, until the true character of such excommunication proceedings is made plain to a majority if not all the churches of the state.

The attitude of the Berkeley church as indicated in its willingness to send delegates again after being rejected last year, is in every way admirable.

The church humbly and sincerely holds itself to be a church of Disciples in spite of the treatment accorded it by the convention. It knows that no convention can rob it of its Disciple character. And no action of such a convention can alienate it from the love of its brethren, even of those who are forward in taking such action.

The magnanimity and Christian spirit of Pastor H. J. Loken and the Berkeley Disciples is shown in their way of interpreting the attitude of those who are opposed to them. By sending their delegates this year they in effect said: We do not believe the action of the convention last year really represented you; even if you say it did represent you we will not believe it; and we intend acting as if we were one with you until you yourselves acknowledge it.

In that spirit we expect to see Berkeley church send its delegates next year to the convention and to continue to send them in subsequent years until the convention receives them.

Berkeley church knows it is a church of Disciples. It cannot live alone.

And where else can it find fellowship save among those who, no matter how distorted their present vision is, share the same ideals for which the church is now made to suffer?

"IMPERFECT BAPTISM."

REV. CAREY E. MORGAN, as retiring president of the American Missionary Society, delivered a characteristically broad and gracious address at the General Convention at Los Angeles. A portion of the address was published in The Christian Century last week.

It was a unifying speech. It gathered opposite extremes of thought into the embrace of love. It made the conservative feel at home among the disciples. It made the progressive feel at home. Mr. Morgan made his hearers and his readers feel that what he said was indeed true, that the Disciples' fellowship was "the roomiest fellowship in Christendom."

But there was one paragraph that sounded strangely out of tune with this thesis of the Disciples' catholicity. Speaking of baptism and our attitude toward unimmersed Christians, Mr. Morgan said:

> Now if I admit that the man who misinterprets this holy ordinance, but who is true to his teaching, and who lives up to his convictions, whose obedience is from the heart, and whose imperfect baptism is the answer for him of a good conscience, maybe a loyal disciple of Jesus, does it follow that I must be untrue to my conviction, or that his obedience would be obedience for me, or that his baptism would be the answer of my conscience, or that he should be admitted with his divisive baptism into one of our churches, and so emphasize differences of opinion among the brethren, and furnish an occasion for strife—and all this in the interest of unity? If we let him bring his baptism into our churches, why not let him bring his name, and his creed, and his polity? If we ask him to give up his party name in the interest of unity, and his divisive creed, is it any more unbrotherly to ask him to give up his disputed baptism? These are the very things that have caused strife in the church, and to compromise with them is to continue the strife. Unity has been, and will be, impossible under that plan. No man shall drive me into a corner at this point, or make me deny the discipleship of devout men whose obedience I regard as incomplete. My own obedience is incomplete. I, too, expect to be saved by grace, but that does not commit me to the acceptance of any name, or form, or polity, that has caused division in the church of God.

We wish to subject the above paragraph to a critical analysis, but before doing so we pause to commend the phrase "imperfect baptism" as applied to those Christians who have not been immersed.

Happily, the more sensitive thinkers among us have abandoned the conception that immersion is baptism and that therefore unimmersed Christians are unbaptized.

Mr. Morgan manifestly believes that the essential meaning of baptism is something other than the physical act by which baptism is administered, and he therefore speaks of those who have been baptized in some other way than by immersion as having been "imperfectly baptized."

The use of such language marks positive advance in our attitude toward other Christians.

To concede that a man is a Christian, a member of the Church of Christ, and yet declare that he is unbaptized is repugnant both to the Scriptures and to Christian feeling.

LIMITING OUR CATHOLICITY.

BUT let us look closely at Mr. Morgan's argument in justification of a restricted membership for Disciples' churches. One wonders if the speaker could have been aware of the contradiction, so obvious to every unbiassed hearer, between the paragraph quoted above and the remainder of his address.

Declaring that the Disciples have "the roomiest fellowship in Christendom," the most comprehensive and

most truly catholic church-fellowship, Mr. Morgan proceeds to shut out of this church-fellowship the major portion of Christendom, a portion, too, whose membership in the Church of Christ he takes pains positively to assert.

On the face of it, is it not clear that this is to rob the Disciples of their catholicity, and to confess that they are but another sect among the sects?

Mr. Morgan concedes without equivocation that the "imperfectly baptized" person he has in mind is "a loyal disciple of Jesus," and yet he asks, "Does it follow that he [the loyal disciple of Jesus] should be admitted into one of our churches?"

How strange that question in that context must have sounded to, let us say, a Presbyterian or Methodist hearer!

And how strange it sounds to any Disciple of Christ who has grasped the essentially catholic principle of our movement!

What are these churches of "*ours*," from whose membership we seem to have the right to debar one who is a loyal disciple of Jesus? Does Mr. Morgan have such a church, or belong to one?

We supposed that the church to which he belonged was simply one congregation of the Church of Christ, and that the very genius of its participation in the Disciples' movement was its purpose to avoid having any part or lot in the restriction and exclusiveness of the denominational order.

Yet here Mr. Morgan is presuming to exercise the prerogative claimed by sectarian bodies and — in the name of "roominess" and catholicity!—to drive a line of exclusive discrimination straight through the body of Christ's disciples.

The reason suggested for not receiving such a loyal disciple of Jesus into one of "our" churches is that by so doing we would "emphasize differences of opinion."

But why not rather say that by so doing we would emphasize the unity of our faith, in comparison with which our differences of opinion about the mode of baptism are practically negligible? That is what the Disciples say about every other difference of opinion: "In opinions liberty, in faith unity."

THE DISCIPLES' CATHOLICITY.

ONE is surprised to hear from a man so well-versed in Disciples principles words such as these: "If we let him [the loyal disciple of Jesus] bring his baptism into our churches, why not let him bring his name and his creed and his polity?"

As a matter of fact, is not that precisely what we Disciples do and glory in doing? We are glad to receive the Presbyterian Christian with his creed and with his name and with his polity.

The analogy drawn by Mr. Morgan between our treatment of imperfect baptism on one hand, and our treatment of divisive creeds and party names on the other, is a mistaken one. Mr. Morgan inquires, "If we ask him [a loyal disciple of Jesus] to give up his party name in the interest of unity, and his divisive creed, is it any more unbrotherly to ask him to give up his disputed baptism?"

But the Disciples do not ask the denominationalist to give up his creed or his name. They ask him to give up the use of that creed as a test of fellowship in the Church, and to give up the wearing of that name as the name of the Church.

Consistency therefore demands not that we compel the unimmersed to change his baptism, nor his opinions about baptism, but that he refrain from any attempt to impose his disputed mode upon the Church.

Our church-fellowship with the unimmersed Christian does not depend upon the mode by which he was himself baptized. It depends upon his willingness, whatever his own opinions may be, to put the church's regular administration of baptism on the basis of catholicity.

And it is not only unbrotherly, but disloyal to our own principles to subject him to a condition which we do not impose anywhere else.

CREEDS, NAMES AND BAPTISM.

THERE is not a member of a Disciples' church, Mr. Morgan and the editor of The Christian Century included, who does not have a human creed, better or worse than, say, the Presbyterian creed.

There is not one who does not wear a name—presbyterian, Arminian, congregationalist, Calvinist, Campbellian, conservative, progressive, Socialist, orthodox, Mason, pragmatist, Republican, what not.

The one thing asked of us by Disciple principles is that we shall not seek to impose these human names and creeds upon the Church, but strive to maintain the unity of the Church by means of the catholic creed and the catholic name.

And precisely the same principle holds with respect to what from our point of view is the "imperfect" baptism of "the loyal disciple of Jesus."

It is not his *baptism* that we receive, but *himself*.

He is already in Christ's Church. We cannot without usurping Christ's prerogative debar him.

If he cannot be convinced that he ought to be rebaptized we can instruct him in the principle of catholicity. As he observes this principle in respect to his name and creed he will likewise observe it with respect to his baptism.

CATHOLIC PRINCIPLE MAY BE TRUSTED.

FEAR lies at the base of Mr. Morgan's reasoning—fear lest the principle of Christian unity cannot maintain itself without arbitrary support. It is feared that to receive the unimmersed into our churches would imperil the practice of immersion. To receive them would "emphasize differences of opinion among brethren and furnish an occasion for strife."

Why would it do so in the case of baptism and not in the case of the creed?

Thousands of Disciples believe the denominational creeds with profound conviction, yet our fellowship with such Christians has never imperilled the catholic creed in our practice.

We have yet to learn that the principle of Christian unity will take care of the cause of Christian unity if we trust it. It needs no arbitrary support at our hands.

Let the Church determine to go the full length of the principle of catholicity and she will find that all the safeguards necessary are inherent in the principle itself.

The deepest need of us Disciples just now is that we shall become in fact Disciples.

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WATCH YOURSELF GO BY

Just stand aside and watch yourself go by;
Think of yourself as "He" instead of "I."
Pick flaws; find fault; forget the man is you,
And strive to make your estimate ring true.
The faults of others then will dwarf and shrink,
Love's chain grow stronger by one mighty link.
When you with "He" as substitute for "I"
Have stood aside and watched yourself go by.

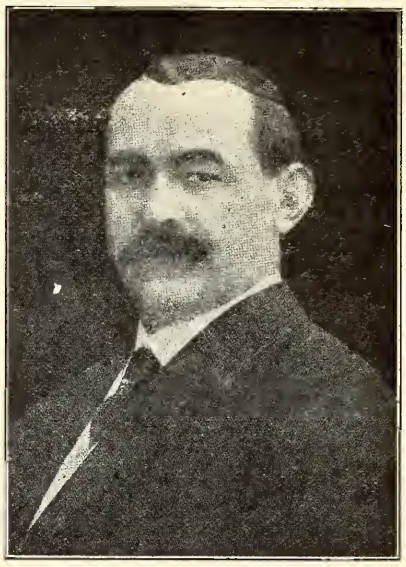
—*Strickland W. Gillilan.*

"Sound Doctrine"

By L. O. BRICKER

"IS he doctrinally sound?" used to be asked concerning every preacher. "We want sound doctrine in this church," the elders used to say to every applicant for the pulpit, and say sometimes still, in some places. It may be somewhat of a surprise to learn that Paul, who alone of all New Testament writers uses this term, never meant what we mean when we say "sound doctrine"; never contemplated that such use would be made of the term as has been made of it. We know what we mean when we say sound doctrine, but we mean something entirely different from what Paul meant. In fact Paul never said "sound doctrine" at all; he said "healthy teaching." The Greek word he used is the word from which we get our words "hygiene" and "hygienics", meaning pertaining to health. In 1611, when Paul's Epistles were translated into English the word "sound" meant healthy—a healthy body was a sound body, and a sound body was a healthy body. When they said "sound doctrine" in those days they meant "healthy doctrine."

"But speak thou the things which befit sound doctrine."—PAUL TO TITUS.



Rev. L. O. Bricker, First Church, Atlanta, Ga.

WORD CHANGES ITS MEANING.

But as the years passed the word "sound" came to have a broader meaning. It was applied to money—"a sound dollar," "as sound as a dollar," they said, and they did not mean a healthy dollar; they meant a dollar conforming to a certain accepted standard. This definition and meaning of the word "sound" came to be used in theological circles. So that today, when we speak of "sound doctrine" we do not connect it with the idea of health at all. We mean orthodox, correct, conforming to our accepted system of belief. This was not Paul's idea. When the common idea of "sound" is applied to a preacher of today, it is asked: "Do his sermons harmonize with the accepted standards? Does he say what he is expected to say? Does he repeat frequently and faithfully the approved formulas?" But if you should apply Paul's idea of "sound" to a preacher, you would ask: "Is his teaching healthy and wholesome, convincing and inspiring? What kind of men does it make? What sort of souls does it grow? What graces of character does it produce?"

ORTHODOXY AND HETERODOXY.

Sound doctrine is different to different people. Sound doctrine is my doctrine. Orthodoxy is my doxy; heterodoxy is your doxy, if you differ from me. For sound doctrine the Presbyterian appeals to the Westminister Confession and the Catechism, the Methodist appeals to the sermons of John Wesley, the Episcopalian to the Thirty Nine Articles and the Book of Common Prayer, and we Disciples, perhaps, appeal to the writings of Alexander Campbell. And what echoes of ancient controversies do we reawaken! What bitter feelings and harsh disputes! How easy it has been and is still sometimes and in some places to condemn a good man by whispering behind his back: "Ah, but he is not sound." All this is as far removed as the poles from what Paul meant. If you say it as he said it—"healthy teaching," "wholesome words"—lo, you are in a different world. In his Epistles to Timothy and Titus he uses this expression some half dozen times; and while the revisers leave the words, "sound doctrine," in the text, they always put the literal Greek meaning, "healthy teaching," in the margin. And according to Paul, sound doctrine is not necessarily that which has the conventional ring, as familiar as the lilt of an old song; sound doctrine is whatever tends to build up strong men, to bring a healthy color to the cheek, a wholesome vigor to the spirit, and a buoyant and beautiful life to the soul.

CHRIST A HERETIC.

Think of Christ, himself. According to the accepted standards of his day, his doctrine was not sound. It was regarded by the religious teachers and leaders of the times as the most hated form of heresy. They tried, condemned and put him to death because his doctrine was not sound. But it was healthy, wholesome, inspiring, life-giving. "His word was with power." "The words that I speak unto you, they are spirit and they are life." "Now ye are clean through the words which I have spoken unto you." And this is always the true test to apply to religious teaching. That is sound doctrine which makes good, clean, strong and wholesome men and women.

WHAT PAUL MEANS.

If we read on in the chapter from which this text is taken we shall see just what Paul meant by sound doctrine; for he went right on to explain and apply it to all the relations of life. First, he sets forth what is sound doctrine for aged men—"that aged men be soberminded, sound in faith in love and patience," or literally, "healthy in faith." This is sound doctrine for the aged men, that you be healthy in faith, in love and in patience. Is it not good to see an old man with a healthy, vigorous, active faith, and a hearty, wholesome, bounding love, and a glad, confident patience? There is nothing in life more horrible and repellant than growing old. And there is no need of it. There is a remedy against old age: it is a healthy faith. Nothing can save us, make and keep us well and strong and glad and young except faith. People never grow old who have a healthy faith; they just grow rich and sweet and beautiful and child-like in heart and disposition.

DOCTRINE AND LIFE.

Then Paul goes on to give a line of healthy teaching for aged women, young men and young women, ending with some sound doctrine for servants. If any Christian, he says, is occupying a servant's place, let him do good work, try to be well-pleasing unto his master, showing all good fidelity, and thus adorning the doctrines of God our Savior, by showing employers that Christianity makes good men and women even out of servants, thus commending the faith and perhaps winning their masters to Jesus Christ. This is what Paul meant by sound doctrine—the kind of teaching that makes for healthy, wholesome inspiring living, for pleasant and helpful relations between men and women.

And, when further on, Paul gives us a black list of the things that are contrary to sound doctrine, what do we find? Not heresies, as we might suppose, but vices—the things that ruin healthy-mindedness, that make clean, healthy, wholesome living impossible.

Do you not like this phrase—

"healthy teaching," "wholesome words"? It is what we want everywhere, in our schools, newspapers, books, from the platform and pulpit, in politics as well as in religion. And we know it when we get it. We all have an instinct for what is wholesome, a taste for what is clean, a clear consciousness of what is healthful. This is Christianity as Paul presents it—a sound, robust, healthy message, clear in its principles, practical in its aims, ready to be judged by the quality of manhood it makes. "By their fruits ye shall know them."

Among the many important things in this life, nothing is more important than this, that the doctrine you hold and live by shall be sound doctrine, healthy and wholesome doctrine, because your life is bound to be according to the quality of your belief. Creed and conduct, doctrine and practice, belief and behavior are inseparable. Inevitably we become what we believe. If we are to have healthy minds, vigorous spirits, sound hearts, and a wholesome personality, we must have sound doctrine to live by. Through the Christian centuries much that has passed for orthodoxy has been unsound, that is, unhealthy and unwholesome. Within the circles of orthodoxy there has been a type of unhealthy teaching that has produced fanatics, cranks, bigots, persecutors. Whatever doctrine that makes a religious man a crank or a fanatic or a bigot, is unsound. Christianity is healthy-mindedness. Says Paul: "We have received the spirit of a sound mind"—literally, a "healthy mind." And whatever is contrary to healthy-mindedness is not Christianity, is not sound doctrine.

HEALTHY-MINDED RELIGION.

In Professor William James' great book, "Varieties of Religious Experience," there is a notable chapter entitled "Sick Souls"—souls that have been made sick and unhealthy through unsound, unwholesome religious teaching; and there is another chapter on "The Religion of Healthy-Mindedness," showing the fruits of sound doctrine, healthy teaching.

So be careful how you hear. In the words of Paul to Timothy, "Take heed to thyself and to the doctrine." Every man becomes at last the illustration of the doctrine he receives and holds. Don't listen to unsound, unwholesome, unhealthy teaching. It will eventually disease your mind and sicken your soul. We are here in the world for the education of our souls, to grow strong, vigorous spirits, to become healthy and wholesome in heart and mind—to have the blessings of a healthy mind that does not think gloom, despair, sickness and fear, but thinks love and light, joy and peace. Let us have sound doctrine then; let us insist upon it. In other words, let us have the Christianity of Jesus Christ and his Apostles, not adding anything to it, lest there be added unto us the plagues that are written in the Book; not taking away from it, lest our names be taken out of the Book of Life, and we drop out of the ranks of those worthy to be called Christians. But let us have the whole Gospel of Jesus for the whole life of man in this world, the Gospel for our minds and bodies and spirits; the Gospel of work and rest, of pain and pleasure, for living and dying. And having received it, let us so adorn the doctrine of God our Savior through our own sane, wholesome, helpful lives that we shall prove to the world and demonstrate to men that Christianity is good to listen to and good to live by; that its sound doctrine, its healthy teaching and its wholesome words are the very salt and light of life.

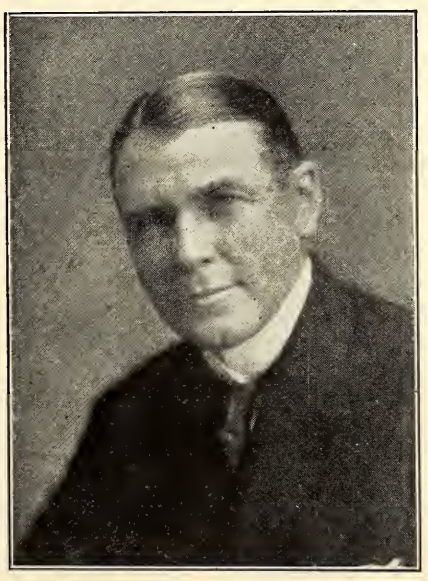
Dealing With Doubt

By EDGAR DeWITT JONES

IT is not necessary to prove that doubt is an experience common to us all, but it may be profitable to illustrate this fact. Such illustrations abound. Biography teems with them. Look at the characters of the Bible. Religion is the great theme of the Bible and faith is at the forefront of the pages of Holy Writ. Great heroes of the faith are there, and yet, what hero of the faith was without his experience of doubt.

DOUBT IN THE BIBLE.

Abraham's faith failed at least once. Moses was beset with doubts. David's doubts dampened his Psalms with tears. Elijah doubted that there was one other beside himself faithful to Jehovah. Peter's faith weakened woefully. Paul fought the demon of doubt daily. John the Baptist's faith went into eclipse. Even Jesus was no exception to this experience, else how could he have been 'tempted in all points like as we are, yet without sin.' In Luke 18:8 the doubt of Jesus in mankind's acceptance of his teaching is expressed in the pathetic question: "When the son of man cometh shall he find faith on the earth?" And on the cross at the end of that awful ninth hour for one brief yet awful period Jesus seems to have doubted God, crying, "My God, my God, why hast thou forsaken me?"



Rev. Edgar DeWitt Jones, D.D., First Church, Bloomington, Ill.

WHAT SHALL WE DO WITH DOUBT?

What shall we do with our doubts? Shall we let them be? Shall we ignore them? What shall we do with those gloomy uncertainties that rise between us and God, between us and man—the doubts that threaten to destroy us? The best advice that any doctor of doubts can give is this: Doubt your doubts! Face your doubts, don't run away from them. Question your question, don't raise a question and be satisfied merely with having raised it. George Herbert in his most readable little volume, "The Country Parson," has this bright and wholesome word concerning doubts: "If you ever have any doubts do not run away from them. If you are going through a cemetery and you think you see a ghost, go up to it and pull it to pieces; possibly you find that instead of being a real ghost it is only a sheet that was hung out to dry and has been forgotten by the servant." What sublimated commonsense, and how many of us do just the opposite. We think we see a ghost and instead of doubting and investigating Mr. Ghost we run away from him, spreading abroad the wonderful story of the ghost we saw, how he flitted among the trees and the tombs, how sepulchral his tones, how awful his groans—this is the way we are prone to treat our doubts. We are inclined to believe our doubts, we are tempted to feed our doubts. What we ought to do is to doubt our doubts, to investigate our doubts, and put our doubts to rout. This is precisely what John the Baptist did when he began to doubt Jesus. He squarely faced that doubt. He straightway began to doubt that doubt. And he sent his followers to Jesus himself, with the question: "Art thou he that cometh or look we for another?"

DOUBT YOUR DOUBTS.

There is hope for every doubter who will doubt his doubts, who will deal with them fairly and squarely, who will rigidly investigate the truth. Here, as in everything else, the pioneer plainsman's homely advice is good: "Be sure you are right, then go ahead." If you say you do not believe the Bible be sure you mean what you say. It may be you do not believe what somebody has said about the Bible. If you say you do not believe the Bible is inspired be sure that you do not mean somebody's theory of Biblical inspiration. If you say you do not believe in Christ as divine, it may be you are disbelieving some definition of his divinity. Cultivate the open mind. If you are reading books that challenge what the Bible teaches is true, read carefully the Bible with a view to finding out for yourself what it does teach. Then decide what you will believe, but not before. If you are uncertain as to the value of Christianity, put your doubt to the test. You might read history and be profited by the study of the effects of Christianity upon the world's civilization. But there is a simpler, and even more practical test. Select the people whom you know, the people whose lives are tolerably well known to you, and group them in two companies. On the one hand group those who are believers and are seeking the mind of Christ. On the other hand group those whom you know to be unbelievers and who take no stock in religion. Study the lives of each group. Talk with the members of each group. Obtain their views of life, their attitude toward God and man, and then out of your intimate study decide which group you would rather cast your lot with. Any great truth must stand or fall by this test: "By their fruits ye shall know them."

Doubt your doubts. Bring acids and test their metals. Bring tape line and take their measure. Bring plummet and sound their depths. Face them squarely. Probe them thoroughly. Drag them out of the shadows where they lurk and watch them shrivel in the strong white light of investigation.

WHAT ABOUT THE DOUBTER?

So much for doubts. But what can we do with the doubter? Shall we doubt the doubter? No, the very opposite. Believe in the doubter, doubt the doubter's doubt, but believe in the doubter himself. The same distinction exists between the doubter and his doubts as between the sinner and his sin. It is not always easy to make the distinction, but it exists. It used to be quite the fashion to confuse the doubter with his doubts and to run over him rough-shod. It is still the fashion in some quarters to doubt the doubter, to damn him for his doubts, to put him outside the pale of respectability alongside with the reprobate and the scoundrel. But that was not Jesus' way. The severity of Jesus was not visited upon honest doubters, but rather upon those who believe themselves to be very religious, yet who were actually hypocritical and loveless. Look at the attitude of Jesus toward John when he sent the message: "Art thou he who cometh, or look we for another?" Did Jesus condemn John? Did he take advantage of the opportunity to weaken his influence or assail his character? The very contrary. He commended him. He said: "Among them that are born of women there hath not arisen a greater than John the Baptist." Jesus believed in John and Jesus' method of destroying John's doubts and increasing John's faith is worthy our emulation. To the Baptist's disciples he said: "Go and tell John the things which ye hear and see."

DRIVING THE DOUBTER AWAY.

The attitude of some well-meaning persons toward honest doubters is as certain to drive them farther away from faith as though deliberately designed to accomplish that very purpose. When a young man questions some Scriptural truth or some view of the Bible only to discover that in raising the question he has drawn suspicion to himself and called forth censure, naturally enough his doubt is deepened, not dispelled. He asks for bread and is given a stone; he seeks for light and experiences a thunder storm.

Jesus' attitude toward John the Doubter, should be the attitude of preacher and parent and teacher toward the doubters in Church, in home, and in school. Jesus' attitude toward John the Baptist in his experience of doubts is altogether beautiful, patient, sympathetic. Imagine Jesus calling John an "infidel" if you can; fancy Jesus calling Thomas a "skeptic" if you can. How unChristian our custom of flinging the name "infidel," "skeptic," "atheist" in the face of those who are seeking truth and light; who need to be helped, not hindered, builded up not destroyed.

Here, then is the prescription for doubts and doubters. Doubt your doubts, subject them to the closest scrutiny and the most thorough investigation.

Believe in the doubter. Help him to doubt his own doubts by showing your faith in him.

The Unnamed Saint

What was his name? I do not know his name.
I only know he heard God's voice and came;
  Brought all he loved across the sea,
  To live and work for God and me;
Felled the ungracious oak,
    With horrid toil
    Dragged from the soil
The thrice-gnarled roots and stubborn rock;
With plenty filled the haggard mountainside,
And, when his work was done, without memorial died.
No blaring trumpet sounded out his fame;
He lived, he died. I do not know his name.

No form of bronze and no memorial stones
Show me the place where lie his molding bones,
  Only a cheerful city stands,
  Builded by his hardened hands;
  Only ten thousand homes,
    Where, every day,
    The cheerful play
  Of love and hope and courage comes;
These are his monuments, and these alone—
There is no form of bronze and no memorial stone.

And I?
Is there some desert or some boundless sea
Where Thou, great God of angels, wilt send me?
  Some oak for me to rend, some sod
  For me to break,
  Some handful of Thy corn to take,
    And scatter far afield
    Till it in turn shall yield
      Its hundredfold
      Of grains of gold,
  To feed the happy children of my God?
Show me the desert, Father, or the sea,
Is it Thine enterprise? Great God, send me!
And though this body lie where ocean rolls,
Father, count me among All Faithful Souls!

—*Edward Everett Hale.*

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orvis F. Jordan*

Centenary of Francis Asbury.

American Methodists revere the name of Francis Asbury next to that of John Wesley. It was he who was ordained by the great English rector as a bishop for America, though Wesley had not formally broken with the English church, and never did sever relations with that communion. It was Asbury who laid deep and strong the foundations of American Methodism. The centenary of his death is March 26, 1916. At that time every Methodist pulpit in the land will do him honor. It is proposed that a bronze equestrian statue shall be erected in the city of Washington from the voluntary contributions of American Methodists.

Charles Stelzle an Arbitrator.

Rev. Charles Stelzle, long the head of the Labor Temple in New York, has been for several years an arbitrator between the New York newspapers and their union labor. Though Stelzle came up from the ranks of labor, he has not shown preference for either side, and it chances that most of his decisions have gone to the papers instead of to the men. A recent trouble in the office of the New York American was decided in favor of the union.

Widow of Great Preacher Dies.

Rev. Theordore L. Cuyler, was one of the great figures of the American pulpit. His widow joined him the other day in the land unseen. Dr. Cuyler preached often about the women of the Bible, and it is said these sermons were inspired by his saintly wife.

Dr. Jowett in Scotland.

Dr. J. H. Jowett of New York has been preaching in England ever since he crossed the water for his vacation, but he has gone to Scotland for a complete rest for the remainder of the summer. While he is away, his pulpit is being filled by some well-known men.

Rectors go to Romanism.

The English church has been deeply stirred by the decision of the Archbishop of Canterbury in the Kikuyu case. The attitude of the noted ecclesiastic has not been satisfactory to the Romanizing wing of the communion who had hoped that any religious fellowship with Protestant "sects" would be absolutely forbidden. In protest against the decision of the Archbishop a number of rectors are reported as going over to Romanism. This is only the backwash of the spent Oxford movement which arose a hundred years ago as a counter-movement to the liberal tendency in the church.

Presbyterians Conduct Vacation Schools.

The Presbyterians of Chicago now have an enrolment of four thousand children in vacation schools in various parts of the city. In many of the schools great attention is being given to athletics. One teacher is specializing on swimming and gardening, not a bad combination for the city boy. Lectures are given the children at stated times on vital themes.

Establish New Summer Conference.

The Moody church of Chicago has established a summer conference at Cedar Lake, Ind. They have purchased twenty acres of land. The conference this summer is being carried on by well-known city mission workers. Among these are Melvin Trotter, Leon Tucker and Paul Rader.

Hold Park Meetings.

The story of summer methods of the churches of America makes a most interesting narrative. In Pittsburgh, the Presbyterians have been holding park meetings, sometimes gathering together as many as a thousand people in a single service. On July 18, twelve such services were held.

Methodist Missions Gain.

While some denominations are busy making up deficits, the Northern Methodists report a gain both in home and foreign mission receipts. The gain for foreign missions is over a hundred thousand dollars. The home board will have the most encouraging year of its history. The Episcopalians are raising $400,000 to meet a deficit in their funds.

Methodist Unity.

Bishop Edwin D. Mouzon of the Southern Methodist fellowship has made a notable statement about the reunion of American Methodism. He says: "This result is very much nearer realization than it ever has been. The General Conference of our church at Oklahoma City two years ago unanimously approved the measure. The Methodist Protestant Church is on record in its favor. The Methodist Episcopal Church at its General Conference next year will act on the matter. If it fails, the blame will rest on the Northern church. There is no difference in faith between the three Methodist churches. The church was bisected by mutual agreement in 1844 through a disagreement on slavery. The Methodist Protestant Church was organized by seceders who object to the lack of lay representation in the General Conference. Since that time both the Northern and Southern churches have enacted this reform, and the Methodist Protestants feel that there remains no barrier between the churches."

Russian Immigrant Work.

The presence of the great Baptist Russian leader, Fetler, in America has stimulated interest in the Russian immigrant. Recently there was held in New York an "American convention of Russian and Ruthenian Baptists and Evangelical Christians." The Evangelical Christians are affiliated with the Disciples of Christ. It is proposed to found a training school for making immigrants ready for Christian work.

Dissents from Sunday Theology.

Billy Sunday has been holding evangelistic meetings in San Francisco this summer. It was thought that the presence of thousands at the great exposition gave opportunity for effective evangelistic work. As vice-president of the committee having the matter in charge, Dr. Charles F. Aked, of the First Congregational church had been interested in the enterprise. He resigned, however, after listening to the sermons for awhile. Dr. Aked said "I must be free to say that there is no such God as he pretends, no such Christ, no such heaven and no such hell—and that I cannot compromise my position as minister of Jesus Christ." Billy Sunday left San Francisco very indignant at the turn events had taken, and made his way to Los Angeles. This closes his work at the western sea-port.

Sunday School Interested in Publicity.

The International Training School for Sunday School leaders held at Conference Point, Lake Geneva, Wis., July 2-11, considered the matter of publicity for religious work. Dr. Wm. T. Ellis of Philadelphia led the conferences. It was decided to ask the men's Bible classes of the country to be responsible under the pastor for proper publicity for the church. Church news is to be sent to the denominational weeklies and the work of the church is to be given publicity in the local community through the daily newspapers, placards, illuminated signs, and by other means.

Protestant Ministers Volunteer Service.

The Protestant ministers of Chicago, led by the energetic religious editor of the Chicago Herald, Mr. A. G. Fegert, organized promptly after the Eastland disaster to help the unfortunates in any way, and for several days conducted a Bureau at the Hotel La Salle. They volunteered to conduct funerals and furnish music free of charge and there were numerous calls for the service.

Union Seminary Holds Summer Conference.

The Union Theological Seminary, in connection with a summer session at Columbia University, held a summer conference on religion at which some of the most eminent men on the Union faculty spoke. The sessions were well attended and the conference is likely to become a permanent part of the Union program.

Prominent Congregational Minister Dies.

Rev. George Slocum Foiger Savage, the oldest Congregational minister of the middle west, died Aug. 6, in Chicago, in his 99th year. He was a graduate of Andover and Yale, and was one of the founders of the Chicago Theological Seminary. He has been retired for many years and made his home in Chicago. He has served on the board of directors of several educational institutions in the middle west.

Want More Trouble With Union Seminary.

It was announced to a weary public this year that the trouble with Union Theological Seminary in the Presbyterian church was at an end. Even that most determined antagonist of the seminary, who was active in bringing on the last investigation, Dr. Mark Matthews, of Seattle, gave the opinion that there was no occasion for legal action against Union. Now, however, two of the more conservative papers of the denomination, The Presbyterian and the Herald and Presbyter, are busy suggesting legal action to recover for the denomination the endowment funds of Union. As legal experts have declared this impossible, Union Seminary is in no danger from loss of funds, but the institution had hoped to go on its way in peace as an interdenominational institution. It seems this privilege is to be denied it. Truly the *odium theologicum* leads men to some strange attitudes in the name of the Man of Galilee!

Well-Known Pastor Weds.

Rev. Charles W. Gilkey is pastor of the Hyde Park Baptist Church, which is the ecclesiastical home of nearly all the Baptist instructors in the University of Chicago. After an extended period of study in German universities, he settled with this church as its pastor and is already well-known in the life of Chicago. There is interest therefore in the announcement that he was married on July 26 to Miss Geraldine G. Brown, who is daughter of the Congregational pastor in Hinsdale, a suburb of Chicago. The bride is a niece of Dr. Frank W. Gunsaulus. The young people met each other during Miss Brown's student days at the University of Chicago.

The Sunday School

A New King of a New Kingdom

The Lesson in Today's Life.*

The northern kingdom was subject to the ravages of the surrounding nations, which formed a serious handicap to its progress. Yet, over against this great handicap there came the two decades of splendid service for the kingdom which indicate Jeroboam's strength as a ruler, in spite of much criticism from the southern Kingdom.

Jeroboam's early training is not clearly related for us in the records we possess. His success when promoted to rule over all of the house of Joseph would indicate that he was a young man of exceptional worth. The activity of the young man increased when encouraged by the prophet, until the suspicion of him became active in Solomon's life, and fears for the safety of his kingdom began to haunt him until Jeroboam was banished to Egypt where he remained until the death of Solomon. He was a natural leader, and could not be kept down. His mistakes should not keep us from seeing the real values of his life. He was a man shrewd in many ways, and always devoted to the new kingdom.

The kingdom over which Jeroboam ruled was about the size of the state of New Hampshire. It was made up of ten tribes of rather undeveloped people. His first great task was to unite this chaotic and turbulent people into a kingdom. He sought to accomplish it in three ways, namely: by establishing houses on high places; by making priests of all classes of the people; and by ordaining a feast. He was made king by the choice of the people when they rebelled against Rehoboam at Shechem. This brought him to the throne under the most favorable circumstances.

Had his future been guided by principle rather than policy he would have continued in the way of progress, and in the favor of God.

Men will not put their trust in a "trimmer" very long at a time, however brilliant his career.

The young man who expects to be of permanent value to the world must be loyal to principle, no matter how many times it causes change and discomfort. "Nothing in this world is worth doing wrong." (Hugh Black.)

The king's policy was wrong. He sought to please the people rather than to devote himself to the highest ideals of his day. He saw that the affection and devotion of the people compelled them to worship in the temple at Jerusalem. Where the object or place of your worship is, there your heart will be also.

The religious current toward Jerusalem must be changed, if the loyalty of the people is to remain true to Jeroboam. This loyalty he sought to retain by building shrines in his own land. The calves represented Jehovah "which brought thee up out of the land of Egypt." These were not meant to be substitutes for Jehovah, but were intended as emblems, visible expressions of God. The new worship was to be a continuation of the old under new forms and in new places. Jeroboam never dreamed that in time the altars of Jehovah would become altars of Baal. His plan was shrewd. As a means of accomplishing his purpose it was successful; his people were turned from Jerusalem and the temple, and his own power established.

But he gained his power at the cost of disenthroning God and degrading his people.

Our young men need to learn that wealth and fame often cost more than they are worth, because they are sought in ways out of harmony with the divine will. You cannot expect to steal from your neighbors six days in the week and be pious enough on Sunday to atone for your sin.

Our boys need to learn they cannot succeed by breaking the rules of the game. All around them are the laws of God, and they cannot disregard these laws and be truly successful.

You cannot break God's laws of health and continue in health. Cigarettes, strong drink, and other forms of vice, are all in defiance of God's law of life: "The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."

ASA MCDANIEL.

*"Jeroboam leads Israel into Sin." Sunday school sermon for Aug. 15, 1 Kings 12:25-33.

Disciples Table Talk

Indiana Pastor Denounces Militaristic Jingoism at Bethany Assembly.

A vigorous denunciation of the spirit of militarism, which was declared to be entering the life of the nation in the disguise of a demand for preparedness for war, was made by E. Richard Edwards in an address at Bethany Park, Ind., last Sunday morning. Mr. Edwards is pastor of First Church at Martinsville. He spoke on "The Tower of Babel or the Tongues of Pentecost" and showed how these two well-known occurrences in biblical history often are repeated nowadays in humanity's struggle for existence. Mr. Edwards said that certain men and classes of men in this and other countries are trying to confuse and embitter and divide the nations by making stirring appeals for an increase in arms and implements of war. He said that the jingoists are without exception a selfish class and that, as a rule, they have all to gain and nothing to lose by war. He pointed out that the real need of the nation is for an increased devotion to things of a spiritual nature, and asserted that an increased number of good citizens who are not afraid to make an outcry against civic wrongs is needed much more than a larger standing army or larger navy.

Churches of County Hold Annual Meeting.

The annual meeting of the Christian Churches of Tipton County, Ind., was held in the city park, at Tipton, Sunday, Aug. 1. The ten congregations were represented and there were visitors from Hamilton and Madison Counties. J. Boyd Jones, pastor of First Church at Terre Haute, preached morning and afternoon, and Floyd J. Evans, evangelist, conducted a combined choir of 100 voices. W. A. McKeown, of Marion, taught a Bible class of several hundred men in the Sunday-school in the morning.

San Diego's Popular Pastor Closes Twenty Years in a Complimentary Reception.

Completing twenty years as pastor at Central Church, San Diego, Calif., W. E. Crabtree was given a reception July 29 by his people. It was an evening of unconstrained appreciation of the popular pastor. Speeches were made by office bearers of the church, Dr. W. H. Geistweit, of White Temple Baptist Church, B. C. Hagerman, of Chicago, and Frank W. Dowling, pastor at Fullerton, who has been in Southern California for twenty-three years. By the time the minister himself was called upon to speak he was, as he said, too full for utterance, but in broken sentences he told something of what the church itself had done during these twenty years. An old Testament text, he said, described his feelings better than words of his own: "And Jacob served seven years for Rachel, and they seemed unto him but a few days, for the love he had to her." The wish was spoken on all sides that Mr. Crabtree might remain in San Diego at least twenty years more. William Dunn Ryan, of Youngstown, O., preached for Mr. Crabtree on Sunday morning, Aug. 1.

Los Angeles Convention Workers Celebrate at Banquet.

After the Los Angeles Convention of Disciples adjourned Mr. C. C. Chapman, chairman of the local committee on arrangements, gave a banquet for all workers—pages, guides, committee-men and others—who helped to make the convention a success. Over 300 persons sat down to the feast. Addresses were made by members of various committees and other guests. Music was furnished by a quartette of Hawaiians, accompanying themselves on native instruments. The banquet room was decorated with roses, ferns and wild flowers with American Beauty roses as favors. Among the speakers of the evening were Mr. R. A. Long, of Kansas City, Mo.; Dr. A. E. Cory, of the Men and Millions Movement; W. M. White, president of the convention; F. M. Dowling, of Fullerton; C. R. Hudson, of

Mr. C. C. Chapman, Who Gave a Banquet to Los Angeles Convention Workers and Was Honored by Them.

Pomona, and several others. A feature of the banquet that was not on the programme was staged when several of the guests raised Mr. Chapman, the host, on their shoulders and marched around the hall while the other guests cheered and applauded.

Rural Church to Meet Community Needs.

Union Chapel, Mo., in the Northeast district of the state, a rural church, dedicated a remodeled house of worship Aug. 1 with George A. Campbell, of Hannibal, in charge of dedicatory exercise assisted by J. P. Rowlison, secretary of the district, and Arthur Stout, pastor at Bowling Green. H. W. Hale is the pastor of the church and has led his people to rebuild along lines that would make the house adaptable to the service of a community center.

Pioneer Work in Census Taking in Central Africa.

Mr. E. A. Johnston and C. P. Hedges, of Longa, Africa, the Upper Congo country, made a nine-days' itinerate through the back-country in March. Mr. Johnston says: "Of the nine days, big parts of seven were spent afoot or in canoes. The distance covered was something like 180 miles. We had seen eleven villages, nine of them new to us, and seven of them now visited for the first time by our missionaries. We had seen the chief and four of his sub-chiefs, had copied a map of the chefferie, and had learned of new water routes into the country, as well as of many other villages we lacked the time to visit. Enroute we had estimated the country we saw to contain about five hundred houses with a possible population of two thousand or more. From the number of villages on the map, one may reasonably estimate the total population of the chefferie to be nearly eight thousand. Of the remainder of the Bolingo territory we cannot speak as yet, but look forward to find great numbers there as well as in the Ngombi country, which we hope some day to see. After extensive surveys, we are assured by the manager of one of the oil companies that we must have at least fifty thousand people in Longa's immediate back-country. This means that the total for Longa must range between eighty and one hundred thousand."

Twentieth Report of the Board of Ministerial Relief.

In three annual steps the receipts of the Board of Ministerial Relief advanced from a little more than $17,000 in 1911 to nearly $40,000 in 1914. The challenge afforded by Mr. R. A. Long's proposal to add 20 per cent to the total offerings of the brotherhood made the receipts last year, without his $6.000, twice what they were three years before, says Secretary W. R. Warren. He also points out that corresponding increases were made both in the number of names on the Pension Roll and in the amount paid to each. The list was 72 in 1911 and is now 124. The maximum payment was then $30 per quarter and is now $30 per month, with one exceptional case receiving $40. In the stress of the current year, after three years of such extraordinary growth, it would not have seemed strange if there had been a reaction toward the lower level of former years. So it is gratifying to report that in church, Sunday-school, and individual offerings for the nine months to July 1, 1915, there has been a gain of $1,040.

Japanese Christians Prompted by Missionary Spirit to Help India.

Miss Mary Rioch, of Tokyo, Japan, writes concerning a visit paid her by Miss Josepha Franklin, of Damoh, India, on her way home to America on furlough. She spoke to the mothers of my kindergartners last week and told them of the condition of women in India, and also of the orphanage where she and my brother, David Rioch, have worked so long. The women were so impressed with the need of their sisters in India that they voted all the money in the club treasury to be given to her to help them. The children, too, in the Sunday-school at the same place, on hearing from the teacher of the little orphans saved from the terrible famines in India wanted the Sunday-school to give some of the money received in the year to help feed them."

Chinese Institute Dedicated in San Francisco.

The dedication of the new Chinese Christian Institute building at San Francisco occurred Monday, Aug. 2, at 1:30 P. M. The Institute is an enterprise of the Christian Women's Board of Missions, and the exercises were under the direction of the national officers of that organization. Mrs. Anna R. Atwater, Mrs. Ida W. Harrison, Mrs. J. McDaniel Stearns and other national officers participated in the opening. The building is located on Stockton street between Sacramento and Clay. On Monday evening the State Board of C. W. B. M. gave a reception to their friends and neighbors in the mission work. The program continued Tuesday, Wednesday and Thursday evenings. On Tuesday afternoon there was a reception by the Chinese ladies to their American and Chinese friends and in the evening the motion picture production of "From the Manger to the Cross." Following the motion pictures Rev. Geo. W. Brewster gave a

reading of Henry van Dyke's "The Story of the Other Wise Man." Wednesday evening was set apart for a house warming by the Chinese church. The program closed Thursday evening at which time the Chinese church gave a banquet to their American friends.

Bloomington Bible Chair Receives Another $10,000 Gift.

John A. Peterson, of Swayzee, Ind., has offered to give the Bloomington Bible Chair $10,000 on condition that another $10,000 be given by others. Two thousand of the second $10,000 has already been subscribed so that it is safe to predict $20,000 will be added to the permanent funds of the institution in the near future. Mr. Peterson is a prominent farmer of Grant County, Ind. Mr. and Mrs. Peterson own over eight hundred acres of land between Swayzee and Elwood. He is a director of the First National Bank of Swayzee, the Farmers National Life Insurance Company, a member of the Farmers National Congress and taught school for twenty-three years. Mr. Peterson's offer was unsolicited and was made voluntarily in a written statement to Dean Joseph C. Todd during a recent trip to Grand County. This is the second $10,000 gift to the Bible Chair this year. The other was made in February by Mr. and Mrs. Harry H. Glascock, of Kingman.

Berkeley, Calif. Church Keeps Active Throughout Summer.

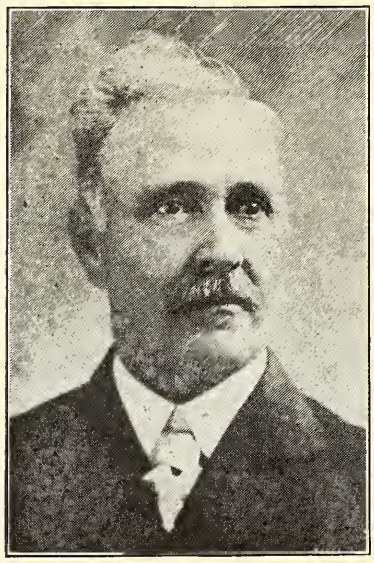
Summer has seen no lessening of activity in First Church, Berkeley, Calif. The summer session of the State University is being attended by over five thousand students. The church has fitted up its parlor as a rest room for the use of these students and many are taking advantage of this convenience. The regular services of the church are largely attended. A special popular evening every Thursday has enabled the visitors to get acquainted with the membership of the church. Mrs. Rose Berry, official lecturer on Art at the Exposition has been giving a series of lectures on these evenings. Other features on the program and refreshments at the end make these meetings a splendid social treat. H. J. Loken, the pastor is preaching to large congregations on Sundays and receiving additions to the church.

How California Spirit Impresses Conservative Ohioan.

E. A. Hibler, pastor Central Church, Warren, O., writing to his congregation from California where he took in the General Convention and the Exposition, expresses his feelings with great frankness as to the habit Californians have of dealing in superlatives. He says: "The one most characteristic thing about all California is the extreme, perpetual, everlasting boasting of its citizenship. The people boast, and boost, and brag about everything until they attract your attention, then amuse you and at last fill one with real disgust. They will take you up to a little strip of lawn twenty-five feet square and ask you if you ever saw anything like it. They will drive you out over their splendid roads and circle around until they draw up before a house then they will use every known adjective in describing its beauty, comfort and cost, until you actually have to look again to convince yourself that such a building would not be permitted on Euclid avenue, Cleveland, or Fifth avenue, Pittsburgh, for a garage, and would actually look vastly inferior on Washington or Porter avenues in our city. They have some of the finest houses ever looked upon, but this spirit of boast has so taken possession of the people that if the mansion is not handy, then the smaller and cheaper residence receives the praise."

Graham Frank Making Long Post-Convention Trip.

Graham Frank, secretary of the General Convention is making a long tour from Los Angeles through San Francisco, with a stop-off at the Exposition and the Northern California convention, to Portland, Seattle, Spokane, and Vancouver, and homeward through the Canadian Rockies where he makes several camping stops, ariving in Liberty, Mo., on Sunday, Aug. 15, in time to preach to his congregation there.



Rev. J. Irving Brown, Ten and a Half Years Pastor at Sac City, Iowa.

Tarrying in Californiia.

Perry J. Rice, of El Paso, Tex., is tarrying on the Pacific Coast a few weeks for rest and pleasure after the General Convention at Los Angeles. He preached at Alhambra and Pasadena, Aug. 1, and at Pomona for C. R. Hudson, Aug. 8. Mr. Rice's convention sermon at Los Angeles is spoken of again and again by our correspondents who heard it as a very significant message masterfully prepared and uttered. We hope to give the substance of it to our readers soon.

Extricating Church from Sunday Baseball Reputation.

Centralia, Mo., is considerably exercised over the question of Sunday baseball. The Christian Church is the largest in the town, its members are the leading business men, and some of these business men are the backers of the baseball team. On a recent Sunday every member of the official board was present at the game. The pastor, Charles H. Swift, told his people the other day that it was being talked on the street in both jest and earnest that the Christian Church was making Sunday baseball possible. He spoke with great candor to his people about it, declaring that the church could not afford in the sight of God or of man to carry the responsibility for the desecration of Sunday. His statement was not intolerant or fanatical, but appealing and persuasive.

Church Must Satisfy the Spirit of Youth.

At Bethany Assembly in Indiana E. H. Clifford, pastor at Fort Wayne, speaking to young people, asserted that the devotion of the young men and women of America toward the church never was more in evidence than it is today, but he declared that this devotion could be made even more intense and that the ever-present danger of loss of interest in spiritual things on the part of the young people could be removed if the church would shoulder more of the responsibilities of the world. For years the church was considered a thing that exists for, and is controlled by, men and women of advanced age," said Mr. Clifford. "Its underlying principles are those of the vigor of youth, but, through centuries of dust and decay, it became covered with the moss of inactivity that hid its true aims and purposes from mankind. The church now has many faithful workers among the young men and women and the boys and the girls of the land. It should be duly thankful for this, but at the same time it should take notice of the many hundreds of thousands of young people who are not touched by its influence. It must put its shoulder to the wheel to assist in the accomplishment of the many practical tasks and issues that face the world today. It must convince the young men and women by emphatic work and wholesouled deed that it means business. If it does this it will have no trouble in holding the support of the young people who are now within its influence, and in gaining the faith and confidence of those who have failed to participate in its far-reaching religious program."

Glad the Editor Did Not Come.

On the Sunday of the General Convention, at Los Angeles, the editor of The Christian Century was announced to preach at the Greek theatre of Pomona College, at Claremont. Unable at the last moment to attend the convention the message to that effect did not reach the college until after the Sunday service. The following note from the religious service committee of the faculty explains how, with a little foresight, an ill wind can be made to blow more good than a presumably good wind:

"We did our best to make the occasion one worthy of the speaker and looked forward with expectation to seeing, hearing, and meeting you. We did not give up your coming until noon of the 18th of July, but in the meantime we fortified ourselves with a "refusal" from Dr. Burnham of Cincinnati, Ohio, who filled the vacancy. Dr. Burnham was a most acceptable speaker and the people were rather glad that you did not appear! For while you might have brought a more enlightening message they could not be sure of that, and they were sure that Dr. Burnham was one of the most inspiring speakers ever heard in Claremont. All is well that ends well and we only hope that we may have the pleasure of hearing you at some time in the near future."

—G. W. Muckley reported to the Los Angeles Convention that the Church Extension Society had loaned $2,974, 103 to 1,776 needy churches during the period of its existence and that only $1,990 has been lost.

—Dr. Burris A. Jenkins, of Kansas City, was chief speaker at a ministers' retreat at Camden Point, Mo., recently.

—Herbert Smith, of Lotumbe, Africa, reports the baptism of 28 people on April 4.

—Dr. L. F. Jaggard, of Monieka, Africa, reports that on his way back home from a trip to Lotumbe he visited the outposts between the two stations, baptizing 41 converts by the time he got to the last outpost.

—Taking advantage of the psychology of the times, C. F. Stevens, pastor First Church, Beatrice, Nebr., chose as his subject for a union meeting sermon, "Soldierly Qualities Desirable for Christians."

—Without taking time to catch their breath after raising the last dollar of a many-year-old debt, First Church, Lincoln, Nebr., has gone on to the purchase of a new pipe organ for their beautiful house of worship. H. H. Harmon,

the pastor and leader of the congregation shows his genius as a leader in developing others besides himself to take responsibilities for church progress. It seems to be the lay leaders who are solidly behind the new enterprise.

—During the heated season, Homer F. Cooke, pastor at St. Petersburg, Fla., looks forward with much interest to the influx of many visitors to that winter resort next fall and winter. He says all Disciple visitors may be assured that they will find not only the most delightful of climates, and natural beauties and advantages unsurpassed anywhere but that the church offers a warm and hearty welcome to all and anxiously strives to make their stay both pleasant and profitable. The fellowship during the past winter, he says, was the most delightful he ever enjoyed. Mr. Cooke recently baptized eight persons.

—Evanston Church, just outside of Chicago, finds satisfaction in the steady and substantial reduction of its church debt. It is going down at the rate of about $1,000 a year and now stands at $4,000. Orvis F. Jordan, the pastor, reports good congregations through the summer.

—H. W. Hunter, pastor at Wellington, Kans., preached on "Cities of Light" on a recent Sunday morning dealing concretely with the civic obligations of the residents of his own town. The sermon was published in the local newspaper. It is a good illustration of the way to bring the social gospel straight home.

—About 1,000 persons attended the Disciples Day exercises at the San Francisco Exposition July 27. Dr. J. H. Garrison of St. Louis presided. Addresses were given by Dr. Isaac Newton McCash on "The Influence of the Disciples of Christ in American Christianity"; J. J. Haley, on "The Message of the Disciples of Christ," and R. H. Miller, secretary of "Men and Millions Movement," who talked on "The Present Task of the Disciples of Christ."

CALLS.

Charles H. Swift, Centralia, Mo., to Trenton, Mo. Declined.

Charles O. Lee, West Pullman, Chicago, to the pastorate of the new $50,000 institutional church of Danville, Ind. Accepts and will begin work Sept. 1.

F. S. Stamm, Rantoul, Ill., to Oakwood, Ill. Accepts.

D. G. Dungan, Gosport, Ind., to become evangelist for the southwestern district of Indiana. Accepts.

A. C. Parker, Waxahachie, Tex., to be financial secretary of Texas Industrial Congress.

Thomas Nall to Portage La Prairie, Manitoba. Accepts.

J. Frank Green, Michigan State Secretary, to Owosso, Mich. Accepts.

RESIGNATIONS.

F. L. Taylor, Auburn, Ind.
J. H. Grimes, Charles City, Ia.
E. S. Bledsoe, Temple, Tex.

NEW BUILDINGS.

Kirklin, Ind., W. R. Weidrick, pastor. New church building costing $10,000, dedicated Aug. 8, by C. W. Cauble.

The new $200,000 house of worship for First Church, Fort Worth, Tex., is growing toward completion.

Bellefontaine, O., Traverse Harrison, pastor. Corner stone of new edifice laid. Addresses by Presbyterian pastor and I. J. Cahill, Disciples state secretary. Will cost $40,000. Old building burned down about six months ago.

Webb City, Mo. Plans adopted for new $12,000 edifice.

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The Human Hot Box

Wherever there is motion there is friction; wherever there is friction there is heat. Excessive heat destroys the machine, whether human or mechanical.

The hot box of the railway train has its counterpart in the muscle and brain of man. Mental and physical fatigue are merely terms that we use to describe human hot boxes. Scientists tell us that work is good for us, that it exercises and develops our muscles and nerves, but that when work is carried beyond the point of fatigue it becomes injurious and results in the rapid destruction of our tissues.

As the car inspector examines the rolling stock of railway trains and repacks the boxes with fresh lubricant when he discovers excessive heat, so is it necessary that we look carefully to the protection of our human machinery against the ravages of physical fatigue and mental worry. When our minds and bodies become fatigued by excessive work we must either give them rest and sleep, which are often impracticable, or we must supply them with a natural lubricant to relieve the friction and refresh the nerves and muscles. Such lubricants have been provided by Nature in the form of xanthin and caffein. Xanthin (pronounced zan-thin) is an animal product derived from fresh meats and may be taken in the form of beef tea or meat extracts, which are almost instantly refreshing. Caffein is a vegetable product found in coffee, tea and Coca-Cola. When caffein is digested it becomes a xanthin and possesses the same refreshing quality. As xanthin is a constant ingredient of the flesh of all animals and man, and as caffein is a form of xanthin, we may regard the xanthin and caffein beverages as natural lubricants for tired nerves and muscles, and, next to rest and sleep, the most efficient and wholesome means of preventing the injury of fatigue.

According to Dr. Hollingworth of Columbia University, who has made exhaustive experiments with the caffein beverages, their fatigue relieving quality is due to the fact that the caffein acts in the nature of a lubricant in relation to the tired nerves and muscles, enabling them to respond more easily to the impulses of the will. This view is also expressed in different language by Dr. Schmiedeberg, the greatest living authority on such subjects. Discussing the action of coffee, tea and Coca-Cola, Dr. Schmiedeberg says. "Caffein is hence a means of refreshing bodily and mental activity, so that this may be prolonged when the condition of fatigue has already begun to produce restraint and to call for more severe exertion of the will, a state which, as is well known, is painful or disagreeable."

Discussing the wholesomeness of the caffein beverages, Dr. Schmiedeberg says, "This character of caffein action makes plain that these food materials do not injure the organism by their caffein content, and especially, do not by continued use cause any chronic form of illness." The Coca-Cola Company has accumulated a valuable and most interesting collection of scientific information furnished by the world's leading authorities and explaining the fatigue relieving qualities of Coca-Cola, tea and coffee. Desiring that the public shall know all that is to be known about their product they have published this information in a booklet for free distribution. A copy may be had by addressing the Coca-Cola Co., Atlanta, Ga.

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THE CHRISTIAN CENTURY

Vol. XXXII August 19, 1915 Number 33

OUR MID-SUMMER EDUCATIONAL NUMBER

Education and Democracy

By Charles S. Lobingier

And an Editorial

"Weighed and Found--"

By Ida K. Williams

News and Hopes of the Colleges

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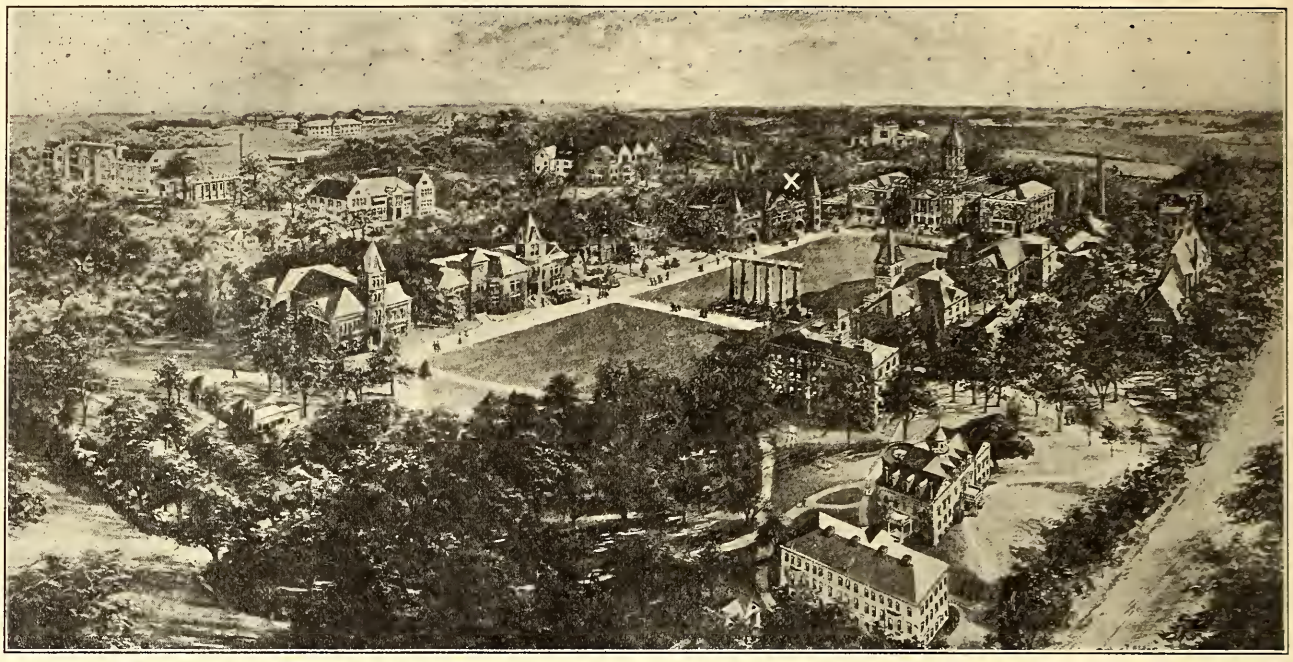

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The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' *movement*. It has no ambition at all to be regarded as an organ of the Disciples' *denomination*. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, The Christian Century, though published *by* the Disciples, is not published *for* the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

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Education and the Democratic Disposition

JUDGE LOBINGIER'S ARTICLE on another page deals with the relation of education and democracy from the standpoint of the school and its program.

The question he asks is: What sort of school should we maintain in a democracy?

This editorial deals with the relation of education and democracy from the standpoint of the student.

The question we here set out to answer is: What sort of intellectual disposition should a person who lives in a democracy derive from his educational discipline?

The answer is obvious. He should derive a democratic disposition.

The educated man in a democracy should be the most democratic man in his community. If his education has made him snobbish or partizan or aristocratic either the educational system is out of harmony with democracy or there is something vitally wrong with the man himself.

We have long since passed away from the superficial notion that education was simply a process of taking on knowledge. We now define it as a process of getting into sympathetic touch with life.

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Life is getting to be the great word of our educational system, not knowledge. This does not mean that knowledge is held at a discount, but that it is regarded as a means to an end, and the end is a wider and deeper fellowship with our fellowmen.

The essence of culture is reverence, reverence for truth and reverence for the personal life of all men.

This reverence for personality is the very soul of democracy; it is the secret support of every democratic institution.

Until man's mind had learned to acknowledge the inherent dignity and absolute worth of every man's personality democracy was impossible.

And the only sound and valid reason why the state should engage itself in the enormous task of providing free education to its youth is that such an education shall maintain and further develop the democratic disposition in those who pass through its disciplines.

To have passed through the courses of a high school or a college and not have learned to regard other men and women—no matter how lowly or how far removed in culture from oneself—with reverence is to have missed the one thing that education is good for.

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Gone is the day of reverence toward the king, the priest, the sage. Gone the day of reverence for aristocracy. Gone the day of the doctrine that God has chosen a certain set of men for eternal life, and another for eternal death. Gone the day of what President King calls the privileged classes in industry, in politics, and in religion.

Our democracy is making us feel that God has no favorites, that nature has no favorites, and that society must have no favorites. The equal right of every man before God and the law is a settled conviction of every soul who is touched by the spirit of modern times. The common man has arisen into a place of signal importance.

Education that is really education, culture that is not merely intellectual veneer but an earnest pursuit of the truth for the love of the truth, will produce a democratic soul, a soul respectful toward and sympathetic with those who may be far removed from one in those accidental matters of birth or breeding or success.

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There are three things that education ought to do for the citizen of a democracy:

It ought to develop intellectual sympathy—the power imaginatively to enter into the soul of another and understand his experience and his manner of thought.

It ought to develop tolerance—the habit of sincere respect for another's point of view with the assumption that it probably contains truth if, indeed, it be not wholly true.

And it ought to develop the will to coöperate with others on the basis of common purposes in spite of divergences of opinion.

These three things our public schools and colleges should be accomplishing for the youth of our nation whatever else they accomplish.

Our literature and art and civil government and sociology and psychology should issue not in mere information or knowledge but in a democratic disposition shot through with sympathy, and tolerance, and the will to coöperate.

It is easy to be interested in the great people of the world, the rulers, the courtiers, the sages, the heroes, but the truly educated soul has been made aware of the infinitely interesting character and the immense significance of the common man or woman.

Our modern artists help us to gain this democratic point of view.

The art of the ancients dealt mainly with gods and demigods.

The art of the middle ages dealt mainly with kings and courtiers, with princes and heroes.

But our art is discovering a new subject-matter in the life of very common people. When some Howells or Kipling or Tolstoi or Millet comes along we are made to see beauty in the street gamin and to hear the nightingale that sings in the soul of the common worker.

Our new science of sociology is a thrilling revelation of the dignity of the common man and woman and child. It has elevated the sweat-shop worker and the man with a hoe into a never before acknowledged importance by focusing social attention and intellectual sympathy upon them.

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And psychology, too, comes in with its unique contribution to the development of the democratic disposition, by asserting the universal like-mindedness of men —the doctrine that all men, from Plato to the Louisiana plantation negro, from Mr. Lloyd George to the London cockney, are cast from the same mould, organized alike in powers of knowing and of feeling and of doing.

This is a wonderful doctrine.

In its light the mental differences of race and caste

are seen to be not foreordained but to lie within the control of society.

No class is doomed to ignorance.

No stratum of society is doomed to be the hewers of wood and drawers of water for the rest of mankind.

No race is beyond the pale of possible civilization.

Not of one blood only, but of one mentality also, hath God made all nations and classes of men—this is the supreme ethical insight of modern psychology.

That an education in the disciplines of modern science or literature or art should turn out snobs or self-centered aristocrats or anything but democratic-minded citizens is pedagogical abortion.

The whole value of a culture rooted in such disciplines is found in its equipment of the soul not with knowledge only, but with wisdom, a wisdom which enables the soul to enter upon the supreme task of life—the sharing of so much of other people's lives as one can.

LINCOLN AND WILSON.

TWENTY senators once waited on Abraham Lincoln at the White House to advise him how to act as President. As usual his sense of humor did not desert him and he described to them what Blondin really did when he crossed Niagara on a tight rope. Then he asked the senators whether they thought that it would be well in such circumstances for spectators to shout, "Go a little faster! Slow up! Lean more to the north. Lean a little more to the south." The senators saw the point, and from that time on the patient burden bearer had some respite—from legislators. "It is interesting to note," says the Christian Science Monitor in alluding to the historic episode, "that in 1909, President Woodrow Wilson of Princeton College, as he then was, said that the most valuable thing about Mr. Lincoln was that 'in the midst of the strain of war, in the midst of the crash of arms, he could sit quietly in his room and enjoy a book that led his thoughts off from everything American.' He added: 'Always set your faith in a man who can withdraw himself, because only the man who can withdraw himself can see the stage.'"

AN EQUITABLE AWARD.

CHICAGO had a street car strike some weeks ago. It lasted three days and was settled by both sides agreeing to arbitration and appointing arbitrators. When the arbitrators made their report they gave an increase of something like 30 cents a day to the wages of the workingmen, besides two or three other concessions.

Under the terms of its arrangement with the surface street car lines, 55 per cent of their annual net receipts goes to the city itself. It is estimated that the total wage increase agreed upon in the settlement of the traction strike will reach $1,250,000 a year. The city, therefore, will contribute $687,000 of this amount.

Chicago makes this contribution cheerfully. Commenting on the matter, the Journal says that "the community does not care to lay up money by making men work for inadequate wages—it is willing to pay its share in the making of better homes, better living conditions, better citizens."

It is a doubtful arrangement at best that the city should make a profit out of every nickel paid by the clerks and working girls and laboring men of the city in going to and from their daily tasks.

That would seem to be obviously too large a share of the public funds for them to contribute, for of this particular public fund the wage-earners, being vastly in the majority, contribute the largest share.

Anything, therefore, that brings back a portion of this money to the wage worker should be and is popularly felt to be just.

EFFICIENCY AND COURTESY.

FOLLOWING the dictates of efficiency in business it is now being suggested by a New York newspaper that formal amenities of business correspondence be hereafter omitted and the letter deal directly and solely with the matter in hand without salutation or valedictory.

All such commonplaces as "My dear Sir," or "Dear Sir," or "Sir," it is proposed, should be abandoned, together with "Thanking you in advance," "Trusting that this may be satisfactory," "Hoping for a continuance of your favor," "With assurances of our esteem," "Yours sincerely," "Yours faithfully," "Very truly," and, of course, "I have the honor to remain," and so on.

There is a limit even to a good thing like efficiency. Business is brutal enough without cutting off the few amenities of speech that tend to sweeten and humanize the work of office, store, and counting room.

The almost irresistible tendency of modern business is to eliminate the human element, to reduce the business man to a mere cog in a machine. But when business loses its soul the soul of the business man is lost too. For the business man must find his life in his work, in the human relations that inhere in his work—his relation to his customers, his employes, his employers, his partners.

After all, it is the human side of business that makes it worth while. A man who lets efficiency squeeze the human element out of his business will find that he has no real human relationship anywhere else.

Life not livelihood is the essence of business.

And when efficiency in the interest of livelihood proposes to sacrifice the common courtesies that draw and hold men together it is time in the interest of life itself to call a halt.

A DOUBTFUL VIRTUE.

IT is a habit with Roman Catholics to point with pride at the fact that when any public disaster occurs their priests are on the spot a long time ahead of the clerical representatives of Protestant churches, and that often they are quite alone in bearing the consolations of religion to the injured and dying.

The Eastland disaster was a case of the latter sort. Priests were on hand within thirty minutes of the turning over of the boat, as many priests as policemen, it seemed, moving here and there among the crowds administering extreme unction to the dying.

It is not reported that a single Protestant minister was in evidence.

To make the inference that the Roman priests thereby proved their greater consecration is too naïve.

Certain very ordinary considerations account for their prompt presence. One, of course, is the fact that the police force of this city and most cities is virtually a Roman Catholic institution. Naturally the priests would be notified of the disaster and the ministers left to find it out.

Besides, the priests are more accessible. They live in institutions, not in private homes, or at least in close connection with institutions.

Moreover, in the particular instance of the Eastland disaster, probably over 90 per cent of the victims were Catholics, and the flocking of priests to the place was natural.

But there's a deeper explanation in the dogma of the efficacy of extreme unction. The administration of this rite at the dying hour has no analogy among Protestants. In a situation like the Eastland catastrophe a Protestant minister would be able to render only the same sort of service rendered by the other helpers. Very likely many an athletic minister had he been on the

scene would have plunged into the water and aided in the rescue of the drowning.

It is even doubtful that these priests were not in the way, clogging the narrow platform where the rescued were being brought.

There is a place for the consolations of religion in the hour of death—a mighty place for it—but in the confusion of such an hour as the Eastland or Iroquois disaster, with other lives still to be rescued, the supreme service a Christian minister can render is not the mumbling of a superstitious hocus pocus, but a brave man's effort to rescue those in danger, or to help bring to life those rescued by others.

PROGRESS.

IS THE world getting better? The answer to this question is not so easy, so nonchalant, as it was a little over a year ago.

Then we said: Of course the world is getting better; see our increasing wealth and our knowledge and our art and our labor-saving inventions and our culture; every day is making it a better world to live in; the scale of living is rising, hours of work are shortening, pleasures and privileges long denied the masses are now being claimed by them. Besides, we affirmed, there is a *law* of progress running through history and through present events; the world not only is getting better: it *must* get better.

But in sight of the things that have been happening during the past year our optimism has lost its nonchalance.

No really serious soul can give an answer to the question in casual or cocksure tones. There is so much to suggest the theory that history, instead of going forward, is repeating itself, that civilization is destined ever to return to the primitive, from which it emerges only to descend again in endless cycles.

After all, may not progress be an illusion?

In a whole century there has never been a moment when such a possibility could be as easily entertained as right now. It will do us good to listen to two great voices in reply to this grave suggestion.

Henri Bergson, leader of modern French philosophers and psychologists, answers this question in the negative. Bergson does not despair of civilization or of human progress. He is convinced that great and lasting good will come out of the war, for he expects that it will teach humanity the tragic folly of exalting the material, the mechanical, the technical elements in what we call progress, and neglecting the spiritual and the moral. The modern world has worshiped false gods, according to Bergson, and its ideals and standards of greatness and success must undergo radical revision. The war will take humanity back to the simple standards of national and individual conduct—back to righteousness and morality.

Prof. John Dewey, a leading American philosopher and educator, has reached the same conclusion, although he expresses it differently. The war, he holds, does not disprove the cherished theory of progress, social, national and international. What it proves, according to Dr. Dewey, is that we have been egregiously mistaken in some of our ideas as to the inevitability of progress; that we have been too complacent, too indolent, too ready to assume that progress will take care of itself. In truth, progress must be carefully planned; it must be patiently worked out and persistently pushed.

Evolution will not bring progress, declares Dr. Dewey. There is no such thing as a "law of progress." What modern humanity possesses to an extent never dreamed of in past ages is a *method* of progress or opportunity for progress. Invention, discovery, science, material abundance, the internationalization of commerce, of letters and art, of knowledge—all these things make progress far easier than it could ever have been before in human history. But these things are not in themselves progress in the true sense of the word. Progress is the humanization of societies and nations, the abolition of war and militarism, the eradication of unjust privileges, the establishment of equality of rights and opportunities, the realization of the highest religious and ethical ideals of human solidarity and human brotherhood. None of these things will come to humanity unless we desire them and work intelligently and scientifically to bring them about.

This is inspiring and satisfying doctrine. We have lodged progress too much in material goods, or we have imagined that because we possessed the *method* of progress that we therefore were progressing.

But these two great teachers show us that progress comes back at last to our desires, our inner purpose to realize ideals and to make an ideal order amongst men.

Only if men have this desire is there any such thing as progress, and so long as they possess it progress need not be despaired of.

PEACE AND RIGHTEOUSNESS.

MILITARISTS say: "Of course we are for peace, but it must be peace with righteousness. Righteousness is a condition of peace and we can never have peace without it."

All of which is true, but it is a half-truth, and works mischief among men as all half-truths have a way of doing.

The twin truth that is overlooked is that peace is a prerequisite to righteousness in the world of nations. The two are reciprocal.

War does not bring justice. There is no guarantee that the outcome of the present war will be a just outcome. Might and science determine the issue of war, not right and wrong. God may not be on the side of the heaviest battalions, but Victory is.

To submit great human questions to the arbitrament of the sword is to submit them to unreason.

So long as we live in an order of the world where nations assume that they must fly at one another's throats when they think they are suffering injustice at the hands of a neighbor nation, it will be impossible to have an order of righteousness in the world.

Militaristic presuppositions defeat justice in advance. Righteousness cannot be established among men until they learn to carry their differences to the high court of reason.

The presuppositions of peace are essential to the discovery of justice when international differences arise, to the purging of the dross from conflicting claims, and for the emergence of a plan of settlement in which justice may be done.

ANGELS ON THE BATTLEFIELD.

RELIGIOUS papers of a certain type are giving circulation to a report that soldiers see angels on the battlefields of Europe. One of the peculiar psychological phenomena of the war has been a credulity which one would not encounter in times of peace.

After the passing of the hoax of the Russians going through Scotland, one story after another has gone the rounds. The story of the angels may have originated from some expression of a dying soldier, which has worked on the imaginations of men weak with fatigue.

Less excusable is the attitude of religious journals this side the water, removed from the stress of war, who would further such a superstition.

On account of the array of college advertising appearing identically in this week's issue of both The Christian Century and The Conquest, the two papers have combined their reading pages also, and the readers of each paper have the benefit of the pages of the other. If the merger serves to introduce to each constituency the paper prized by the other it will have accomplished what the publishers have in view.

Education For a Democracy

BY CHARLES SUMNER LOBINGIER

Judge Lobingier represents the United States government in a peculiarly vital capacity in China's affairs. Appointed to a position of dignity and responsibility in that Republic by our government, he imparts to all who come into touch with him the culture and grace of a Christian missionary. The following article is the substance of an address delivered by him at the Commencement exercises of the University of Nanking, on June 28. Struggling as China is with the great problem of democracy, the commencement orator could hardly have selected a more appropriate theme. His treatment was as illuminating as his selection of a theme was pertinent. Judge Lobingier is a Disciple, holding his American church membership in Hyde Park Church, Chicago. He formerly lived in Lincoln, Nebr

I FANCY that the title which I have selected will not pass unchallenged. "What," I hear it asked, "is education a matter of politics? Is one's cultural training to depend upon the accidental circumstance of what government he happens to live under? Is not science cosmopolitan and are not the tests of an educated man the same everywhere?"

To these I would answer, Education is not an end; it is a means. The end, it is now agreed, is to fit the individual the better for his environment, i. e., his place in human society. And as environments differ, so the means of preparing for them are necessarily not the same. That the training of individuals for a democracy is a distinct branch of education, differing from all others, is recognized by one of America's most prominent educators, Charles William Eliot, who, while still President of Harvard University, said:

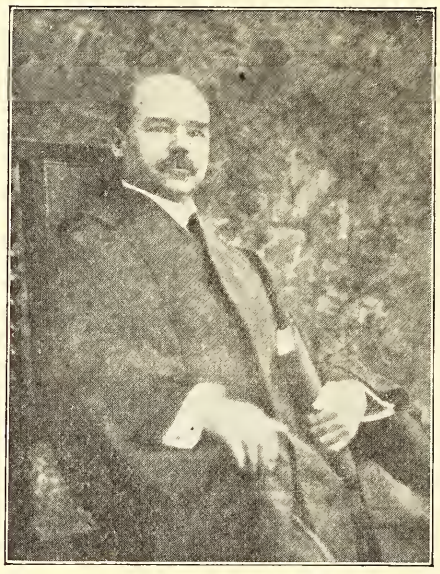
> I think that republican education * * * may naturally differ in several respects from imperial education, or monarchical education, or education under any form of government which cannot justly be described as a commonwealth.

Perhaps the most striking feature —if not the basis—of this difference is the inseparability of democracy and education. A monarchical form of government may flourish very well —probably better — without popular education. An aristocracy needs to educate only the favored few and some aristocracies are themselves the product of artificial selection in this field. But for a successful democracy education is indispensible. For Democratic government is but the reflection of average public opinion and that form of government, even more than others, requires intelligence to guide it. As the conservative Robert Low remarked after the passage of the English Reform Bill: "We must now educate our masters."

PURPOSE OF EDUCATION.

Concluding, then, that in a democracy education is essential and that it has a distinct place of its own, what are its peculiar purposes and goals?

I believe that the first is individuality—to teach future citizens to think for themselves and to draw correct conclusions. For it is obvious that just in proportion as its members



Judge Charles S. Lobingier, of the United States Court for China.

do this, the affairs of the commonwealth are likely to be well administered and to the extent that they fail to think independently and soundly, the ship of state which they control is in peril of shoals and breakers. It may be conceded that the masses, even in a democracy, are prone to follow a popular idol and to take their ideas from him instead of originating their own. But this is in part a result of monarchical tradition and in part a consequence of defective educational method. Heretofore men have not been taught to think; they have been taught to follow. Too often the school curriculum has loaded the memory and excited the imagination but neglected, if not suppressed, the reasoning faculties. When real democracy comes into its own the state will no longer discourage, but will offer the strongest inducements to thinking.

SPIRIT OF DEMOCRACY.

But for democracy's purpose it is not enough that her people should *acquire* the capacity to think correctly; they must *exercise* it and that too upon subjects which vitally concern the whole commonwealth. "The enormous faith of millions made for one" may be more spectacular but the spirit of democracy requires us to raise, even a little, the level of the entire mass rather than to leave it sunk in ignorance, in order to create a few scholars and dilettantes.

Far better is it for China, e. g., to teach her teeming millions even the rudiments of sanitation, of child conservation, of reforestation and of monetary reform, than to perpetuate appalling popular indifference to these fundamental questions while training a group of specialists to gather and hoard scientific facts relating thereto. Far be it from me to decry the specialist. He is the pioneer of science and without him progress in any line would be almost imperceptible. But the fact remains that the specialist is valuable to the community chiefly in proportion as the results of his researches and discoveries are assimilated by its masses.

FOLK HIGH SCHOOLS.

I have been much impressed, recently, in studying certain publications of the Federal Bureau of Education treating of the schools, and especially the Folk High Schools of Denmark. These unique institutions have been largely instrumental, it appears, in the remarkable transformation of the Danish masses from the unhappy serfs of a century and a quarter ago to the intelligent, prosperous and progressive yeomanry of today. Speaking of these Folk High Schools the author of said publications observes:

> To make their students able to think and reason for themselves has been the aim of the school men. Encyclopedism has been avoided, and the students generally return to their homes with strong, reasoning minds, open to conviction, but just as ready to convince if on the right side of the argument.

The second object of education for a democracy I believe to be cohesion or co-operation—the habit of working together for the common good. This, indeed, is the democratic form of patriotism. In a monarchy patriotism involves devotion to the ruler; in a democracy it is devotion to the commonwealth, i. e., the whole people. So in a monarchy the goal is obedience to the ruler's will; in a democracy it is respect for the will of the majority.

Democracy can never be highly successful where society is divided into groups and classes hostile to, or unsympathetic with, each other. For its highest development it needs common ideals and aspirations on the part of the people. And those democracies are most efficient where, as in Switzerland, the co-operative habit is strongest.

To make a local application of this point let us consider in connection therewith the situation of China. Here is a country of enormous territory, a vast, virile and surpassingly industrious population, and with natural resources as unlimited as they are untouched. Yet when facing the demands of an alien power of less than one-tenth her potentiality, China seemed impotent! And when we inquire the reason, we find it summed up in three words—*lack of cohesion.* The various elements and sections of this far flung realm are not yet animated by a common purpose—are not yet ready to sink all minor differences for the common good. Back of that lies the fact that the object of Chinese allegiance has heretofore been not so much the state as family and ancestry — an ideal which, however noble, must give way to the grander vision of all embracing nationality if the hopes of new China's leaders are ever to be realized. So the Chinese more than any other people must fix their eyes on the second object of education in a democracy. When they have learned to co-operate the other goals will easily be attained and China will not then need to seek outside help in order to maintain her national integrity.

EDUCATION A COHESIVE FORCE.

Now popular education is in itself a cohesive and centripetal force. In America we justly regard the public school as the melting pot which enables us to assimilate our vast immigrant population and prepares each generation for a common citizenship. Passing a step higher in the educational scale we may refer again to the Danish Folk High Schools of which it has been said:

> * * * They came into being at a time when the nation was politically distraught and needed a healing and unifying influence. They succeeded in harmonizing the discordant elements, binding all classes together in the common bond of love of fatherland. Duty and opportunity became watchwords. The educated seized upon their opportunity and gave the best they had in them for their country; the ignorant became educated and in time formed a great working force for a better Denmark.

But I do not believe that the democratic educator should stop with merely incidental results. I hold that the co-operative spirit may be actively and effectively cultivated. And surely one method is to emphasize the democratic and patriotic purpose in education.

SERVICE TO THE COMMONWEALTH.

In America today institutions of learning are recognized as most progressive which exert the greatest effort to render service to the commonwealth. Evidences of this tendency may be seen in the recently established Agricultural High Schools, whose purpose is to elevate and dignify rural life and stop the movement from farm to city; in the older agricultural colleges with their practical efforts toward the betterment of American agriculture such as popular instruction in seed selection; and in the forty-one state universities, notably that of Wisconsin, where the aim is to bring all branches of knowledge directly or indirectly to the people.

I am glad to draw my final examples of the democratic trend of education from China. The University of Nanking, among its other good works, has initiated and led what promises to be a far-reaching and ultimately successful movement for the restoration of China's ancient but long denuded forests, and in this the Governor of Chekiang province has ably co-operated.

CHINA GRASPING DEMOCRATIC MOTIVE.

Recently the President of St. John's University at Shanghai asked me to pass on the respective merits of certain theses which had been submitted by students in sociology of that institution. Their theme was "Child Labor in China" and I was agreeably surprised not merely at their command of English but at the research displayed, the mass of material and the methods of exposition. But what impressed me most was the consciousness which the productions of these young Chinese revealed that they were facing a tremendous national problem and that the welfare of their country was deeply involved. They had grasped the democratic motive in education!

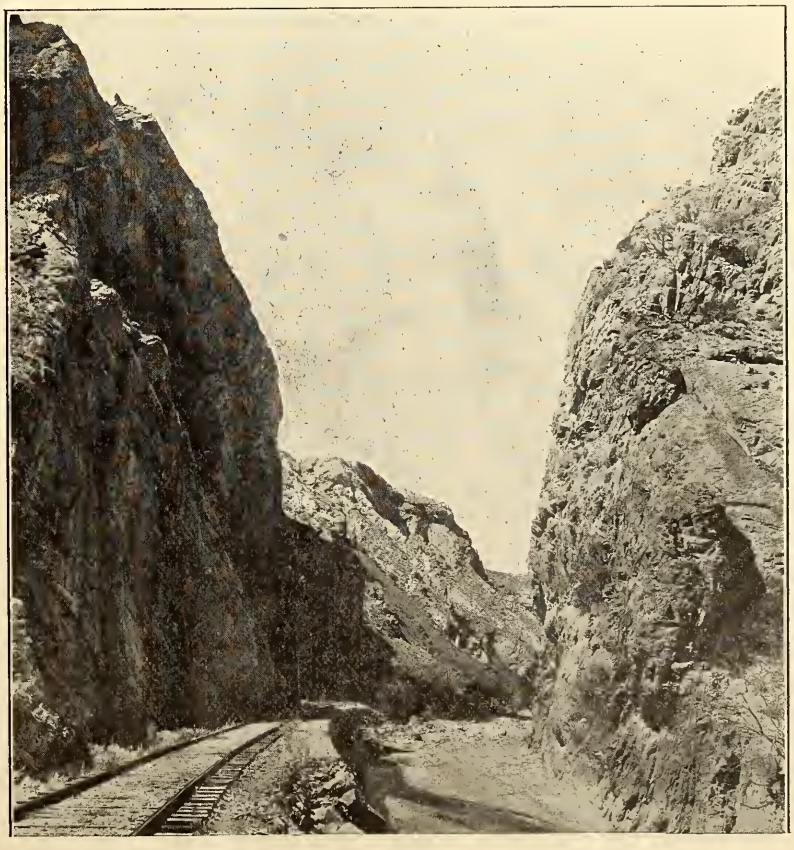
During a recent visit to Peking I was once more agreeably surprised to find in the south city, away from the noise and turmoil of that great metropolis, a modern prison, clean and sanitary, whose inmates are taught useful trades and the elementary Chinese branches. This, I was informed, had been established about five years previously by Shen Kao Pun, the Minister of Justice. It may be only a beginning, but it shows that at least one of China's high officials was imbued with the spirit of the democratic educator.

EDUCATION AND CHINESE PHILANTHROPY.

It was pleasant also to learn of the Chinese philanthropist, Frank Jung Fao, who is educating at his own expense no less than four hundred of his young countrymen and is devoting a large portion of his ample means to the benefit of orphans in China.

* * * * *

The ancient commonwealth of China is the oldest sovereignty on the globe. It has outlived countless monarchies, aristocracies and democracies—kingdoms, empires and republics without number. Long possessing democratic elements in its local institutional life, it has now, after millenniums of independent existence under other forms of government, entered upon the road to a nation wide democracy. That road is long—is beset with many obstacles—but others who have trodden it with some degree of success are glad to offer a helping hand to their latest fellow traveller. Progress along this difficult path will be greatly facilitated by a handmaid of democracy which we call popular education. But to enable new China to reach her goal it must be education of a distinct type —not education which contributes merely to personal and private ends, but education which is consecrated to the whole commonwealth. That way alone lies education for a democracy.



The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orris F. Jordan*

Higher Criticism for the Book of Mormon.

There is much agitation among young Mormons in Utah over some recent events. Bishop Spaulding of the Protestant Episcopal church secured permission from the Mormon elders two years ago to have translated an Egyptian document which the prophet Joseph Smith secured from some sailor and pretented to translate. The leaders permitted the translation, full of confidence it would vindicate the inspiration of the prophet. When a well-known Egyptologist translated the tablet, he did not find what Joseph Smith found at all. The result has been the awakening of the critical spirit among young Mormons all over Utah. One student graduating recently from the University of Utah took for his thesis "Needed Reform." Four Gentile professors have been expelled from the university to stop the critical movement, with the result that fourteen other members of the faculty, the strongest in the institution, have also handed in their resignation.

Federal Council Incorporates.

The Federal Council of the Churches of Christ in America has incorporated under the laws of the District of Columbia. The incorporators have elected trustees, among them being Doctors Wallace Radcliffe, Charles L. Thompson, Josiah Strong, Robert E. Speer, William H. Roberts, Frank Mason North, John R. Mott, Shailer Mathews, Chas. S. Macfarland and Gifford Pinchot. The Council has an exhibit at the Panama-Pacific Exposition and they were awarded a gold medal for it.

Unify Work for Immigrants.

Work for immigrants at ports of entry has been a popular form of Christian effort, with the result that there has been some duplication and a failure to co-ordinate properly the forces. The Home Missions Council has secured the co-operation of thirteen denominations in an effort to bring this work together into an effective program.

Baptists are Studying Education.

Most denominations now have more students in the state universities than in the denominational colleges. The Baptists report that they have in the northern branch of the denomination 3,500 Baptists in the denominational colleges and 4,650 in the state universities. The denominational leaders have discovered that the total formed by these two figures is much less than a similar total for any of the other leading denominations operating in the field. This has stirred up Baptist leaders to agitate for an educational campaign in the churches, by which Baptist young people should be induced to go to college.

Three Hundred Missionary Centers.

The Laymen's Missionary Movement will hold in a hundred cities this coming year, three days missionary conventions in the interest of a forward movement in Christian missions. A thousand co-operative centers will be organized and three hundred of these are already secured. The first convention will be held in Chicago, the middle of October.

Y. W. C. A. Helps at Exposition.

The Y. W. C. A. has been very active at the Exposition this year in helping the women on the grounds. Not only are the visitors provided with information, and a booth in which to rest, but the women employees on the ground have been given special attention. The girls in the Joy Zone, an amusement street of the lighter sort, have been given special attention. They have lived in cheap quarters on the grounds and eaten at inferior places, under the high pressure environment of commercialized amusement. The work the Y. W. C. A. has been able to do for them has been of peculiar value and significance.

Episcopalians Raise Funds.

The effort on the part of the Protestant Episcopal church to secure a gift of a day's wage from each of its members to make up an emergency fund of $400,000 to meet some deficits in the foreign missionary treasury is meeting with much success. Two-thirds of the amount is already in hand and the success of the movement seems assured.

Bibles for the Soldiers.

The heir apparent to the throne of Russia, Grand Duke Alexander Nicolaevitch, has allowed his name to go into the new testaments that are being circulated in the Russian army. The Orthodox church takes a more generous attitude toward Bible distribution than the Roman Catholics have commonly done. Each Bible sent by an American Sunday-school scholar will have in it the following inscription: "His Imperial Highness the Czarevitch, Heir Apparent, and Grand Duke Alexander Nicholaevitch, most graciously presents this gospel which has been sent him by a Sunday-school scholar in America." The American Bible Society has arranged to present a gospel or a new testament for each nickel contributed by an American Sunday-school child.

Gary Plan Extending to New York.

The problem of religious education for public school pupils is receiving much attention these days. In New York the past year, attention has been given to this matter, and experiments in a modification of the Gary plan have been made. In several schools the children were released eighty minutes three times a week. Bishop Courtney of the Protestant Episcopal church is chairman of a committee of a hundred religious leaders to plan for the extension of this system. Rev. G. U. Wenner of the Lutheran church was prominent in the enterprise last year.

Dignified Ministers Preach in Street.

Street preaching has not been practicularly attractive for the educated ministry of the older communions, and least so in New England. The ministers of New Haven, Conn., have arranged a regular program of street preaching for Saturday night when the population of the town turn out in considerable force. The people will be able to hear just as good a sermon on the street as in any church in the city. Street preaching is not regarded as undignified in England and Scotland.

Dr. Walter Rauschenbusch Accused.

The *odium theologicum* has been invoked in a variety of ways against progressive thinkers, but a rather novel form of attack is that recently made by an obscure Baptist editor against Dr. Walter Rauschenbusch, the Socialist theological professor of Rochester Theological seminary. He has been called a Bahaist! To most people that wouldn't sound so bad, for perhaps they haven't heard of the cult of Mohammedan origin which has undertaken to syncretize the religions of the world into a universal religion. Dr. Rauschenbusch has broken the silence which he usually maintains in the face of such utterances and has indignantly, though humourously, denied the charge, insisting that he doesn't even know very much about the cult in question. The Baptist editor weakly responds that if Dr. Rauschenbusch isn't a Bahaist, he ought to be. This form of reasoning is not confined to the Baptist denomination.

Here and There

THE CONVENTION IN RETROSPECT.

This was a peaceful and harmonious convention. It was a delight to every man who believes in our plea and in our future. It was, let us hope, a harbinger of our total deliverance from the reactionary influences that are doing their utmost to convert us into a warring sect. The real life of the Disciples was never more clearly seen than at Los Angeles.

The man with a grouch, the man with the countenance which foretold that something dreadful was going to happen, the man with his finger to his lips to enjoin silence lest we say the wrong thing, the man who was going to throw the convention into a panic with a revolutionary resolution, or who would protest against those who were trying to deliver us to the "sects," was not there, Glory hallelujah! The convention could proceed with its work unhampered, and with the result that everything moved like clock-work.

REGARD FOR ALL.

All the plans of years had a free hand, and never was there a disposition to over ride anybody, to railroad any measures through, or to engage in high-handed proceedings. If such charge has been brought against other conventions, although purely fictitious, it could not be brought against this. There was a fine regard for all differences of opinion. No visitor was given a back seat because he did not bring a delegate's certificate. The convention demonstrated its ability to do all its friends claimed for it as a servant of all the interests of the brotherhood. The only hint of an ecclesiasticism we heard of was when the aforementioned brother rose and asked that the majority renounce their rights in his behalf. This rule of the hierarchy was ended in its incipiency.

HIGH CLASS ADDRESSES.

The addresses throughout were excellent, probably as uniform in merit as any we have had in recent years. It is encouraging to note the presence of men on our platforms in increasing numbers year after year who are in sympathy with the great forward movements of their day, who know what the world need is, and who are trying to meet it, who are never pessimistic nor fearful nor dyspeptic. Fewer and fewer men whose thought is set in the moulds of the past are being heard in our conventions. Conventions for their special benefit are being planned for later in the season to which all are cordially invited. Go early and get a front seat. The men who spoke to us at Los Angeles represent the ripest fruit of our ministry. Of course, the visitors were men of national reputation. Mr. Bryan still holds his audience in the hollow of his hand. Dr. Francis ranks as one of the ablest expository-evangelistic preachers. Dr. Coyle with his magnificent trumpet-like voice won all his hearers with clear cut address on Christian Unity. Dr. Matt. S. Hughes, the popular preacher of Pasadena, presented the same subject in his brilliant manner, but with an air of apology for the divisions of Christendom.

CAREY E. MORGAN'S ADDRESS.

Those who heard and have read the address of President Carey E. Morgan will agree with me that it was a creditable and timely production. We have learned to expect great and tender messages from Mr. Morgan. This was a plea for good fellowship, for toleration, for peace in the midst of strife. We recall his address at Atlanta and the similarity between that and this. Hugh McLellan made a similar plea at Louisville, and Peter Ainslie at Topeka. All these addresses were received with unanimity by the convention. Thousands of Disciples could join heart and soul with Mr. Morgan in his sentiments. All they ask is the liberty he declared he meant to conserve for himself, the liberty to live and die a free man. But what a gulf yawns between such convention addresses and our practices! Instead of granting such liberty what has been our course for twenty-five years? Instead of love for those who differ, not because they differ but because they are our brethren, the policy has been to denounce, to disfellowship, to drive out of the ranks. The intolerant and the exclusive have sought to promote peace by compelling uniformity under penalties, and have done what they could to make our plea a hissing and a by-word. One must accept their interpretations of Scripture or be called ugly names.

A SENTIMENT TO BE PRACTICED.

Now if such addresses mean anything to us they ought to be reduced to practice. If we love our brother on the platform we can love him off the platform. If we can love him while we speak we ought to love him while we listen. If we can tolerate his peculiar views in convention mood we can tolerate them when the convention has been brought to a close. The fault of all such addresses has been that they perished on the air. We came together to enjoy a delightful fellowship; we separated to behave like the publicans. We declared our undying affection for those who granted a wider latitude to certain texts than we did, and proceeded straightway to treat them as we would treat those whom we hated.

THE WAY TO LOVE.

A certain Englishman held that a wife never knew how much her husband loved her until he had beaten her into helpless submission. Some of our brethren have accepted the same doctrine and acted accordingly, with the result that others prefer to be hated for a while if the sample of love produces such misery. It is rather difficult to convince a man that you love him while roasting him over martyr or editorial fires. So the only way to love is to love, to honor is to honor, and to recognize the liberty of differences by recognition. If we have a sympathetic heart for Cincinnati, Chicago, St. Louis, Nashville, Hammond, and Sand Creek, no man can object to their representation on our convention programs. Henceforth, if a man is needed from either one the question of fitness and not geography must alone determine the choice.

If this be not true then all such addresses as President Morgan's are sweetened words, pits covered with flowers to deceive, painted deserts to allure to destruction. If love does not mean recognition then we say to all ironic spirits among us your faith is vain and your preaching vain. And let not program committees heed the medieval cry that recognition means endorsement of errors. If there were any justice or truth in such a claim no man could be heard, for no man is free from error; no man like Shailer Matthews or Dr. Coyle or William J. Bryan could appear. The duty of every man is to prove all things and hold fast that which is good. We ought to have the best men on our convention programs no matter what their postoffice. For a long time we have been catering to the fanatic, we have been feeding him tidbits to keep him from flying off the handle. That folly ought to come to an end speedily, and half the care given to the cultivation of the scholar would be productive of much better results.

THE ONLY BONDS.

We ought to write it down in our little book that among a people like ours with no ecclesiastical bonds to hold them together, love, loyalty, and liberty are the only bonds that will hold, and we ought to have learned this after the folly and fuss of twenty-five years to hold us by the use of the words, really a misuse, without regard to their meaning.

The only cure for too much liberty is more liberty!

I should like, for myself, a little more freedom in the matter of applause, and more hearty singing, and none of the soft-pedaling which is more of an experiment in pneumatics than an aid to devotion. Otherwise everything was lovely, our health was never better, and the best wish we have for Des Moines is that the same good will and fellowship may prevail there next year as at Los Angeles. In that city we ought to have the most spiritual convention that we have ever held. The setting is right for it.

ELLIS B. BARNES.

"Weighed and Found--"

The Story of a "Filler In"

BY IDA K. WILLIAMS

From the Christian Endeavor World.

WE ARE very grateful to Sister Richards for all the work she she has done for us; therefore we feel obliged to comply with her request. As you all know, Sister Richards teaches a Sunday-school class, sings in the choir, plays at Sunday-school and prayer meeting." The erect figure of Sally Brooks as the piano stirred restlessly.

"We feel that she is right in thinking she has too much to do; so we want some one to volunteer to lead the Juniors. Sister Richards is willing to help," continued the superintendent.

Sally darted a glance at Mary Richards. She was looking down modestly. Sally gave the opening chord of the last hymn with a crash, closed it with a bang, and flew out of the Sunday-school room by the back way.

Her mind was in a turmoil, her heart was beating turbulently; and she had no desire to talk with any one. Least of all did she want to talk with Mr. Bailey, who she felt sure was looking for her.

"If I do, I'll fly right off and tell him what I think. Sunday school and prayer meeting, indeed!" she sniffed.

Brother Jack raised his eyes from his paper, and allowed them to rest on his sister's face as she came up the porch steps.

"What's wrong, sis?" he questioned, reading the very evident storm-signals.

"Nothing and everything," she answered, flinging aside her hat.

"Must be, if you didn't stay to church," he commented.

"I couldn't. I just could not sit there and listen to Mary Richards singing with that satisfied smirk on her face."

"Whew!" whistled Jack. "I thought you and Mary——"

"We were," she interrupted tersely. "But I'm getting tired of it. Almost every Sunday either Mr. Bailey or Rev. Mr. Johns gets up and gives a eulogy to Mary for the good work she does. Yes, I know"—she answered her brother's look—"she does work faithfully—pretty much so; but she only does it for the glory in it. And there isn't anybody who shirks as much as she does, if she can without people knowing it. I know, because I've been on too many committees with her."

"Yes?" encouraged Jack, smiling whimsically at Sally's outburst.

"O, I suppose it sounds hateful, and I'm jealous, and all that; but it does seem as though they might praise some one else awhile. I'd like a little appreciation myself. They might at least give me credit for what I do. Mr. Bailey announced that Mary played in Sunday school—she only plays one opening hymn in her own classroom—and at prayer-meeting. And she hasn't even been at prayer meeting for goodness knows when."

"And who does play?"

"I do. And Mr. Bailey knows it. Sometimes I just feel like never going near them again. It makes me so mad." She was silent a moment; then, as Jack patted her hand reassuringly, she broke out again.

"You're a dear, Jack, to be my safety-valve. I wouldn't for worlds have any one know I felt this way, but sometimes I feel as though I had to tell some one. It would hurt mother," she concluded irrelevantly.

"Fire away," grinned Jack.

"Thanks. I've had this stored away for some time. Ever since election of officers in our Young People. I didn't care particularly about being pianist,—nobody wants to work so hard, but I worked so hard to get the piano. Mary was on my committee, but she didn't do a thing. Well, then, after I'd been playing every evening for months, and after I'd done all that work, didn't they go and elect her pianist and me second assistant? That's how much they appreciate my efforts. Even then it wouldn't be so bad, but now that Mary has the honor she tries to get out of the work. Comes late every night, after she knows I'll be playing."

"That isn't very nice, Sally. But why don't you let the first assistant play?"

"She never comes."

"Hm," studied Jack. "I suppose it wouldn't do for you to refuse to play? Tell 'em you aren't a pianist, and won't play."

"O, goodness, no! Everyone would think I was a sour ball."

"Well, I don't see anything you can do."

"There isn't. Unless I go late to the meeting, and wait until she gets there; but that makes things draggy,—for no one else plays much,—and I hate draggy meetings. I guess I'll just have to grin and bear it. I feel better now after letting loose on you," she smiled gratefully. "But," she continued as she rose, frowning slightly, "I won't lead the Juniors."

"Juniors?" Jack looked up from the paper to which he had retired. "I didn't hear anything about them, did I?"

"Maybe not. That's what got me going this morning; but, when I got fairly started, there were so many things that I forgot that one. You see, Mary does so much," sarcastically.

"Hold on a minute, Sally mine; I don't like that tone. Doesn't Mary work pretty faithfully?"

"Yes, I suppose so," conceded Sally somewhat reluctantly; "not any more than some others, though."

"Doesn't she sing twice every Sunday?"

"Ye-es. O, I suppose it's all right, though goodness knows I'd be glad enough to sing if I could. Well, unto him that hath."

"All right, we'll give her credit for what she does do. Go ahead."

"Well, she doesn't want to lead the Juniors. I always helped, you know—played for them, and gave them the lesson; but she was leader and got all the credit; so I got tired, and didn't start in again this fall. So now she wants some one else to lead. Says she'll help."

"Then, if you want some credit, why don't you lead, and let her help?"

Sally made a wry face.

"My dear brother, I know what that means. The habit is so strong upon every one that they would still think Mary was doing it. She knows it; that's why she offers to help," she concluded vindictively.

"Isn't there any one else?"

Sally shook her head.

"No, we haven't many workers. Of course there isn't a great number in the church. Well, I guess they'll have to let it go. I hate to see the Juniors dropping out, but I simply won't take them. Goodness! there are the people coming home from church. I'd better go in and see if I can help 'Liza set the table."

Jack watched the last flutter of Sally's skirts disappear kitchenward, a thoughtful look on his serious face.

"Poor kid Sally! She's learning the ways of the world. Well, she's eighteen, and every one has to learn sometime, sooner or later. It's such a busy old world that it can't stop to give much appreciation. But Sally's all right at heart. This is just the surface. She'll rise to the occasion." A loving smile settled in his eyes, as he heard her chattering cheerily to 'Liza, maid of all work

When the afternoon bell rang, Jack looked at his sister. Looking up, she caught his eyes, but dropped hers quickly.

"Let's go for a walk, Sally, suggested Jack, guessing at her struggle and uneasiness. It was not like Sally to shirk.

The last bright leaves of autumn clung to the trees; the country road was lined with nodding goldenrod undaunted by Jack Frost's cold fingers; the sun poured down its wealth of gold warmth, as though to belie the chilliness of mornings and evenings before he was fairly up. Already the birds had flown to a warmer climate; save for the rustle of the leaves, the dropping of a nut here and there, and the scurrying back and forth of a bright-eyed squirrel, the wild things were silent. A soft breeze was singing a sleepy lullaby to all the sleeping flowers.

Sally walked along silently, drinking in the beauty and reveling in the keen sweetness of a late fall day. Finally the rhythm of the song Jack was softly whistling attracted her attention.

"What is that, Jack? You've been whistling it a long time."

"It's a bit of ragtime, Sally. I don't suppose you'll approve, with your love for the classical; but the sentiment of it caught my fancy.

"'Don't you bother, honey, if the world goes wrong;
Don't you worry, honey, if the years seem long;
Don't you mind the trouble;
Life is only just a bubble:
It all ends right.'"

"Thanks," laughed Sally somewhat dryly. "Meant for me?"

"Not exactly. Mustn't think you're the only one who has trials and tribulations. How do you know but what Mary is scolding this very instant because you aren't at Junior? Probably she thinks she is abused"

"No doubt she does," admitted Sally, flinging herself down on a bed of bright leaves.

The two lapsed into an understanding silence. Sally, with her arms under her head, lay watching the leaves rustle and listening to the soft murmur of the breeze. Drowsier and drowsier it grew until Sally's dark eyes drooped, lulled by it.

They flew open, suddenly wide-awake, as a voice rang in her ears. Two strangers were passing by, so near that she could have reached out her hand and touched their garments. Strangely enough, though it seemed perfectly nat-

(Continued on page 14.)

The Conquest Sunday School

ELIJAH AND THE PROPHETS OF BAAL.

LESSON FOR SEPTEMBER 5.

..Golden Text: Jehovah is far from the wicked; but he heareth the prayer of the righteous. Proverbs 15:29.

I Kings 18:30-39.

(30) And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of Jehovah that was thrown down. (31) And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah came, saying, Israel shall be thy name. (32) And with the stones he built an altar in the name of Jehovah; and he made a trench about the altar, as great as would contain two measures of seed. (33) And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four jars with water, and pour it on the burnt-offering, and on the wood. (34) And he said, Do it the second time; and they did it the second time. And he said, Do it the third time; and they did it the third time. (35) And the water ran round about the altar; and he filled the trench also with water. (36) And it came to pass at the time of the offering of the evening oblation, that Elijah the prophet came near, and said, O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Isreal, and that I am thy servant, and that I have done all these things at thy word. (37) Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah, art God, and that thou hast turned their heart back again. (38) Then the fire of Jehovah fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. (39) And when all the people saw it, they fell on their faces: and they said, Jehovah, he is God; Jehovah, he is God.

Verse by Verse.

30. **And Elijah said unto the people.** A common form of speech in the Old Testament. Read the first 29 verses of this chapter.—**All the people came near.** The people were willing to obey. Our willingness to obey determines God's ability to help us. —**Repaired the altar.** This shows clearly that a local sanctuary once stood on the spot. Here Jehovah had been worshiped.

31. **Twelve stones.** There were two kingdoms composed of the twelve tribes and in this great test Elijah considered them religiously one. Jehovah was the God of both kingdoms. See Josh. 4:5.—**Israel shall be thy name.** Israel means "prince of God," and, was given to Jacob at Peniel, Gen. 32:28; 35:10.

32. **Built an altar in the name of Jehovah.** This seems to be unnecessary when the old one had been repaired, see verse 31. Some scholars hold that verse 31 and the first part of 32 are interpolations.—**A trench.** To hold the water that was to be poured upon the sacrifice.—**Two measures of seed.** Or, a two-seah measure. RVm. The third part of an ephah, about two and a half gallons.

33. **He put the wood in order and cut the bullock in pieces.** Thus far the preparations made were similar to those made by the priests of Baal.—**Fill four jars with water.** He was taking every precaution against fraud. There could be no concealed fire. Here we leave the likeness to Baal preparations.

34. **Third time.** This would remove all possible doubt from the minds of the people. Few of us are as sure of God's help as this! Some see in this a corresponding symbol to the twelve tribes and for the same reason.

35. **Filled the trench.** All this preparation was intended to make more evident the superiority of Jehovah. It was to be the triumph of the true God.

36. **Came near.** Came near to the place of sacrifice with calm and trustful boldness.—**The God of Abraham, of Isaac, and of Israel.** The common form of expression and one intended to remind the people of God's favors to them in the past.—**I am thy servant.** Willing to do thy bidding. One wholly given up to the cause of the true God. He was conscious of following the word as he understood it.

37. **Hear me, O Jehovah.** Elijah's prayer is brief, but full of pathos, and pleading. His confidence in God finds beautiful expression in prayer.—**That this people may know that thou, Jehovah, art God.** The prayer is not burdened with selfish interests no matter how worthy they might be. Most of our prayers are shot through and through with selfish ideas; they have not the world wide vision.—**And that thou hast turned their heart back again.** Or, for thou didst turn their heart backward. RVm. His great desire was that the people should turn from idolatry to Jehovah.

38. **Then the fire of Jehovah fell.** The answer was complete and convincing, which is the point.

39. **They fell on their faces.** Either because they were excited, or because they were convinced, and fell down before the work of their God.—**Jehovah, he is God.** The experience cleared up any lingering doubt that may have lingered in the people's mind relative to the merits of the two religions. Jehovah to them was the all powerful God.

Baal or Jehovah?

The Lesson in Today's Life.

One of the important meanings of the word worship is "the state of worth" or worthiness. We ascribe worth to the thing we worship. It is the dramatic representation of the inward feelings and desires of those who worship.

In the lower religions worship is almost entirely a matter of specific acts duly performed, and small importance is attached to the frame of mind in which the acts may be performed.

As a man becomes more and more spiritual he seeks more spiritual ways of worship.

The sensitive soul seeks always to disengage itself from the trappings of religion.

The tragedy of the process lies in the fact that there are so many who fail to reach these higher levels. They are satisfied to have the temporal rather than the spiritual ideals of religion. They worship Baal rather than Jehovah.

All men and women worship. It is a part of our very nature. The objects of our worship vary just as widely as our spiritual refinement.

We often arrest this development by allowing the object of our worship to crystallize in the form of a temple, church, ritual or Bible. These time-honored helps to our devotions are used as ends in themselves rather than as means to an end.

In our practical lives the thing we attach supreme worth, to, that we really worship. We may have some fine-spun theories about our devotion to Jehovah, but the real and practical fact is that a number of other interests come first as will be clearly seen by our action.

This is nowhere more clearly seen than in our homes, where like Carmel, the altars have been destroyed, and where religious conversation is no longer in good taste.

Behold our churches with their empty pews and demoralizing indifference!

We are worshiping Baal or Jehovah every day. It is a choice between the lower and higher ideals in our life. One after another of our pet schemes fail, our highest ideals refuse to be realized. Our best friend fails, our idols are crushed, and we by these and other tests are made to see that Jehovah is the only one who can give real substance to life.

There is a perfect babel of voices clamoring for our worship. The gods of Baal never were more numerous than they are today.

The god rapidly growing in favor today is the "god of pleasure." A ride through the parks, a look into our homes, and a glance at the pleasure resorts of our land would convince most any one that the "god of pleasure" claims much of our devotion.

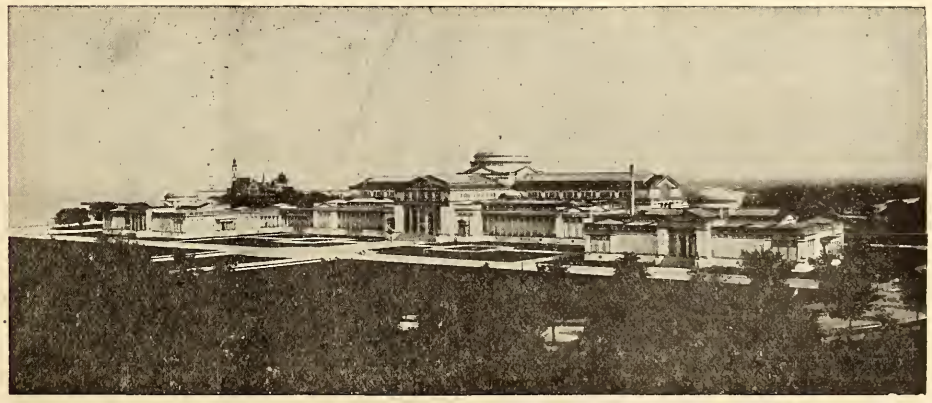
The Baal-god of wealth receives the worship of increasing numbers of devoted people who are lured into its spacious temples by the promise of ease and plenty.

We see an increasing number of people bowing in true Eastern style, to the "god of fashion."

It would be difficult to estimate how much our lives are given over to this form of Baal worship. The highways and byways are full of evidence of the popularity of this god.

"And what shall I more say? for the time will fail me if I tell of Ease, Fame, Travel, Chance, Passion, and Drink: who through their popularity have wrought havoc, and turned the shrines of Jehovah into the temples of Baal.

"How long go ye limping between the two sides? If Jehovah be God, follow him; but if Baal, then follow him."



THE BEAUTIFUL BUILDING OF THE FIELD MUSEUM
Sole Survivor of the World's Fair Buildings at Chicago

News and Hopes of the Colleges

CHRISTIAN COLLEGE, COLUMBIA, MO.

Mrs. L. W. St. Clair-Moss, President.

Christian College, at Columbia, Mo., will open Sept. 15 for its sixty-fifth year. This institution now is a fully standardized junior college, offering the four years of high school work and two years of standard college courses. The degree of Associate in Arts is conferred upon those completing the college course. Candidates for this degree, who have also completed the course in the School of Education, receive a certificate for teaching from the State Department of Education.

Christian College emphasizes the lines of education which will best prepare women for successful future home-making. It sustains an excellent department of home economics with courses leading to certificate. A recent gift from a friend of the college provides for better equipment and for the enlargement of this department. A new building is planned for the near future. The first floor of this building will be devoted to the School of Home Economics. Christian College anticipates a prosperous year with a large enrollment of resident students.

* * *

NEW DEVELOPMENTS AT CHRISTIAN UNIVERSITY, CANTON, MO.

Earl M. Todd, President.

Christian University is making a bold venture. Relying on the churches to support them in a progressive policy, the trustees have increased their budget by several thousand dollars over previous years, and are reorganizing the educational forces of the school on the basis of a standard college. With the carrying through of this program, Christian University will enter upon a new stage in her history, and will be able to serve the churches far mare effectively.

* * *

BETHANY COLLEGE, BETHANY, W. VA.

T. E. Cramblet, resident.

The past year witnessed a continuous growth in the life and power of this honored institution. The student enrollment for the college year, including the summer school, reached the high-water mark of 436. The college has grown, not only in the number of students, in its property and in its endowment; it has also kept pace with the educational standards of the best American colleges. The great commonwealths of Ohio, Pennsylvania, New York, West Virginia, and other states, after careful investigation, have placed Bethany upon their accredited lists. Graduates of Bethany College are given certificates to teach in the public schools of these states, without examination.

The missionary spirit has never been more marked than at present. The Volunteer Mission Band, with a membership of twenty-four consecrated young people, helps to keep alive the missionary spirit. The total enrollment of ministerial students for the year numbered eighty-four. With such profes sors as Taylor, Johnson, Finley and Miller, this department is able to offer the highest advantages.

The Agricultural Department, inaugurated in 1910, is surpassing all expectations. Forty-three students were enrolled in this department during the past session. The college now owns farming lands amounting to 550 acres. The dairy barn is regarded as one of the best in the country, and the herd of Guernsey cattle, seventy-two in number, most of which are thoroughbred, is pronounced the best herd of Guernsey owned by any college in the country. The work of caring for this dairy, including the feeding, the testing, the keeping of records, and the marketing of products, is all done by student labor. No labor other than that of students is employed. This department enables a number of young men to earn their education, and, at the same time, gives them practical training in agriculture and dairying. The sales of dairy products for the past two years have averaged over $600 per month. Professor Hove, one of the most competent farm managers and dairymen, is the dean of this department.

The college has buildings, grounds and endowment amounting to about $900,000, and these are being increased constantly. The members of the Board of Trustees, at the recent annual meeting, by resolution, expressed themselves as highly gratified over the progress the college is making.

President Cramblet has been at the head of the institution fourteen years, and during these years this marked prosperity has come. The trustees, at their recent meeting, passed a resolution expressive of their appreciation of his labors, and, as a token of the love and esteem in which he was held, presented him a purse of $500 and a vacation, which will be spent in California in November.

The new $40,000 church is rapidly approaching completion. This will add much to the beauty of the college settlement, and will give the students the advantages of a modern church building.

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HIRAM COLLEGE, HIRAM, O.

Miner Lee Bates, President.

The year 1914-15 closed auspiciously for Hiram College. Many were heard to say that the commencement address delivered by Professor E. E. Snoddy on the theme, "The College and the World Call," was the greatest address ever heard from the Hiram platform. It was a masterely setting forth of the mission of the open-minded, broad-visioned, consecrated Christian college.

The year brought high educational recognition. Second among the colleges of Disciples, Hiram was elected to membership in the North Central Association of Colleges and Secondary Schools. The State Department of Instruction placed Hiram on the accredited list of institutions entitled to certify their graduates to teach high schools and elementary schools within the state without examination, at the spring meeting of the Ohio College Association, President Miner Lee Bates, was elected president of the association for 1915-16.

The year gave gratifying evidence of the determination of the friends of Christian education that Hiram College shall have adequate financial support. Forty-six churches contributed during the year a total of nearly $850, an increase over the preceding year of 475 per cent in the number of contributing churches, of 443 per cent in the amount contributed. Friends of the college contributed personally about $7,000 more for current expense and the endowment was increased by nearly $100,000 cash. In addition, gifts of above $2,000 were received for special purposes such as library books, the college automobile, the salary of the housekeeper, a program clock for the ringing of class bells, an office telephone system and the equipment of the Commons, a central boarding club for young men. By gift and purchase, some 850 volumes were added to the library.

It was a surpassing year in student activities. Representatives of Hiram won two state oratorical contests, a literary contest with Wooster, two inter-collegiate debates (with Heidelberg and Baldwin-Wallace), eight out of ten basketball games and six out of eight baseball games. The ladies' and men's glee clubs and the college orchestra and band had successful seasons. The Christian work of the students was unusually vigorous and effective. The Y. M. C. A., the Y. W. C. A. Student Volunteer Band and the Disciples' Club all had a good year. The teaching staff for 1914-15 included an unusual number of new teachers in important positions. They made good and it is a pleasure to announce that but few changes will be made for the year 1915-16. Professor Shirley F. Stewart, a graduate of Indiana University, who is soon to receive the degree of Ph.D. in Education from Chicago University, has been called to the Chair of Philosophy and Education succeeding Professor George T. Colman, who has answered a call to missionary service in South America under the Presbyterian Board. Mr. Morton D. Adams, Jr., will study in Harvard next year and his place as instructor in English will be filled by Miss Jennie Tudor of the Graduate School of Indiana University. New appointments in the department of music are Miss Helen M. Hall, honor graduate of Oberlin Conservatory, to teach piano and organ and Mr. Rei Christopher, graduate of Dana's Music Institute and instructor in the Warren Military Band School, to teach theory and stringed and wind instruments and direct the college orchestra.

The outlook for the new year is highly encouraging. The year opens with a gift of more than 1,500 volumes and valuable manuscripts from the library of B. A. Hinsdale, beloved former student, teacher and president of the college, a gift of $7,500 to the endowment fund and a modest increase in the salaries of teachers amounting in some instances to 25 per cent. Indications now point to a good increase in the enrollment.

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SPOKANE UNIVERSITY, SPOKANE, WASH.

I. N. McCash, President.

Spokane University is the youngest child in our educational family. It is two years old, and closed the second year with an enrollment of 120 students. It has a faculty of eighteen well-equipped, zealous teachers. The student body is made up of young people who were born or have spent most of their lives in the northwest; a few, however, are in attendance from foreign lands. India, Switzerland, the Dominion of Canada and Scotland are represented.

The outlook for attendance at the next semester is most hopeful. A girls' dormitory, three stories high, with modern equipment, has been completed, and the first story of the Science Hall erected. A complete printing establishment has been added to the university, and from its press is issued, bi-weekly, the Exponent, the annual catalogue, and Spokannual, the student yearly production.

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DRAKE UNIVERSITY, DES MOINES, IA.

Hill M. Bell, President.

During the year large additions were made to the equipment of the university library and laboratories. We note that 2,634 books were added to the library. In the past five years nearly thirteen thousand books have been placed in the library, an average of more than twenty-five hundred per year.

The year evidenced the fact that the influence of the university is widening. There were 495 students admitted to the institution for the first time. More than 10 per cent of these came from other colleges, among which were the University of Wisconsin, the University of Iowa, the University of Illinois, Amherst College, Northwestern University, Bryn Mawr College and Iowa State College. Ninety-one of the ninety-nine counties in Iowa were represented in the enrollment. Students were in attendance from eight foreign countries and twenty-eight different states.

Readers will be interested in knowing that 429 students in Drake University were pursuing the study of English last year; 365, Biblical History and Literature: 280, Education; 241, History; 239, Psychology; 235, German.

At the close of the year 199 different students were graduated from the university: 62 from the College of Liberal Arts, 16 from the College of the Bible, 32 from the College of Law, 83 from the College of Education, and 27 from the Institute of Fine Arts.

The outlook for the year 1915-16 is most encouraging.

Many members have been added to the various faculties, so that nearly every de-

partment of the institution will be doing more effective work next year. Some of the instructors added are: Dr. Charles J. Hilkey, professor of law. Dr. Hilkey received his Ph.D. from Columbia University, and his degree J.D. from the University of Michigan. Dr. William Homer Spencer, professor of law, with J.D. from the University of Chicago. Miss Bonnie Andrews, Assistant Professor in Elementary Education, with her A.M. from the University of Minnesota. Mr. Walter Irving Easly, Assistant Professor of Commerce and Business Administration. Mr. Easly is a graduate of Miami University, receiving his A.M. from the University of Michigan. Mr. Henri Ruifrok, Professor of Piano. Mr. Ruifrok is regarded as one of the leading teachers of piano in the middle west.

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KEUKA COLLEGE, KEUKA PARK, N. Y.

Joseph A. Serena, President.

The past year was one of the very best in the history of Keuka College. The student enrollment increased, especially in the number of students who come for the complete courses. We have more clearly and definitely drawn the lines marking off the preparatory school—Keuka Institute—from the college. In the former, courses in agriculture and home economics have attracted many students. In the college there has been an increase in the number of ministerial students, and one preaching appointment has been opened up in a country schoolhouse, while a new Bible school has been opened in another schoolhouse. Besides these activities, our students supply the pulpits of near-by churches. Through the activity of the Woman's Club, the endowment of the college is enriched by $2,300, while a bequest from Mrs. A. McKoon, a former trustee, has given us a house and two lots. Our fruit land has been enhanced in value several thousand dollars, so that in all we close the year with $5,000 more than we began it.

If we can open next year with one hundred students in Keuka Institute and forty Freshmen in the college, it will surely insure greater victories than we have yet experienced. Keuka bids fair to be a channel through which the Disciples are to make the larger impression on the Empire State and all the East.

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BUTLER COLLEGE, INDIANAPOLIS, IND.

T. C. Howe, President.

Butler College has enjoyed a year of unusual prosperity. The attendance increased materially, the personnel of the student body continued high, the spirit of loyalty to the college and to religious truth deepened, and, as a fitting climax, the largest class in the history of the institution received their diplomas.

The total attendance in all departments reached 626; last year, 525. This increase came not in the course of a strenuous campaign, but through the normal channels of promotion. One gratifying feature of this increase in the attendance is the fact that it represented a larger return of former students than in any recent year.

In debate and oratory the college had a good year. The debating team won from Wabash College. Orators represented the college in the intercollegiate contest, the peace contest and the prohibition contest, and made creditable records.

The Christian associations had good years, handling the religious problems earnestly and ably. Each year marks a distinct religious gain. This year the associations and the ministerial students represented in the Sandwich Club, in co-operation with the faculty, had a short evangelistic series of chapel services, conducted by E. E. Violett. In addition to these plans, the college participated in the lectures offered at the College of Missions by Dr. Arthur J. Brown, of the Presbyterian Board; Stephen J. Corey, of our own Foreign Society, and Carey E. Morgan, of the American Board.

Commencement brought its usual good cheer. The classes of 1890 and 1897 met in a reunion, with luncheons and general celebration of imperishable events and memories. Prof. Jabez Hall delivered the baccalaureate sermon in his usual happy and forceful manner. The students, under the auspices of the Senior class, presented, in clever manner, Victor Herbert's "The Serenade," on the campus. The alumni had their usual reunion, lunch, and the presentation of plays on the campus. The commencement address was delivered by Dean Charles R. Brown, of the Yale School of Religion.

The outlook for the coming year is bright for substantial increase in attendance and deepening of interest.

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TEXAS CHRISTIAN UNIVERSITY, FORT WORTH, TEXAS.

Frederick W. Kershner, President.

The College of Arts and Sciences enrolled 254 students during the year, which is better than any previous record since the school was founded in 1873. The Freshmen class of ninety-four was much the largest in our history. The different constituent colleges of the university showed marked progress. The College of Fine Arts enrolled fully as many students as last year, which was a remarkable record in the face of existing conditions in the southwest. The College of Medicine was granted a standing in Texas for the first time in its history. The College of the Bible showed a steady increase in attendance despite the fact that ministerial students are usually the first to be affected by hard times.

The total enrollment of the university, in all departments, was 697.

The university added over $135,000 to its permanent funds the past year. Since the school moved to Fort Worth four years ago it has averaged over $100,000 a year in contributions to its capital funds. The material assets of Texas Christian University have passed the half-million, and are rapidly approaching the million mark. The chief benefactors the past year were Mrs. Ida V. Jarvis and Messrs. C. W. Gibson and H. W. Stark. These are all names which deserve to be written in imperishable letters with those who, like Abou ben Adhem, has chosen to serve their fellow-man.

The outlook for the coming year is most promising. A new department of law has been added to the university under the efficient direction of Prof. E. R. Cockrell. The courses offered will be given full credit at the University of Texas, and the school has the enthusiastic backing of the entire membership of the Ft. Worth bar, which has volunteered to lend its assistance in every possible way. Among the new teachers for 1915-16 will be Prof. E. C. Wilson, who has just received his doctors' degree from Clark University, and who takes charge of the department of Philosophy; Prof. Thomas Holt Hamilton and Louis Casperon, who come to the department of Music; Miss Aline Wilson, formerly director at Virginia Christian College, who comes to the same department, and Prof. E. Y. Freeland, of Vanderbilt, who takes charge of our athletic activities. Dean W. B. Parks, who has been absent on leave at the University of Chicago for the past year, returns to take up his work next September. Mr. H. M. Durrett, of Ft. Worth, becomes business manager in thee place of Prof. J. A. Dacus, and Professor Dacus transfers to his old position at the head of the T. C. U. College of Business.

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MISSOURI CHRISTIAN COLLEGE, CAMDEN POINT, MO.

F. J. Yokley, President.

Though sixty-six years of age, Missouri Christian College is taking on new life. Fully accredited by the State University in 1913 in the high-school courses, she is now looking forward to junior college standing. To do this all teachers must meet the requirement of the Educational Committee at Columbia. No new teachers will be employed in the literary work who have not a master's degree from a standard university. This means a new day for the college. As the old teachers of the special departments leave, only graduates with experience from our best schools will be employed to take their places. Thus all departments of the work are being strengthened. Six thousand dollars has been spent on improvements and educational helps within the last two years.

The outlook for the future is bright indeed. The largest outright gift this year was 316 acres of land. Before this is in print another farm, worth at least $10,000, will be deeded to the college; another man has placed $5,000 to our credit; another has given, and others are planning for this glorious work. This is the work practically of the last two years; what a few years shall bring us God alone knows. All praise to Him for His rich gifts.

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EUREKA COLLEGE, EUREKA, ILL.

H. O. Pritchard, President.

The student attendance for the year showed an encouraging gain over the previous years. In the student intercollegiate activities Eureka won important victories. In athletics Eureka stood near the top in all the major sports in the Illinois Intercollegiate Association and excelled them all in baseball. In debate Eureka won both the triangular debates again this year, thus adding another to the string of unbroken victories in this work. Above all, the spirit of the institution was never

Character Talks

By Rev. Charles M. Fillmore, Pastor of Hillside Christian Church, Indianapolis, Ind.

Rev. C. M. Fillmore

THE JOY OF BEGINNING.

There is a great joy that comes from finishing a task. An incomplete work haunts and harasses a true soul. A half-learned lesson, an unsolved problem, an unfinished education, a partly learned trade and all other forms of incomplete work—how they trouble the conscientious soul! What a satisfaction it is to say, "I have finished my course"; or "I have finished the work which Thou gavest me to do."

But there is something to be said on the other side. When a man's work is unfinished at the end of his life it may mean that he had ideals too big to be completed in his own day. It really may be more of a cause for congratulation to undertake a work that will require several generations to complete, than to do a work that one may finish himself.

"Others shall sing the song,
Others shall right the wrong;
Finish what I begin
And all I fail to win.
What matters, I or they,
Mine or another's day,
So the right word be said,
And life be sweeter made."

Disciples Table Talk

Popular Ann Arbor Minister Marries in Detroit.

The marriage of Rev. George W. Knepper, pastor of Ann Arbor, Mich., church to Miss Grace Darling, took place at the Hotel Statler, Detroit, recently. Rev. F. P. Arthur, of Grand River View Church, Detroit, officiated. Only the parents of bride and groom and a few intimate friends were present. The honeymoon is being spent in California. Mr. Knepper's remarkable work in the strategie situation in which his church is placed —adjoining the campus of the University of Michigan—will take on increased significance by the setting up of a home of his own. The bride is a graduate of the university and an active worker in the church.

Summer Sunday Morning Sermons in Booklet Form.

A neat booklet preserving and extending the helpfulness of a summer series of sermons on "With Jesus the Nature Lover," by H. W. Hunter of Wellington, Kans., has just come from the press. The chapters are "By the Seaside," "On the Mountain Top," "Among the Flowers," "With the Birds," "After the Finny Tribe," "Afar in the Wilderness." Just a paragraph will give the flavor of the sermons: "We are going to Galilee, a beautiful lake that has been made sweet because of the memories of a recent visit we made to its beautiful waters. But wait—going fishing is no fun unless we have a good companion along. We do not want the crowd, just a friend. One who knows our moods and whims and understands all about us. One who can sit with us for hours in silence, if need be, and yet through these unspoken periods our hearts will be bound together. And, then, in the evening hours when the sun goes to rest for the day, when all is still save the call of the wild birds and the splash of the fish in the waters, we can talk over the experiences of the day, of the common ideals that have been ours, and while we talk this way by the flickering firelight seeing queer looking shadows, and as we talk our hearts will burn within us. This is the kind of a friend that we are to have go with us today. One that loves us and 'sticketh closer than a brother.'"

Historic Missouri Country Church Dedicates New House.

Ashland Church, seven miles southeast of Fayette, Mo., dedicated a new $10,000 house of worship last Sunday, Aug. 15. Arthur Lindsay, of Clinton, Mo., who is a candidate for governor of Missouri, preached the dedicatory sermon. Mr. Lindsay was at one time pastor of Ashland church. There is considerable historic interest attaching to this congregation. Old Salt Creek Church, the original Ashland, was organized Nov. 22, 1817, by one Thomas McBride, according to an entry in the old record which is carefully preserved, and the church is therefore the oldest Christian church west of the Mississippi river. The new house of worship is modern in all appointments and arrangements. Hard-wood floors, a baptistry built of concrete, steam heat, women's parlor, kitchen, stained glass windows, separate rooms for Sunday-school classes,—these are some of the features that make the house an ample instrument of service to the community. A high school supported by the farmers of the neighborhood meets in the basement. The old building which burned in 1913 was erected in 1849. Planes, saws and hammers were busy for a year. Old Aaron, a slave of Gerard Robinson, an expert at "hewing to the line," cut down the trees and hauled the timbers to the building spot with oxen. The shingles and sashes were made by hand. The pulpit was of solid walnut. An interesting contrast between the old days and the new is afforded by a paragraph from a history of the church recently written by Mrs. Nannie Payne, describing the dedication of the original house: "The paths leading to the church were often a mere trail or cow path and the forest so dense that the horsemen had to travel in single file," says Mrs. Payne. "The men came to church in their homespun, jeans clothes, often coatless. The ladies wore linsey or calico dresses and sunbonnets, unless a more fortunate sister possessed a scoop or poke bonnet. The elderly ladies often brought their tobacco bags, or reticules, with pipe to enjoy a quiet smoke and meditation between song and sermon. The topics most discussed by the ladies while the crowd was gathering were the wheel, loom, and poultry, and by men, planting in the moon and curing bacon. After meeting broke there was much shying around by the bashful swains till cour-

NEWS AND HOPES OF THE COLLEGES.

better, and many have volunteered for the ministry and the mission fields during the year. The 1915 graduating class numbered twenty-one, and the personnel of the class was particularly strong.

The outlook for the coming year is most encouraging. A new gymnasium, costing over $30,000, is in the course of construction, and will be ready for use at the beginning of the school year. This building will be modern and complete, and will add greatly to the equipment of the college. The residence formerly occupied by ex-President Hieronymous has been purchased as a presirent's residenee, and is now being thoroughly remodeled. The library and laboratories have been made more valuable and serviceable by the addition of many volumes and new apparatus. The library now has twelve thousand volumes, exclusive of public documents. Eureka College offers better facilities than ever before to students.

Secretary Lehman and the college quartet have been giving a series of concerts, throughout Illinois since commeneement week. They completed the series on Friday, August 13, by giving a concert at Eureka; they report that they have been favorably received and that the interest shown by prospective students is very encouraging. People who have heard their concerts have praised the work of the quartet very highly. A number of communities have reported that their concerts were better than anything on their local chautuaqua programs.

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TRANSYLVANIA AND THE COLLEGE OF OF THE BIBLE, LEXINGTON, KY.

R. H. Crossfield, President.

In addition to the tasks in which Transylvania College and the College of the Bible have been engaged in recent years, they are now entering two new fields of educational service.

Besides the B.A., B.S. and M.A. degrees, which are recognized by the leading institutions of the country at full face value, and which equip young men and young women with the most substantial foundation on which to build vocational, occupational and professional training, Transylvania is now conducting a department of education for the purpose of preparing high-grade teachers for the high school. Ten of the recent graduates will teaeh during the coming session, and almost all of them have secured satisfactory positions.

In addition to the English, Classical and B.D. course, the College of the Bible will offer for the first time next session a course looking toward the preparation of ministers and religious workers for the rural field. Of the ninety-nine hundred churches of the Disciples of Christ in America, 77 are said to be in small towns or in the open country, and this new course looks toward supplying the rural community with preachers and religious leaders, equipped especially for this particular task.

It is believed that this new course, which will be recognized by the degree of Bachelor Practical Theology, will take the place of the English course as now offered.

Indications point to a very large attendance in Transylvania and the College of the Bible during next session. The new dormitory—Ewing Hall—accommodating 129 students, will be entirely available. The new heating and lighting plant will be extended so as to serve all the buildings on the campus. These substantial improvements, in connection with many others being made, will enable Transylvania and the College of the Bible to render the largest measure of service to the eause of Christian education.

The faculty of the College of the Bible has been strengthened by the permanent addition of Prof. Geo. W. Henry, who served as a supply during the last session.

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WILLIAM WOODS COLLEGE, FULTON, MO.

School for Girls and Young Women.

The present year marks a quarter-century of history, usefulness and progress in the life of William Woods College. For the commencement exercises, which closed the twenty-fifth year of the school, there gathered within the college walls teachers and officers who served the school even at its founding, scores of former students returning to renew old ties, patrons and friends in large numbers, such eminent orators as Peter Ainslie and Speaker Champ Clark, and such generous benefactors as Dr. and Mrs. W. S. Woods. The week held a continual feast of good things.

The event which distinctively marked the birthday of the institution was the pageant which took place upon the beautiful campus on the afternoon of May 25. It was the most elaborate pageant ever given by a private school in this section of the country, and was planned and presented with rare perfection of execution. In conception, coloring, action, it was transcendently beautiful. The words of the pageant, written by Miss Ethel Theodora Rockwell, outlined the history of the school, its progress and achievements, from the granting of the ground upon which the college stands to the present time. The cast comprised five hundred characters, among them members of the first Board of Managers, teachers of the first faculty, well-beloved friends and benefactors of the school. It was an occasion which will long live in the minds of all who witnessed it.

Owned by the Christian churches of the state of Missouri, the college strives to surround its students with the highest moral and Christian influences. The study of the Bible is strongly emphasized. The department of Religious Education is an essential and important part of the college curriculum. The school has educated the daughters of many of our ministers and missionaries, and has sent, from her own students, several missionaries into the foreign field.

The physical well-being of the students is carefully sought. The new McBride Gymnasium, gift of Dr. W. S. Woods, will furnish students of the college with the most modern and complete equipment for athletic training which can possibly be obtained. The building will provide for all forms of gymnastic exercises, indoor tennis, basketball, and other games. The tile-lined swimming-pool will render opportunity for aquatic exercises. Concrete tennis-courts have been prepared for out-of-door games. Believing that sound mental activity is dependent upon a healthful physical condition, the college places great stress upon the athletic phases of her student life.

age was found to ask the privilege of seeing the fair one home on horseback." The services of last Sunday filled the entire day. A basket dinner was served after the morning service.

Party of Eleven Missionaries to Start for Foreign Fields.

Eleven Disciple missionaries who have been attending the College of Missions at Indianapolis, are preparing for long journeys to eastern lands to take up their work. Two of their number will go to the Philippines, two to China and seven to India. The party going to India will, because of the European war, be forced to travel nearly 5,000 miles farther than usual to reach India. It is necessary for them to sail on the Pacific ocean by way of China, instead of going direct from New York. Their journey from San Francisco will take sixty days, twice the time it takes by way of the Atlantic ocean. The members of the party come from various states, several of them being from Kansas and Nebraska. All will leave soon for short visits with their relatives, after which they will gather at San Francisco and sail Sept. 11. Two women members of the party, Dr. Mary Longdon and Mrs. C. H. Thomson, are physicians and will minister to the natives in foreign lands. Mrs. Thomson is completing a course as interne in the Methodist hospital in Indianapolis. Those who will sail for foreign fields are Mr. and Mrs. C. H. Thomson, Ina Hartsook, Lucile Ford, Lulu Garton, Lena Russell and Dr. Mary Longdon, to India; Wenona Wilkinson and Lillian Collins, to China; Frank V. Stipp and Myrtle Wilson, to the Philippines.

Christian Women of Kansas City Oppose Liquor-Selling Grocers.

At a meeting of the Christian Women's Council of Jackson county, held in Wabash Avenue church, Kansas City, practical action was taken to withdraw patronage from grocery stores that sell intoxicants. A resolution was unanimously adopted by the council authorizing a committee to make a list of the grocery stores that do not sell intoxicants. The resolution urges the women of Kansas City to patronize only those that do not sell liquors. Mrs. Ralph S. Latshaw was re-elected president, Mrs. A. G. Sparks corresponding secretary, Mrs. H. N. Dye, recording secretary and Mrs. W. N. Wharton, treasurer.

Vital Up-to-Date Church Extension Facts.

At the July and August meetings of the Church Extension Board twenty-nine churches asked for loans aggregating $66,940. For want of funds only 12 loans were granted, which are as follows: Mountain Grove, Mo., $600; Fossil, Ore., $1,000; Vian, Okla., (First church), $250; Vera, Okla., $400; Bristol, Va-Tenn. College St. church), $200; Gate, Okla., (First church), $500; Harrisburg, Pa., (Fourth St. Church), $75,000; North Miami, Okla., (North Miama Church), $200 Lawrence, Kansas, (North Lawrence church), $300; Hereford, Texas, (First church), $5,000; Marshall, Okla., $600; Clovis, N. Mex., (First church), $1,500.

During the months of June and July the good friends of Church Extension have sent the following individual gifts on the Annuity Plan: Good friend in Newton Falls, O., $500; one in Des Moines, Ia., $800 and one in Galena, O., $500.

The board has closed the following loans recently: Wentworth, N. Car. (Coal Springs church), $200; Danville, Illinois, (Fourth church), $4,000; Burris, Ontario, Canada, $500.

The following churches finished paying off their loans in June and July: McRae, Ga.; Johnson City, Tenn. (colored); Moccasin, Mont.; Dahlgren, Ill.; Faxon, Okla.; Marcola, Ore.; Leeton, Mo.; Pecos. Tex., Hennessey, Okla.; Stratford, Tex.; Asotin, Wash.; Breckenridge, Tex.; Mt. Pleasant, Mich.; Pearsall, Tex.

The board, at the present time, is obligated with promised loans to mission churches to the amount of $187,900. Of this amount $66,400 will be called for within the next thirty days. To meet this demand, the board, according to Secretary Booth, has in sight $51,000. This leaves a balance of $15,400 which the board must raise somehow within the next four to six weeks in order to meet the demands of the mission churches whose loans have already been granted. It is hoped that the annual offering in September will bring the $15,400 so badly needed now.

Dr. Chilton Learns "Boosting" Lesson from Californians.

Returning from California Dr. C. M. Chilton preached to his congregation of First church, St. Joseph, Mo., on his observations as to the loyalty and enthusiasm of Californians for their state and their particular city. He said:

"I think nothing in the West impressed me more than the enthusiasm of Californians for California. At Los Angeles they talk of little else than their climate and their scenery, and of how comfortable and happy they are. I did not hear a single word of discontent. If oranges and lemons are unprofitable they say nothing about it. If there are ugly or barren places they will not look at them. When it is hot they say, 'This is very unusual weather,' or 'it always is cool here in the evening.' They convert most everybody who comes their way to their beautiful optimism. I found Missourians outdoing the natives in praising the climate. One cannot but wonder how it all began. Did some strange, cheerful soul start it in an early day? Is it temperamental? Or is it a deliberate commercial policy? We efind something of this same thing in Jewish history. In the 122d Psalm, which I have chosen for our lesson this morning, the psalmist is praising his city:

Pray for the peace of Jerusalem;
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.

"The poets of Israel idealized Jerusalem till it is forever first among cities in the image life of mankind. Paradise is the New Jerusalem. Now there is a good Christian lesson for us Missourians in all of this. I fear we are a bit phlegmatic and in danger of falling into the habit of disparagement. We give our city a bad name; we complain of the weather; we grumble concerning the crops and the times, when, in truth, no people ever had better ground for cheerfulness. They talk about the climate in California—and it does have its advantages; but I like our seasons better. They cannot know the wonderful experiences of winter, spring, summer and autumn. Think of childhood without the snow! And Missouri is beautiful and fertile beyond measure. Here we have good, solid ground under our feet. I propose that we take up our fair land and greet it every morning, noon and evening with a smile. One is happier when he has made up his mind to live upon good terms with his city. Besides it pays. Los Angeles has prospered in spite of its waste of occan and desert. They have praised their city till the whole world comes to see it. See what Eugene Field did with a few lines upon 'Lover's Lane, St. Joe.' 'Praise is comely.' It is sound Christian doctrine to speak well of your city."

* * *

—W. J. Hudspath has just closed an evangelistic meeting with Second church, Richmond, Ky., of which Gabriel C. Banks is minister. There were thirty-two additions to the congregation.

—Michigan Disciples report the state convention held at Kokosing the best in the history of the state.

—First Church, Galesburg, Ill., has had to postpone corner-stone-laying exereises twice on account of the failure of the stone to arrive. The walls of the house are going up rapidly. The edifice will be one of the finest in the city. H. H. Denton is the pastor.

—At Bethany Assembly, in Indiana last week, one of the vital themes for discussion by the association of evangelists was the question whether Disciples should engage with other Christians in union revival meetings. The significant thing about the discussion was that there were two opinions on the subject.

—The remodeled house of worship of the Petoskey, Michigan, church was re-dedicated last Sunday. Several thousand dollars had been expended in its reconstruction.

—Dr. J. W. Lowber, of Fort Worth, Tex., and Mrs. Lowber recently gave a series of lectures and readings at First church, El Paso, Tex., where Perry J. Rice is pastor.

—W. J. Wright who recently resigned at Franklin, Ind., has purchased a half interest in a tile factory in an Indiana town and will devote himself to business.

—Renewed reports of improvement in the health of Secretary F. M. Rains come to the office of the Foreign Society, in Cincinnati. Mr. Rains expects to be back at his desk Sept. 1.

* * *

CALLS.

Clarence G. Baker, Batavia, Ill., to West Park Church, Indianapolis. Accepts. To begin Sept. 1.

Carl Burkhart, Lexington, Mo., to Franklin, Ind.. Decision not yet announced.

W. A. Fite, Paducah, Ky., to Ashland, Ky. Accepts. To begin Sept. 1.

T. F. Paris, Capitol Hill Church. Des Moines, Ia., to University Church, Minneapolis. Declined.

Roy Rutherford, Elizabethtown, Ky., to First Church, Paducah, Ky. Probably will accept.

A. J. Bradshaw, Galena, Mo., to Columbus, Mo. Accepts.

* * *

FOREIGN SOCIETY NEWS.

In the month of July there was a gain of $3,502.10 in the recepits. A number of churches are not only raising their full apportionment but are making special offerings to the end that there may be no retrenchment in the work and no reduetion in the missionaries' salaries.

The following named missionaries were at the Los Angeles Convention: M. B. Madden and Mrs. F. E. Hagin, of Japan; Miss Emma A. Lyon and Miss Kate Galt Miller, of China; Miss Josepha Franklin, of India; A. F. Hensey, from Africa. Miss Myrtle E. Wilson, who expects to go to the Philippines and Miss Effie B. McCallum, who expects to go to China, were both present and were introduced to the convention.

D. E. Dannenberg writes from Chuchow, China, that four Christian families have opened up their homes this summer for the preaching of the gospel. Meetings are held weekly in each of these homes. The neighbors are invited in and a Bible reading is given or a sermon is preached. At the meeting at Mr. Ko's house on Tuesday, the 13th of July, forty were present.

Miss Josepha Franklin, who has just reached home from India on furlough, is resting at Long Beach, Cal. Miss Franklin has given twenty-two years of service to India. Ramabai spoke of her years ago as one of the heroic characters of India.

Miss Kate Galt Miller, who has just reached home from China, is with her family in Louisville, Ky. Miss Miller is not certain that she will be able to return to China in the near future at least, although she is very anxious to do so.

Mrs. F. E. Hagin contemplates sending her children, Dan and Fanny, to Eureka College and to return without delay to the work in Japan. Mrs. Hagin came home that her children might enter school. Mr. Hagin needs her to assist him in the work in which he is engaged in Tokyo, Japan.

The Foreign Society believes it has found a medical man for Luchowfu, China, but is not at liberty to divulge his name. The friends of the work will remember that Dr. Paul Wakefield has been carrying on that work alone since Dr. Butchart went to Nanking to assist in the Medical College.

"WEIGHED AND FOUND—"

(Continued from page 8.)

ural, both were dressed in long white robes. Each carried a large book under his arm. They sat down a few feet beyond her, with their backs to her, oblivious of her presence.

Sally turned to Jack, but he had gone. "For a walk while I snoozed," she thought to herself.

The strangers were talking, and unconsciously Sally listened.

"Seems too nice a day to be working, doesn't it?"

"Yes," answered the other; "but I'm in hopes the books will show good records, and then it won't be work, it will be pleasure.

For some moments there was silence, broken only by the rustle of the leaves. Then suddenly one of them looked up.

"Why, isn't this odd? I don't understand it. Everything was working out nicely, and all at once there began to be ever so many nooks and crannies left unfilled."

He turned several pages of the book, uttering an exclamation of surprise.

"All these pages have the same—and here's an especially large one."

"Whose work is it?" queried the other.

"Let me see—singing, preaching, mothering, writing, filling in—filling in—to Sara Brooks, one talent of filling in—talent so well used, another one was given to her. Two talents of filling in." He shook his head sadly, while the wind rustled the leaves of the books with a buzzing noise.

Sally, after the first start of surprise, lay very quiet, scarcely breathing.

"Too bad!" answered the other. "There are so few people who can use the talent of filling in. She's the girl who doesn't have to earn her own living, isn't she?"

"Yes," assented the first one gravely. "Good parents, nice home, lots of time. I hate to leave those places unfilled. That church was so strong because every nook was filled, but really I haven't any one to give her talent to. A new baby went to their church last week, richly endowed with the talent of filling in; but it will be a long time until she can do it. And by that time it will be too late to fill these up. Sara could fill up the most of these, if she began now. But that is the trouble; I'm afraid she won't."

Sara flushed guiltily.

"I hate to mark this down: 'Failed to use talent because of lack of appreciation. Weighed in the balance, and found——'"

"No, no," sobbed Sally, attempting to rise; but invisible hands held her down.

"'Wanting,'" concluded the recording angel, for as such Sara now recognized him.

He closed the book, and rose slowly.

"This bright day seems spoiled somehow. It's just such things that make the old world such a sad place. If people would only understand how much the little things meant——" their voices were lost in the distance as they moved away.

With a sudden movement Sally rose to her feet, and started after them.

"O, please, please, come back. I'll fill them all up; really I will," she cried, wringing her hands.

"Why, Sally," said Brother Jack's cheery voice in her ear as he shook her gently. "What makes you mutter so? Are you having a nightmare? Why, I do declare, you're crying."

"I don't know whether it was a nightmare or not," said Sally, looking in the direction where the strangers had disappeared, half doubting whether she had been asleep. "I guess it was a daydream. 'Twasn't a very pleasant one," she added.

"Don't think about it," he advised. "Come, it's almost supper-time."

As they entered the main street, the little town seemed strangely deserted. From the other side of the town came a low murmur of voices, with now and then a louder one that was raised in command.

"Must be an accident," comented Jack tersely. "You go on home; I'll be there directly."

He reached the house almost as soon as she did.

"An accident," he said gravely in reply to her questioning look. "Miller put up the new brick schoolhouse, and didn't fill in the cracks very solid. One whole side collapsed."

At the sudden whiteness of Sally's face he became alarmed.

"Don't look so scared. As it happened, there was no one hurt. Only a loss of several hundreds of dollars."

"But there might have been," said Sally.

"Yes, there might have been."

Sally went early to the Young People's meeting.

"I'll be there in time to play," she said to herself. "That nook sha'n't be left unfilled."

As the minister shook her hand, he retained it in his for a moment, his eyes resting on her face.

"We looked for you at Junior this afternoon, Miss Sally."

"Who led?" asked Sally, her eyes on the floor.

"Mr. Bailey. I had a funeral, so could only stop in for the last few moments. I don't know what we'll do. We really can't ask Brother Bailey to take charge of it."

"I'll do it," said Sally, raising her eyes to his.

"God bless you, Miss Sally. I thought we could depend on you. I said to Brother Bailey this afternoon that I thought you would surely be here next Sunday. We can always depend on you to fill in. An imposition, I suppose, but so few people have the talent and time to do so many varied things as you do."

Sally took the seat at the piano, with a strange sense of being uplifted.

"I wonder," she thought, "how many nooks the recording angel has filled, and whether he has rubbed out the 'found wanting.'"

THE FIRE OF YOUTH.

What is it that gives to young people and to all young animals their characteristic vivacity, energy and enthusiasm? Is there some chemical substance—an elixir of life, so to speak, which our bodies gradually lose as we grow older, and the absence of which leaves us sedate, conservative and even morose? These questions seem to be nearing solution for the scientists have already discovered an essential and significant difference in the chemical make up of the human body in youth and in old age. They find a much larger percentage of xanthin (pronounced zanthin) in the bodies of the young, and the quantity diminishes steadily with the advancement of age.

In this connection it is interesting to note that xanthin belongs to the same family of chemical group as caffein. Both are known to chemists as dioxypurins. Xanthin is found in the bodies of animals, including man, while caffein is found only in plants such as coffee, tea, cocoa, mate and in Coca-Cola. To make this family relationship closer and more interesting, the scientists now tell us that caffein, after being digested, is converted into a substance called paraxanthin, which is a twin brother of xanthin. But more interesting still is the similarity between the twins, xanthin and caffein in their effects upon the human body. If xanthin is in reality the substance which gives to youth its vivacity and alertness, then caffein, its twin brother, may be regarded as a vegetable substitute for, xanthin and we thus have a logical explanation of why the caffein-containing beverages refresh and invigorate the body. In old age when the fire of youth is burning low and the supply of xanthin is diminished, the caffein beverages such as coffee, tea and Coca-Cola find their greatest usefulness as a means of refreshing nerves and muscles and renewing the vitality as well as the sensation of youth. Coca-Cola, therefore, belongs to the same class of food products as tea and coffee. Though they differ in flavor, they are identical in effect for caffein is their common and only active principle. It is the caffein that relieves fatigue and refreshes mind and body, not by artificial stimulation, but by a natural process analogous to that of xanthin, the natural physiological stimulant. When caffein enters the body it becomes a xanthin and caffein beverages therefore have their counterpart in the normal human body.

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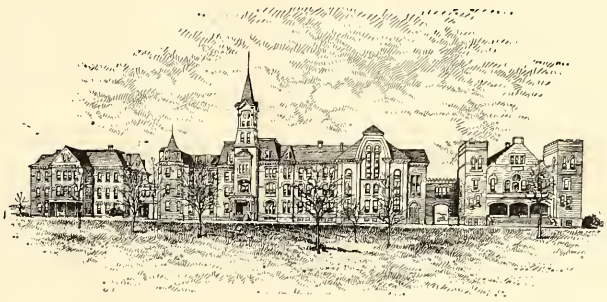

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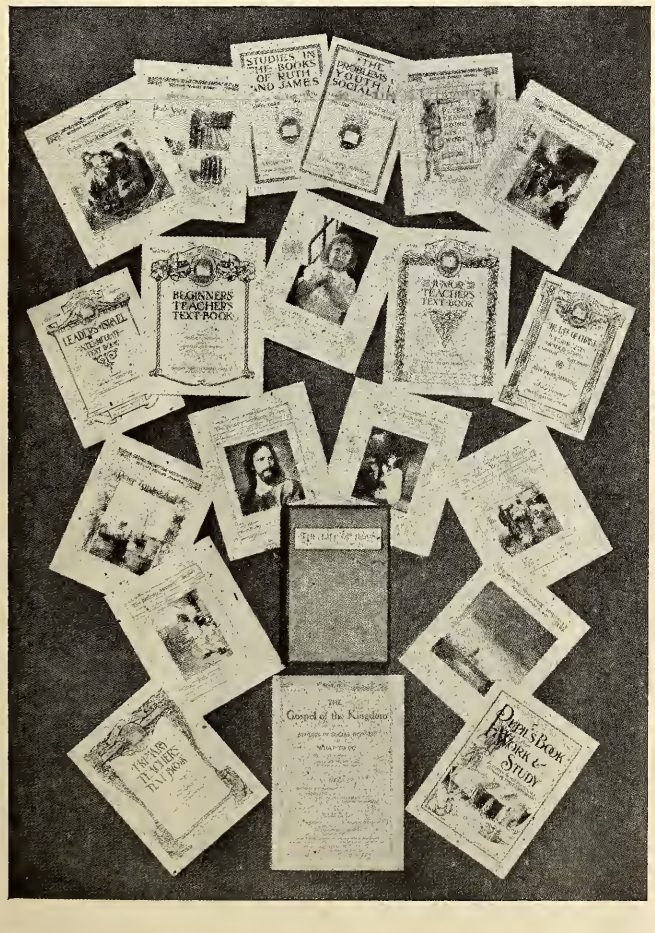
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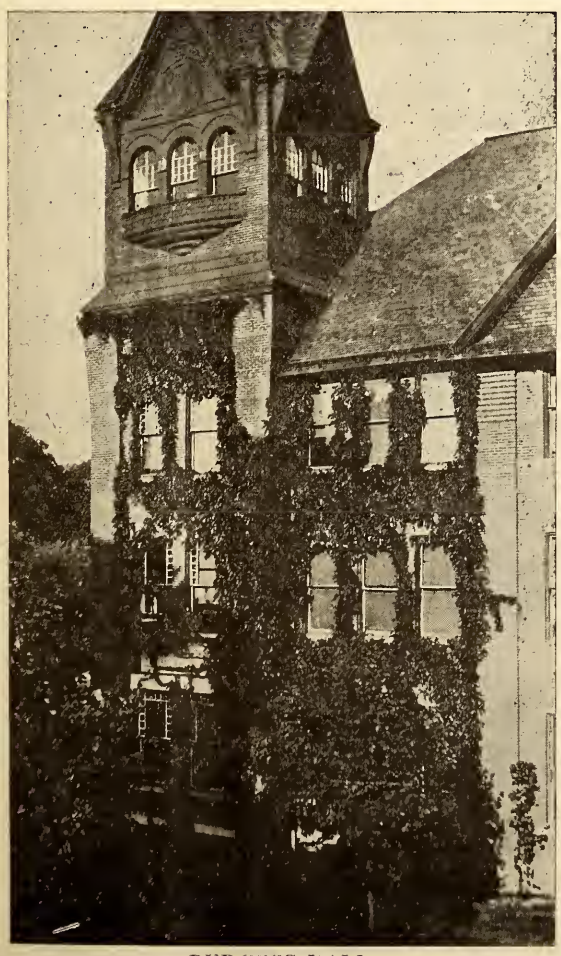

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THE CHRISTIAN CENTURY

Vol. XXXII August 26, 1915 Number 34

Christian Unity Made Ridiculous
Editorial

Observing Labor Sunday
By Orvis F. Jordan

Religion and Education
By J. Leslie Lobingier

The Outlook for Church Extension

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII AUGUST 26, 1915 Number 34

Christian Unity Made Ridiculous

NOT IN MANY A YEAR, IF EVER, has a document like the report of the "Committee on Fraternal Relations with the Berkeley Church" been given publicity among the Disciples of Christ.

The committee was appointed by the Northern California convention last year to put forth what effort it could to induce the Berkeley congregation "to so modify its position regarding the reception of members as to make it possible for this convention to receive said church back into the fellowship of the Christian churches of California."

It will be recalled by our readers that the occasion of the appointment of such a committee was the refusal of the convention a year ago to receive the delegates sent from the Berkeley church, on the ground that the church had by its practice of receiving unimmersed Christians into its fellowship, "ceased to be a Christian church."

The committee charged with the task of reclaiming a congregation guilty of so grave an offense against Christ! held many meetings throughout the year, some of them jointly with a committee representing the church. But it was compelled, sadly, to come up to this year's convention, held last month at San Francisco, and confess that "it has fully failed of accomplishing the purpose for which it was created."

✣ ✣

What insurmountable obstacle lay between the two committees? It must have been something formidable, some egregious difference of conviction that could bring to nought an effort begun in such earnest and hearty fashion.

No, it was nothing of the sort. It was a difference so ridiculously insignificant that one can hardly work up any indignation over the un-Christian action that was based upon it.

The convention committee raised no objection to the receiving of unimmersed Christians into the Berkeley church. That practice it did not regard as disqualifying the church from fellowship with other Christian churches.

The Berkeley committee, on its part, disavowed any purpose to involve its sister churches in its practice of receiving unimmersed Christians, and therefore proposed that only immersed members of the church should be considered eligible to act as delegates to district, state or national conventions of the Disciples.

✣ ✣

That is to say, the church, through its committee, conceived its fellowship with unimmersed Christians as a purely congregational affair and was willing to restrict the conduct of its inter-congregational relationships with other churches of Disciples to the immersed membership only.

A resolution covering this point, which the Berkeley committee agreed to submit to the congregation, was as follows:

> "Resolved by the First Christian Church of Berkeley, That hereafter when persons who have not been immersed are received into this congregation their names shall be placed upon a separate roll, and all such persons shall be ineligible to serve as delegates to the district, state, or national conventions of the Disciples of Christ. or other co-operative work of the Disciples of Christ; nor shall they be eligible to vote upon such matters. And, whenever such unimmersed persons shall leave the congregation, their letters of dismission shall show from what denomination or church the said persons were received into this congregation.

This resolution was at first approved by the chairman of the convention committee, who later, on reflection, decided that he had made a great blunder in approving it and that if he and his conferees submitted it approvingly to the convention as a basis for receiving back the Berkeley church they, the committeemen, would have to "take the crucifixion he knew would follow!" This was but one of the pathetically naive touches in the committee's report.

So the committee, rejecting this resolution as utterly impossible, prepared the following, which, if passed by the church, would be satisfactory.

> "Resolved by the First Christian Church of Berkeley, That hereafter, when persons that have not been immersed are received into this congregation, their names shall be placed upon a separate roll, and all such persons shall be ineligible to serve **as officers of said church,** or as delegates to the district, state, or national conventions, or other co-operative work for Christian Churches; nor shall they be eligible to vote upon such matters. And whenever such immersed persons shall leave the congregation, their letters of dismission shall show from what denomination or church they were received into this congregation."

✣ ✣

Compare these two resolutions.

Word for word they are the same except for the introduction of the words in the latter resolution which we have indicated by the use of bold face type.

If, in addition to an extra-congregational restriction proposed by the church's committee, the church would consent to put upon its unimmersed members a certain intra-congregational restriction the reconciling committee would have gone up to the convention with a favorable report and the church would have been received back.

And what is this intra-congregational restriction proposed by the convention committee?

It is this: the reconcilers demand that the unimmersed be held ineligible for office in the Berkeley church!

That is everything that stands between the church and the convention.

The church's committee refused to submit such a proposal to the Berkeley congregation, assured that the congregation would not for a moment endorse it.

The congregation, said its committee, would not consent to the drawing of an arbitrary and un-

Christian discrimination within its own membership. Besides, it would resent, as any congregation of Disciples would resent, the ecclesiastical interference of any convention in matters that concerned only its intra-congregational life.

Therefore, the California convention will not recognize the Berkeley church as a Christian church.

It is all right to receive the unimmersed into your church, says the California convention, but you must not let them serve as elders or deacons.

If you let them serve as elders or deacons you are not a Christian church!

Speaking for himself personally, the chairman of the convention committee went a step farther and conceded with pitiable ingenuousness that he might make an exception of a deacon but must draw the line at an unimmersed elder!

His insistence upon this point is the only thing that, in the conception of the chairman, saved him and his fellow committeemen from an awful "crucifixion."

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So this is what it all comes to, is it? that the Berkeley church is to be kept out of fellowship with its sister churches of Northern California for another year simply because she is unwilling to declare her unimmersed members ineligible to become elders.

Is that the vital point upon which the Disciples propose to make their stand for the practice of Christian unity?

Of course that makes the Disciples ridiculous.

And it makes Christian unity ridiculous.

And if anybody imagines that that position can long be maintained by a group of Disciples of Christ anywhere on earth he does not understand either the spirit or the wit of our people.

EVANGELISM AND THE SOCIAL GOSPEL

USUALLY one of the main reasons for calling an evangelist is a hope that the bad moral conditions of the town may be changed. But the conversion of a multitude of individuals does not obliterate even the illegal forms of vice unless there is an organized effort to do it. In several cases, right after a great revival, a city has elected a worse city government than ever before.

In an address to the Evangelistic Association at Winona the other day Rev. Wilbur F. Crafts, Superintendent of the International Reform Bureau, pleaded for evangelism to adopt the double slogan of the Salvation Army:

> Change the man.
> Change the surroundings.

It will not be easy to correct the Church's supreme heresy of individualism, the theory that if men and women "get right with God" personally social wrongs will right themselves. The conclusive answer to this theory is Pennsylvania, with more "trail hitters" in the last two years than any commonwealth in the world ever had in an equal time, defeating local option in the legislature and giving a new lease of life to the worst bossism in the land.

If we waive for the moment the more fundamental criticism of current revivalism as a method of propagating religion, we must agree with Dr. Crafts that the evangelist must learn to preach a "full salvation" in the Bible sense, which is salvation of the whole man and the whole community, here and now, a salvation which begins but does not end in the individual.

The proposal to import a "civic evangelist" to supplement the message of the "individual evangelist" does not sound practical. The difficulty of turning over a successful meeting to another leader will occur at once to any one who has had experience in manipulating public assemblies.

The only way to get the social message into evangelism is to reconceive the evangelistic message. Any scheme like setting aside a week of the meeting for social preaching and organization, or importing a supplemental follow-up leader is artificial and foredoomed to failure.

Nothing will do the work save the preaching of the individual gospel with its social implications and the social gospel with its individual implications, and preaching it all the way through the meetings.

CATHOLICITY AND SECTARIANISM

THE Disciples of Christ have always striven to hold a catholic position in teaching and practice. The Episcopal and Roman churches also claim for themselves catholicity. Like the Disciples they too insist upon catholicity as the essential principle of Christian unity.

In this respect there is a certain theoretical kinship between the Disciples and these two historic communions.

But there is a radical difference between their respective conceptions of catholicity.

To the Episcopalian and the Roman churches catholicity inheres in their particular historic organizations. When the Protestant bodies separated from those historic organizations and set up new organizations, or denominations, they left catholicity behind. Their duty now is to come back to the historic body which has through all the Protestant centuries guarded and preserved the true catholic Church.

The Disciples have conceived the matter otherwise. To their way of thinking catholicity is not a treasure possessed and preserved by a single section of Christendom; it is the essential common denominator underlying all Christian bodies. Catholicity is not an institutional but a spiritual principle. Every Christian is a member of the holy catholic Church. The Roman hierarchy and the historic episcopate are, at best, but accessories of catholicity; they are not its essence.

In modern times the Disciples are not as clear-headed on this point as their fathers were. To the fathers one of the basic ideas was this: that whatever makes a man a Christian makes him also a Church-member, and whatever, in truth, makes him a member of the Church makes him also a Christian.

In the earliest days of the Disciples' movement one of the favorite ways of stating the Disciples' position was to say that it was their purpose to demand nothing for Church membership beyond what is necessary to make one a Christian.

That is true catholicity.

We need a revival and reapplication of the principle in our day.

It is this principle of catholicity, conceived in that fashion, that underlies the growing movement among Disciples to extend the fellowship of their churches to all Christians, without demanding the rebaptism of those who may not have been immersed.

This movement is actuated by sentiment, by the passion of Christian brotherhood, by deep loyalty

to Christ and the clear teaching of the Scripture.

But it has its hard logic also.

And the hard logic of it is this: that you can't impose any condition whatever upon a Christian who desires to unite with your church without thereby sacrificing your catholicity.

When you refuse to receive into your church one whom Christ has received, your church is no longer catholic but sectarian.

A UNIQUE APPEAL

NOT among the records of Church Extension addresses delivered at the national conventions of the Disciples of Christ will a more adequate utterance be found than that of Rev. John M. Alexander, the South Bend, Ind., pastor, delivered at Los Angeles last month.

This is saying much, for the Church Extension board has a way of selecting the brightest particular "star" it can find to represent its mission at these annual gatherings, and some high records have been made. Dr. E. L. Powell, of Louisville, set the pace some years ago in an address which has held a classic place in the literature of this subject, and from which most subsequent speakers have drawn much suggestion.

Mr. Alexander seemed to have gathered up into his mind all the data the secretaries could furnish him, all the suggestive points of view of his predecessors on this particular convention platform, and with a rare sympathy and insight organized his material so as to convince the business sense and to quicken tse imagination of every one that heard him.

Church Extension has this unique advantage as compared with every other missionary appeal: it is a combination of both business and benevolence. Other missionary and benevolent appeals are out-and-out missionary and benevolent in their character.

But there's enough mathematics in Church Extension to hold the interest of a business man all night while the inner working principle of the thing is being unfolded to him.

It's as fascinating as life insurance.

And it is no less inspiring to the feelings than it is fascinating to the reason. It is as truly missionary as foreign missions, or home missions, as truly benevolent and human as an orphan society.

During this September month that is upon us the claims of Church Extension ought to be set plainly and appealingly before every congregation of Disciples in the land.

If a preacher likes to take a subject that he can argue, that requires a demonstration, that leads resistlessly to a Q. E. D., he can literally revel in Church Extension.

And if he likes to take a subject in which he can strike the deeper human note, and broaden the love of his people, and enlist their active cooperation, he can find such a theme in the service rendered by this agency to new-born congregations that have no other way to secure an abiding place.

If he wants to, if he will really master the data which Mr. Muckley and Mr. Booth will gladly furnish him, he can come into the pulpit on Church Extension Sunday literally dripping with eloquence.

And such painstaking and eager preparation will get a response in money and enthusiasm which will make that day one to be marked on the calendar as a day of great blessing.

TO FREE PALESTINE FROM THE TURK

ONE of the results of the present war, it is hoped by Lord Bryce, will be the internationalization of the Holy Land. The things that are happening to Turkey and the fate that awaits her as the war progresses will make it quite possible for the allies in the day of settlement to take Palestine from the Moslem hand.

Lord Bryce points out that the very smallness of Palestine increases the possibility of such an arrangement. Few people realize how tiny the land of our Lord really is. We are in the habit of studying it in maps that bring out its details, and therefore our eyes are unaccustomed to seeing it in comparison wtih other countries.

But the ex-ambassador points out that you might run around it comfortably in a day in a motor car, if the Turks had ever been guilty of building roads, for it is only 110 miles by 40 to 60. Even then a very great deal is being allowed, for the simple reason that the Jewish kings really never swung their scepters over even that diminutive district.

As Lord Bryce says, nearly the whole of the Old Testament was enacted in a space not bigger than the State of Connecticut; and King David, in the very zenith of his power, looked down from the hill cities of Benjamin, on the territory of his Philistine enemies only 25 miles off, on the one hand, and the land of his Moabite foes, no further off, on the other.

In such circumstances the dream of those who would internationalize the Holy Land, ought not to be so difficult of realization.

A NEAT LITTLE TOKEN OF YOUR GOOD-WILL

August and September, the last of the summer season, are the most difficult months of the year for all publishers. Many religious papers contain notices just now in which they frankly say that it is a very "critical" time with them.

Here is a neat little service you can render us, without cost to yourself: Just sit down now and send us your remittance for another year's subscription. Your subscription may not yet be due—it may be paid nearly a year ahead—no matter! Send a check and we will credit you another year ahead.

Of course, if you are in arrears you will be doubly glad to act upon this suggestion!

The Disciples Publication Society is greatly enlarging its business this fall. We are entering upon a development policy in several directions. The past year has been far and away the best in our history. In Sunday School patronage, in books and church merchandise and in the circulation of The Christian Century we have made very substantial gains. The number of our friends, too, who feel a personal responsibility to support The Christian Century with their gifts has been increased.

Our present suggestion that all subscribers who can do so, pay a year's subscription offers a way to have fellowship with us in this work in the most difficult season of the year.

Every such remittance will be regarded as a neat little token of the kindly feelings of the sender.

DISCIPLES PUBLICATION SOCIETY

Observing Labor Sunday

Suggestions to Church Leaders For Bringing Church and Masses into a Friendly Understanding

BY ORVIS F. JORDAN

THE evangelical Church year has forgotten some of the birthdays of the saints, but it has a new series of red letter days in which the sacred interests of humanity get their innings. Probably no single anniversary has come to be more widely observed, of these new days, than Labor Sunday. From coast to coast, churches this year will sound forth the message.

The wisdom of observing this anniversary will be apparent to the most casual thinker in the Christian church. Half of our country is out of fellowship with the Church. Of those who do not worship with us, the great body are the hand workers. Christianity has been able to win back the intellectual classes, in large measure, which were lost in the period of criticism and unbelief. Until now, the chasm between the Church and the workingman still yawns. When the President of the American Federation of Labor asks that labor be considered in the churches on a given Sunday, that request alone should suffice to put the day into our calendar.

MOTIVE IS SERVICE NOT PROSELYTISM.

But we are not actuated by missionary motives alone. It is not only because we want to convert the workingman to our faith, but because, perhaps, we might be of real service to his cause, that we are to speak. There are controversial topics in the labor question about which there may be difference of opinion, but it is certain that some of the fundamental demands of labor are so obvious that to deny them, is sheer blindness or wickedness. The Church was founded by the Carpenter. Its scriptures have ever championed the cause of the weak. A Church true to Christ and the Bible cannot but give heed to the cry of distress. To plead that this is not "preaching the gospel" is to turn the back on the author of the Parable of the Good Samaritan.

First of all, it is certainly desirable to have the workingman present at the labor service. Why not send a letter to the labor unions of your city, stating that your church accepts the invitation of President Gompers to consider the labor question in the church on September 5, and that the union receiving the letter is invited to attend in a body and hear the sermon, so far as the men are not otherwise engaged in worship? It is hardly likely that a courteously worded invitation would fail to bring out the men in large numbers. It might be stated in the papers that such an invitation had been sent, and this would help to put the men on their mettle.

REACHING UNORGANIZED LABOR.

Of course, great portions of labor in the community are not organized. These must be reached man by man, and only an advertising campaign upon the part of the church will reach them. Windowcards, letters, small cards, and other devices may be used for such as these. In some cities, a permit from the mayor may allow the passing out of advertising matter on a Saturday evening. A certain amount of unconventionality may be pardoned a church which must make its welcome clear to men, some of whom have not been in a church building in twenty years.

What to preach about, is the problem of many a minister. The writer well remembers holding a labor service in the first year of his ministry. An intelligent, but rather brusque, workman said at the close of the service, "Young man, what you don't know about labor would fill volumes." This was only too true of course, but the man appreciated the effort that had been made any way. There is less excuse now, however, for abysmal ignorance on the labor question, for a great literature has grown up on the subject. The librarian in almost any good town can pull down more books than any preacher will be able to use for Labor Day this year.

BURNING ISSUES OF LABOR WORLD.

What are some of the burning issues of the labor world? There is the question of hours of labor. That is not a question in which the Church is uninterested, either from a humanitarian or from a selfish standpoint. In the steel country, men often work twelve hours a day, seven days in the week. How can men like these know their God, or even know their babies? They are only human machines. In an awful revolt, men like these drown their sorrows in drink, for the human brain is not able to endure such strains and fatigue.

Child labor is robbing childhood of its rights. The problem is not a sectional one, but the cotton mills of the south are now the chief offenders. The children lose the sacred rights of school and of play. They beat down the wages of their own fathers, and at last we see the sorry spectacle in many homes of idle fathers supported by these very children who have displaced them.

The rights of women in labor is also a great question. Illinois has limited hours of labor for women to ten hours a day. This is but the beginning for the protection of the women from factory exploitation. England recently noticed that recruits for the army were much below the standards of a generation ago. It was found that increased factory labor for women was robbing the nation of its virility. Legislation in England is rapidly remedying this dangerous defect in the national life. Sons of overworked women are not only unfit soldiers, but they are also below par in the great industrial army of peace.

PROTECTION OF WORKERS.

The protection of workers from accident is also a topic that demands attention. In the mining country of Colorado it was found that after hundreds of accidents the courts had never found the companies to blame, and accidents continued to increase. The companies had established an evil control over the legal machinery that not only allowed them to evade paying damages, but also made them criminally careless in providing the safeguards for human life that science has discovered. In striking contrast is the action of the steel corporation which has taken such elaborate pains to reduce accidents to a minimum by warning signs, coverings for dangerous wheels, and by other means.

Amos once raised the cry for justice to the oppressed. The Church may not hope for a hearing from working people unless she espouses the same sacred cause. A working man is entitled to what he produces. We are not unmindful that the brain workers, who are the allies of the handworkers, are also producers and have their rightful share, and that even the abused capitalist is often a brain

worker as well as a capitalist. It is clear, however, that of the enormous increase of wealth in the world through factories, but a small share has gone to labor. This injustice will have to be righted sooner or later.

THE BIBLE AND LABOR.

Unbelievers have charged that the Bible is itself untrue to labor, as it represents labor as a curse imposed upon disobedient man. Taking the story at its face value, however, even the Garden of Eden had labor for man. It was irksome and needless labor that the story alleges is the punishment of sin. The Bible makes shepherds hear first the tidings of a Saviour for the world. It makes fishermen compose the greater part of the apostolic company. It alleges that Jesus himself was not only a carpenter, but the son of a carpenter. Paul makes tentcloth to support himself while he preaches the gospel. There is no support for any suggestion that the Bible is unfair to labor. It has ever been labor's great text-book.

Those who are minded to wander away from the stricter sociological meanings of Labor Sunday, will find a theme in Cabot's "What Men Live By." He insists that one of the great saving factors of life is labor. Certain dilettante young people nowadays who would scorn to know a trade, should be taught anew that life has but little meaning apart from labor. Most of us want to do more instead of less, and our talk of hours and wages is but in the interest of larger output and efficiency.

There are many other ways, but the live preacher and live men's class will see that Labor Sunday is a red letter day.

Religion and Character Building

BY J. LESLIE LOBINGIER

BY its best interpreters, education has always been conceived of as having a moral end primarily in view. Herbart makes morality the sole aim of liberal culture. Spencer has this partly in mind when he says, "To fit us for complete living is the function which education has to discharge." In the language of Munroe, "The question to be asked at the end of an educational step is not, 'What has the child learned?' but 'What has the child become?'" Says Dr. Thorndike, "The aims of education should then be, to make men want the right things, and to make them better able so to control all the forces of nature and themselves that they can satisfy these wants." And Professor Coe also bears witness to the same truth, "That education aims not at mere knowledge or mere power of any kind, but rather at knowledge and power put to right uses, is fully recognized by the educational thought, though not by the popular opinion of the day."

CHARACTER THE AIM OF EDUCATION.

No educational system is worthy of the name, that does not have character building as its primary purpose. Religious education seeks the same end. It does not seek to preserve an institution, the Church. Nor does it seek to give instruction in a Book, the Bible. These are means rather than ends. Religious education has an ethical aim, the building of right character. But that which differentiates it from the larger field of education in general — or shall we say, of secular education — is the method by which its aims are to be realized. It seeks to build character through the medium of Christian teaching. While it would utilize all other available media, it is not content to stop with them.

And what are some of these other agencies that educators esteem of value in moral training? Play is one. When rightly guided, it is bound to inculcate a sense of honor, a spirit of co-operation, a recognition of authority. Work is another. When rightly guarded from excesses, it will develop a feeling of responsibility, a sense of justice; it will afford an opportunity to live the moral life, for morality is no mere abstraction; rather does it manifest itself in activity. Environment is another factor. It must be the expression of that law and order which we seek to have reproduced in a child's life. Morality develops in part through imitation. Many, and among them the Herbartians, have counted the regular studies of an academic curriculum as agencies for the development of the moral nature. Thus mathematics trains one in accuracy, and love of truth; physiology in sex knowledge, and purity; literature and history present concrete examples of characters who have lived nobly or ignobly.

DIRECT TEACHING OF MORALS.

There is moreover an enlarging group of educators, who, not content with these indirect methods, are urging the introduction into the schools of direct and regular instruction in morals. In some cases a graded course has been introduced; often for those who have reached the adolescent age, there is the discussion of concrete ethical issues.

These methods and agencies are merely indicative of the fact that our supreme need is conceded to be character building and moral living.

The modern movement of religious education is based upon a recognition of this need. But its advocates feel strongly the inadequacy of such methods as those already mentioned, unless they be supplemented by one more factor, the most fundamental of all. And that factor is Christianity. Religion has even furnished certain restraints that appear from no other source. It produces an impetus toward right living, arising from motives that allure. It produces a nearer approach to the moral ideal, by means of a power that is sufficient.

MORE THAN BIBLE READING.

Religious instruction is infinitely more than Bible reading or Bible memorizing. And for that reason it needs its educational specialists, religiously trained. No one may hope to give what he has not first received. And if one does not feel that the roots of his own character run down deep into the soil of his own Christianity, he is not fitted to have a part in the work of religious education. For this reason, if for no other, our public schools are incapable of undertaking the task. For this same reason, as well as because of so limited ability frequently to do any educational work, religious or otherwise, the home too is usually unable to accomplish the task with satisfaction. But the Church through its school can do it, and must count itself the chief agency for building character by means of the Christian faith.

This teaching will include three elements, essential to the desired result. There must first be developed within one a sense of God. One must be conscious of a Supreme Being, personal, loving, caring, with whom one may enter into spiritual relationship. Surely such a belief has an instinctive basis. It does not need to be taught; it needs rather to be developed, and guided, and made to become a vital factor in one's daily life. Such a consciousness helps us to see life in its right perspective; a sense of unity appears; the feeling of accountability grows; and thus the sense of God acts as an inhibition against evil.

CHRIST'S SUPREMACY.

The second element in this Christian teaching will be the acknowledgment of the authority of Jesus

in the realm of life. We must needs have some example and some teaching which we seek to approach as our perfect standard. Each is not a law unto himself. In Christ we have the final example in the realm of character, and the final word in the art of living. With a standard that is ultimate, therefore, we may approach our task with assurance, for we know what it is that we seek. Because we have an authority in the realm of life, our aim is to evoke from each and all the acknowledgment of that authority, confident in the faith that their lives will to some degree harmonize with their acknowledgment.

And the third essential at which we aim is the growth of the social conscience. Apart from one's fellows one is neither moral nor unmoral. Only in one's social relationships does true character appear. The social conscience must be not merely passive, satisfied with doing no evil; it must be active, seeking a positive expression for morality. Christianity teaches brotherhood, between nation and nation, between class and class, between cultured and uncouth. And Christianity tends also to develop this spirit of brotherhood to a greater degree than any other force in the universe. Only when one has accepted the social teachings of Christianity as his plan of life, may we expect him actually to live in right relations with his fellows.

Religious education then endeavors to cultivate the upward look, the inward look, the outward look — the sense of God that makes one live as in His presence, the authority of Christ that sets a standard for one's life, the social consciousness that makes one's heart beat in sympathy for his fellows.

Dr. G. Stanley Hall says that "morality is impossible except as it is rooted in religion." Because the church believes this, she is not satisfied with other methods of character building alone, but supplements them with the most potent method of all —the message and power of Christianity.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orvis F. Jordan*

"Billy" Sunday Loses Trainer

Preaching is violent physical exercise for "Billy" Sunday. He was early compelled to recognize this and engaged a prize fighter to "rub him down" after his sermons. Jack Cardiff, the ex-pugilist who has for several years been the physical care-taker of the well-known evangelist, has ambitions to be an evangelist himself and has attached himself to the company of Rev. Henry W. Stough. where he will be given an opportunity to preach occasionally. He asserts that he is concluding his service with Mr. Sunday in a perfectly friendly way.

Laymen's Conference a Success

The Laymen's Missionary Movement held a conference at Lake Geneva, Wis., from July 28 to Aug. 1t. There were three hundred people in attendance. The plans for holding conferences in the great cities of the country were brought to greater perfection of detail. Denominational groups held special sessions. There were daily Bible expositions by Dr. C. B. McAfee of the McCormick Theological Seminary.

Brass Band Draws Crowds

The summer slump is being avoided by a Methodist church on the west side of Chicago, in the immigrant district, by the use of a brass band out doors Sunday evenings. The minister, Rev. Alfred Peache, delivers a sermon at the close of the music.

Eastern Christians Being Persecuted

The Turkish government is driving Greek and Armenian Christians from their homes and dividing them up in small groups in Turkish villages where they are given the choice between adopting the Mohammedan faith and death by starvation. The Turkish government claims that these things are made necessary by reason of the war. The Patriarch of Constantinople has protested against this war of extermination but has found himself powerless.

Unitarians Make No Progress.

Judged by the usual standards, the Unitarians are going backward in America. Since 1913 they have stood still in point of membership and have suffered a decrease in ministers and churches. Their membership is 70,-542. So small a company has been able to cut a great figure in the religious world and the attacks upon them have made the term "Unitarian" the bogey of the churches. The movement has been rendered powerless by conservatism. Unitarians are conservative in nearly everything except theology.

To Secure Better Sunday School Teachers

Religious education cannot advance much farther without the improvement of the teaching force of the Sunday schools, is the conviction of many of the great leaders of religious education. The old teacher training movement was well enough as far as it went, but its hopeless inadequacy has long been apparent to men who know the field of religious education.

Last year a community school of religion was established at Oak Park, a suburb of Chicago, following the earlier model of the City Institute of Des Moines established by Prof. Walter S. Athearn. This school enrolled six hundred pupils—more than the promoters really wanted—and was maintained through two semesters of twelve weeks each. The school had as its dean a public school principal, Professor Petticord, and secured as lecturers some of the most eminent educators of Chicago, among them Professor Soares of the University of Chicago. High grade teachers gave instruction in three general divisions of the school, those dealing with subject matter, psychology and method.

The idea has attracted wide attention in Sunday school circles and already eight different schools are planned for in Cook county and there may be as mnay as eleven. These schools will be interdenominational in character, serving sections of the city that lie contiguous. They will secure only the best instructors and lecturers. People who are admitted for instruction will be accepted only when they have a certain rank in general education, presumably high school graduates. The community schools of religion will do for Sunday school teachers what the normal schools have long done for public school teachers. They will endeavor to take away some of the reproach which has fallen upon the whole Sunday school movement, of not being respectable from an educational standpoint.

Still Looking for Naval Chaplains.

A new law was passed last winter doubling the force of chaplains on board the naval vessels of the United States. The secretary of the Navy wished to appoint young men who were spiritually minded who would be really helpful to the men on shipboard. A sufficient number of such men has not been secured. At least seven more must be found. The Federation of Churches of Christ in America is undertaking to find the men.

German Opposed to Race Hatred.

The statement of German theologians early in the war on the issues of the conflict, which were clearly partisan in tone, gave the religious world a shock. Now the old-time German independence of thought is asserting itself again. Professor Troeltsch, who is the author of a very strong essay on modern Protestantism, and who has written most acceptably on the social teachings of the Church, has written an article in the Frankfurter Zeitung in which he protests against a philosophy built on race hatred. He insists that "its influence on the moral and religious life is most dangerous."

Bible Society Progressive.

The American Bible Society is closing the ninety-ninth year of its operation. It has a number of plans for the enlargement of its work in the near future. Among these is the establishment of a Bible station at Panama. Bibles have long been distributed at Suez and the same work will be duplicated at the western canal. The society will also participate in the Latin-American Conference to be held at Panama with a view of planning Bible distribution in the southern continent.

Gideons Sound the War-cry.

The Gideons are an organization of Christian traveling men. They will hold their national convention in Des Moines during the week of July 18. There are 600,000 knights of the grip in America and until the advent of this organization, they were not practicularly noted for piety. Since 1908 the Gideons have distributed 300,000 Bibles in hotel bedrooms. In many other ways they have been a constructive religious force among the traveling public.

Catholics Hold Dry Meeting.

The Catholic Total Abstinence Union is holding its national meeting at Pittsburgh, Aug. 8-11. This is the 45th annual meeting. It is in recent years that the society has come into prominence in the Roman communion. The president is Rev. Peter J. O'Callaghan of Chicago.

Here and There

Further Reflections on the General Convention

"As dead as a last year's bird's nest"—so rang the jubilant shout of the opposition at the close of the Toronto gathering concerning the General Convention. The two years which have passed since then have seen a vigorous discussion of this issue, probably the only instance on record of such a proceeding. For dead measures are not worthy of prolonged controversy, so that we are forced to conclude instead of death the General Convention has found Ponce de Leon's fountain of perpetual youth. The alleged death was father to the thought, and a few men inflated with the sense of their own importance had come to believe that their *ipse dixit* on this matter was synonymous with the obsequies and the oblivion of the departed.

The livest institution among the Disciples at this hour is the "dead" General Convention, and if it has been at death's door, no theological practitioner has been able to hold it there, even for mercenary purposes. On the contrary, if we may be permitted to speak after the manner of a certain Irish Parliamentarian, that Convention has rubbed the death from its eyes, stood upon its legs, defied all opposition, and has carried off the opposition on its horns. At Toronto the undertaker was on hand to assist with the burial; at Los Angeles it was understood he was not equal to the task which seems to be indefinitely postponed.

Dead at Toronto, taking the place of honor at the latest national gathering after sentence of doom had been pronounced upon it in lurid language, the General Convention is in prospect of being kicked into immortality by its foes.

It has been said that not a discordant note was sounded, and in a way that is correct. The exception is that of a worthy brother unknown to fame who was on the ground handing out a tract he had composed combining poetry and awful warning. The poetry would hardly measure up to the standard set by the late Lord Tennyson, yet he told me with his own lips that what he had written was poetry. I presume it was intended to make palatable the unpleasant ending which he predicted would be ours. To slide down gruesome ways with poetry scattered here and there along the route helps considerably, we must admit. But he had not done his full duty in sounding the alarm bell in cold type; nay, he must stand upon his feet on the floor of the convention and repeat in our ears the warnings he had sounded on the sidewalk.

He delivered his lament, was thanked for his timely effort by the presiding officer, and resumed his seat in silence. Thus the latest warning fell upon unheeding ears, another martyr laid himself upon the altar of his country for the general good, and is being preserved by us in this manner as an example to posterity, lest he pass from the earth unwept, unhonored, and unsung. Though the intention was worthy it was a feeble and ridiculous climax to our Armageddon war. Let us hope that this unknown and unheralded protestant is receiving the consolation reserved for those who stake their all upon one final and mighty effort and fail. For their sakes we ought to

"Sound the loud timbrel o'er Egypt's dark sea."

Say not that there was no opposition after this.

The Dangers of Religious Controversy.

Too much cannot be said in favor of the discussion of questions on which honest men differ. It is discussion that helps to sift falsehood from truth, brings the hidden truth to light from unexpected places, ennobles the spirit of all who engage in the search for it, and promises the amplest rewards.

Everything depends upon the spirit in which we seek for the truth. Truth sought for its own sake becomes the finest gold, while sought to gratify selfish or party ambitions degrades all concerned, and eludes the most vigilant.

Many things enter into the problem of religious controversy. There may be the desire to know, to be right, to feel the assurance that the possession of truth gives. Such assurance lifts us at once from the commonplaces of life to a fellowship in that glorious company of spirits who dwell in all lands, who are never sundered by the limitations of time or space, or poverty, or birth. The only barriers are falsehood and hypocrisy. Over against this noble company are those who resist all inquiry lest inquiry bring change, those who sit in the seats of the well-fed and who bid us rather to "bear the ills we have than to fly to others that we know not of," those who look upon the existing order as perfection beyond which none but fools care to go, and those ecclesiastical merchantmen who learn easily and early how to turn the disturbances of sect into ducats that will buy the patronage of the pickthank.

When the lovers of truth come into conflict with these self-seekers there is always a tragedy. It may be a martyr-fire, or it may be a bull from which the intelligence of the age has extracted all the venom. But the bull is as full of intended penalty as of old, even if it be dehorned.

ELLIS B. BARNES

The Sunday School

ELIJAH'S FLIGHT AND RETURN.

LESSON FOR SEPTEMBER 12.

Lesson I Kings, 19: verses 8-18

Golden Text: Be still, and know that I am God. Psalm 46:10.

(8) And he arose, and did eat and drink, and went in the strength of that food forty days and forty nights unto Horeb the mount of God (9) And he came thither unto a cave, and lodged there; and, behold, the word of Jehovah came to him, and he said unto him, What doest thou here Elijah? (10) And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword and I, even I only, am left; and they seek my life, to take it away. (11) And he said, Go forth, and stand upon the mount before Jehovah. And, behold, Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind: and after the wind an earthquake; but Jehovah was not in the earthquake; (12) And after the earthquake a fire; but Jehovah was not in the fire; and after the fire a still small voice. (13) And it was so, when Eljiah heard it, that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? (14) And he said, I have been very jealous for Jehovah, the God of hosts, for the children of Israel have forsaken thy covenants, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

(15) And Jehovah said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, thou shalt anoint Hazael to be king, over Syria. (16) And Jehu, the son of Nimshi, shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room. (17) And it shall come to pass, that him that escapeth from the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay. (18) Yet will I leave me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

Verse by Verse.

8. **That food.** The food he ate just before starting. He had no other food on the journey except what the wilderness provided.—**Forty days and forty nights.**—Moses had fasted forty days and Jesus fasted forty days. It is an expression used to gain attention.—**Horeb.** It was a journey of about one hundred and eighty miles from Beersheba to Herob. **The mount of God.** So called because here God manifested Himself, see Ex. 3:1 and 4:27.

9. **He came thither unto a cave.** Caves have always been chosen as places of shelter by travelers in the mountains. The cave was at Horeb.—**The word of Jehovah.** This form of expression expresses the prophet's consciousness of being a messenger of God. —**What doest thou here, Elijah?** The question seems to mean, "Why art thou cast down?" He was discouraged in the face of a seeming withdrawal of Jehovah's forces.

10. **Jealous of Jehovah.** He had defended the honor of Jehovah, but in spite of this fact he did not feel that his work had been effective. Many of us have the same feeling. Elijah's entire ministry is marked by his zeal for Jehovah.—**Forsaken thy covenant.** To forsake the covenant was to forsake Jehovah. The covenant referred to is Ex. 20:3.—**And slain thy prophets.** Elijah does not see much hope in a situation like this. —**I, even I only, am left.** Elijah thought he was the only man loyal to God in his land. Occasions come when every man feels as if he is making the fight alone.—**They seek my life.** The climax to a cry of despair; the covenant was broken, the altars were destroyed, the prophets were slain, and now they seek his life. The case is hopeless.

11. **Go forth.** He went to the mouth of the cave.—**Stand on the mount before Jehovah.** Jehovah must have his attention before he can teach him.—**Behold Jehovah passed by.** In the symbols of his power.—**Jehovah was not in the wind, nor in the earthquake.** These are not the chief forces by which Jehovah does his highest work with men. He does more by evolution than by revolution. The lesson Elijah had to learn was that the spiritual influences in life are the real forces in the molding of character.

12. **Jehovah was not in the fire.** He was not in the wind, nor the earthquake, neither was he in this constant blaze of lightning.—**A still, small voice.**—Hebrew, "a sound of gentle stillness," RVm. The harsh methods of Elijah were not Jehovah's methods. The storms of revival methods may be necessary at times, but they are not the forces to be relied upon in the work of salvation.

13. **And it was so.** With the stillness came the conviction that Jehovah was speaking to him, and his troubled spirit was quiet. Read Zech. 4:6—**He wrapped his face in his mantle.** An act of reverence and awe. See Ex. 3:6; 33:20.—**And went out.** He left his dismal cave a wiser man.

14. **And he said.** See comment on verses nine and ten.

15. **Jehovah said.** Elijah was conscious of God's leadership in his life.—**Go.** This is the word for every discouraged soul. Go, do something for someone else and you will forget your own trouble. It is the only word for the true servant. It is the great word of the New Testament.—**Return on thy way.** He had wandered from his task, and must now get back to the kingdom of Israel.—**To the wilderness of.** Or, by the wilderness to. RVm. This journey gave him time for constructive thought.—**Thou shalt anoint Hazael to be king over Syria.** Hazael was the confidential general of Benhadad's army, who was at that time king over Syria. See II Kings 8:7-15.

16. **Jehu the son of Nimshi.** He was the son of Jehoshaphat, the grandson of Nimshi, see 2 Kings 9:2. The word son is often used as we use the word descendant. He was an officer in Ahab's army.—**Shalt thou anoint to be king over Israel.** He caused them to be anointed directly or indirectly, see 2 Kings 9:1-6.—**Elisha shalt thou anoint?** See verses nineteen to twenty-one. —**To be prophet in thy room.** "God's workmen die, but the work goes on." Elijah was conscious that his work was to go on, though not immediately successful it was ultimately to triumph.

17. **Shall Elisha slay?** The sins of Ahab and Jezebel were to be punished by the three just anointed to places of power. Read 2 Kings 8:12; 13:3, 22; 9:14-10:25 in this connection.

18. **Seven thousand.** A round number. Many passages of scripture show this use of the word seven.—**Every mouth which hath not kissed him.** It is a common practice for idolaters to kiss their idols. It is a sign of devotion and regard. See Hos. 13:2. There are more good people in the world than we think.

A Despondent Prophet

The Lesson in Today's Life.

We all have our despondent moods. No one is exempt. The prophets and reformers, the high and the low, the rich and the poor, the wise and otherwise, all pass through these trying experiences of life.

These moods, to be sure, do not arise from the same causes. Every condition of our life brings its own peculiar mood. If therefore we are rich, the status of mind belonging to the poor cannot visit us.

One of our difficulties is to see life from the "other fellow's" point of view. The saying, "None think the great unhappy but the great," is ever true.

The hardest thing the highly trained man has to face is the demon of discouragement. The more sensitive the the greater the reactions. Elijah was a man with strong likes and dislikes, and his life was full of extremes.

Many causes united to throw Elijah into the depths of despair. Too often we fail to find these before making up our judgment of a life. Elijah was living the strenuous life; his physical nature was at aa low ebb, and his nerves were overworked. He was exhausted in body and mind after the excitement and intense nervous strain on Carmel.

It is possible to live after this fashion for a time, but there is certain to be a reaction. There is a limit to endurance!

This is nowhere more clearly seen than in the mental reaction of Elijah. Strong men often collapse after hours of terrible excitement.

It was the reaction that inevitably follows moments of great exaltations. A sense of failure seemed to overtake him in his flight from the frenzy of Ahab and Jezebel. All his labors had been in vain. Jehovah had been defeated. The cause was lost. So dark seemed the night, that he wanted to die.

There come moments like this in most of our lives. We feel utterly defeated.

Elijah was lonely. The wild inhabitants of the mountain fastness were his mute companions.

This loneliness was no more depressing than the mental attitude toward the cause he loved. "I only am left," he cried in his utter helplessness. The whole cause was on his shoulders without a counsellor, a helper, or a friend. Few under such circumstances could keep the heart singing all day."

Elijah was in hiding. He was out of work, and had nothing to occupy his mind. There is nothing more fatal to spirits like Elijah than to have nothing to do, and nothing to hope for in this world.

Most of the evil of this world can be traced to idleness either of the rich or poor.

There are hundreds of people all over this world that are discouraged because they are hungry for bread.

There are still more who are hungry for the higher things. They do not always know how or when to get the satisfying food and hence go hungry. They are feeding on the externals of life. Like Elijah, they do not detect God readily in the common experiences of life, and must see the failure of the spectacular before heeding the "still small voice." They need time to take the proper view of Jehovah.

"What doest thou here, Elijah?" was tehe best tonic he could take for the discouraged state of mind that had come to him. He needed to look out upon the rest of the world, with its sorrow and disappointment, to realize properly his own condition. The quickest way out of his despondency was to get busy for some one else.

Where we have been despondent for a season, the best thing is to fill our minds with the desire to help others, and the star of hope will rise in the night of despair.

ASA MCDANIEL.

Curing Christian Science.

A man with rheumatism joined the Christian Scientists. He was asked: "Did Christian Science cure you of rheumatism?"

"No, but rheumatism cured me of Christian Science."—Life.

Disciples Table Talk

Evanston Pastor to Read Original Story to Sunday Night Congregation.

A continued story written by the pastor is to be a feature of the opening Sunday evenings of the new season in Evanston Church, Chicago. Orvis F. Jordan is the pastor and the title of the story is "Twilight and Dawn." The chapters—four of them—sound good: "Alvin Jones finds a Calling;" "Friendship and Courtship;" "The Use of Work and Play," "Dealing with Religious Doubt." It is safe to predict that the Sunday evening problem will be solved for those four Sundays at least.

Broadway Church, Los Angeles, Makes Good Annual Report

A very creditable annual report is that submitted by the officers of Broadway Church, Los Angeles, Cal., Charles T. Hutslar, minister. It shows that the minister made 635 pastoral calls during the year and the members 2,000. One hundred and thirty-seven new members were added with a net increase of 108. The pastor solemnized 63 marriages and officiated at 25 funerals. Funds raised during the year reached a total of $7,-329.50, of which $573 was for missions and benevolence.

Railroad Wreck on Return Journey from Los Angeles Convention

An incident of the Los Angeles convention trip of Mr. and Mrs. Austin Hunter, of Jackson Boulevard Church, Chicago, was a railroad wreck on their return journey near Del Reo, Tex., two miles from the Mexican border. The wreck occured at two o'clock in the morning and was caused by a switch which had been tampered with by someone (supposedly Mexicans) for the very purpose of causing a wreck. The engine and baggage car went into the ditch, a complete wreck. Mr. and Mrs. Hunter's sleeper was derailed but did not leave the right of way. They were badly shaken up, but no one was injured except the brave engineer who stuck to his post. They were delayed nine hours.

American Missionary Society to Send Evangelists to Alaska.

At the Los Angeles Convention W. F. Cowden, our honored pioneer evangelist to the northwest, made an earnest appeal in behalf of Christian work in Alaska. Arrangements were made for the entering of that great frontier field. Secretary Robt. M. Hopkins was instructed to go to Alaska at once and arrange for the first missionary to go this fall. Mr. Hopkins, accompanied by Mrs. Hopkins, Mrs. Harvey E. Shotwell of Seattle and Miss Sallie V. Ashbrook of Cynthiana, Ky., is now making the trip to Alaska. This Commission of the American Society will make an early report of the conditions in that mighty land of opportunity.

High Aim for Norwood Church Adopted by Congregation

Norwood Church in Cincinnati listened to a sermon by its pastor, C. R. Stauffer, on August 15, and at its close the congregation pledged itself to strive faithfully to realize certain definite goals during the new year. These goals were: Two hundred souls won to Christ, an average attendance of 1,000 at Sunday School and an addition of $5,000 to the building fund. Mr. Stauffer preached that day on "The Invincible Power of Faith."

Des Moines Church Banquets Former Pastor

H. E. Van Horn, pastor of Christ Church, Oklahoma City, preached at University Church, Des Moines, Ia., on Aug. 8, in the absence of Pastor Charles E, Medbury. Mr. Van Horn formerly lived in Des Moines where he was pastor of Capitol Hill Church. His old congregation gave a banquet in his honor on Aug. 10 at which 244 persons were present. The speeches made by T. F. Paris, present pastor, and others indicated the hold upon the affections of the people of his former parish Mr. Van Horn still has. Both Mr. and Mrs. Van Horn and Mr. and Mrs. Paris had just returned from the Pacific Coast conventions and expositions.

September for Church Extension

September is the great month for Church Extension. It is the opening month of the new season's activities. No better impetus can be given the new year than to take a good offering for this cause as soon as the church re-assembles from its vacation wanderings.

An Unwitting Practice of Christian Unity

Charles H. Swift, pastor at Centralia, Mo., fell into an accidental practice of Christian unity with the Baptist Church of Vandalia, Mo., recently that proved in the end to be an unusually interesting and happy experience. He was called on the long distance phone to go to Vandalia to speak at a big function given by a young men's Bible class, and went supposing that it was a class in the Church of Disciples at that place that had called him. On arriving he discovered that the Disciple preacher was out of town and nobody knew of "anything doing" at the church. On further inquiry it was learned that there was an affair at the Baptist Church and that they were expecting the Baptist minister, Rev. Mr. Smith, from Centralia to speak. Manifestly the long distance telephone operator had connected them with the wrong preacher and instead of the Baptist they had talked to the Disciple minister. The explanation was accepted all around and Mr. Swift treated as if he were their very own theological kith and kin. He made an address that captivated his large and enthusiastic audience and on leaving he was amply assured that there was no desire on the church's part to bring a suit for damages against the telephone company.

Bloomington Preparing for One Thousand Convention Visitors

The churches of Bloomington are making abundant preparations to entertain the Illinois state convention Sept. 20-23. The services will be held at First Church with one or two evening sermons held in the Second Presbyterian Church which has a larger auditorium. The program committee talks about an attendance of 1,000 this year, which, considering the fact that we have no national convention in October and the additional fact that Bloomington is one of the most attractive cities in the state, is not an unreasonable expectation. The Christian Century wished to publish the program in this issue but other interests have crowded it out. It will appear later. The program looks about the same as usual, however, the same topics and for the most part the same speakers, which insures a happy and helpful three days' fellowship.

* * *

—Wisconsin state convention will be held in Janesville Sept. 6-9. C. W. Cummings is pastor at Janesville.

—Ralph W. Nelson, a graduate of Phillips University, who recently distinguished himself by securing the $500 prize offered by the Church Peace Union with his essay, "Victims of Victory," was married on the evening of August 3, to Miss Edith L. Mathis of Enid, Okla., A. G. Smith, pastor of the First Church, officiating. Mr. Nelson was ordained to the Christian ministry on July 6, 1915, by Mr. Smith. and the elders of the First Church, Enid, and will be a power in that work. He and his bride will enter Kansas University for advanced work this fall.

—Dr. E. H. Long, well-known layman of Richmond Avenue Church, Buffalo, is sorrowing over the death of his son, Edwin, who passed away recently.

—L. J. Marshall, of Wabash Avenue Church, Kansas City, spent his vacation of ten days in the Ozarks. Both he and Dr. Jenkins of Linwood Boulevard Church have been preaching throughout the summer, save for a very short excursion of this kind.

—Lee Tinsley, of Veedersburg, Ind., held a two weeks' evangelistic meeting at Mt. Pleasant Church, six miles from Williamstown, Ky., closing on August 16 with 13 accessories. Edwin Marx, a Transylvania student, is the minister of the church.

Church Extension Board Makes Report

This is only a nine month's report, from October 1, 1914, to July 1, 1915. The new receipts for the first nine months are $60,838.08, which is a gain of $1,518.96 from the churches,—a very encouraging report from the churches, We trust this is an earnest of what the churches will do in the September offering which is fast approaching. There is a falling off in annuities and bequests of $13,902.59. Annuities and bequests are always irregular receipts. The returns on loans for the first nine months are $94,663.72. This is a total for the first nine months of receipts for use in Church Extension work of $155,501.80.

Distribution of Funds

The Church Extension Fund amounting to $1,143,378.76 is divided as follows:

General Fund	$522,957.62
Annuity Fund	$421,941.27
Name Funds	$198,479.87

The constitution provides that no part of the principal shall be used for current expenses of administration but that the interest of four per cent on the General Fund shall pay all expenses which it does and more, so that all gifts from churches and individuals may go into the permanent fund. The interest on the Annuity Fund which is loaned at six per cent to help build churches is used to pay the annuitants their interest. The interest on the Annuity Fund is six per cent and the Annuity is always loaned at six per cent so that this fund takes care of itself. The interest of four per cent on the Name Fund loans goes back into those Funds to increase them. There should be many people in the brotherhood creating these Funds.

Loans for Nine Months

During the nine months forty-nine loans, aggregating $125,678.48 have been made to that many congregations to assist them in completing their buildings in twenty-seven states. The most notable work of the year is a loan of $14,-000 to assist the Soniat Avenue Church in New Orleans to purchase a lot and complete a church building on St. Charles Ave., the finest location in New Orleans. This followed out the recommendation of the National Convention which met in New Orleans in 1908. The pastor, W. H. Allen, reported at the Los Angeles Convention a most prosperous work. The audiences at night are the largest of any

Protestant church in New Orleans. The Board has now assisted 1776 churches to erect their buildings in twenty-seven years. During the nine months eighty-six other congregations were promised loans in thirty-two states, aggregating $183,600.

Returns on Loans

The churches continued to pay well on their loans. Fifty-two churches paid out in full in the nine months, making 1,142 that had paid out on their loans since the beginning of our Church Extension work. This proves that the Church Extension plan is working well. There has been returned on loans, in principal and interest, $1,830,524.67. This vindicates the Loan Fund idea in our Church Extension work and the success of our loaning money to build churches is commending itself to other religious bodies so they are either creating Loan Funds or adding to them. The Southern Methodists have just voted in their Convention to add $250,000 to their Loan Fund which will increase it to nearly $2,000,000. The Southern Baptists are creating a Loan Fund of one million dollars and are abandoning the Gift Fund feature. At the Los Angeles Convention it was voted to change the constitution permitting the Church Extension Board to create a Gift Fund made up of gifts from churches and individuals desiring such Gift Funds—the proceeds to be used only for the establishment and furthering of the work of the Disciples of Christ among foreign populations in our larger cities.

The constitution will also change allowing churches six years instead of five for the return of their loans, beginning two years after loan is made. On behalf of the Board

Fletcher Cowherd,
President.
G. W. Muckley,
John H. Booth,
Secretaries.

Country Church Must Cooperate or Die

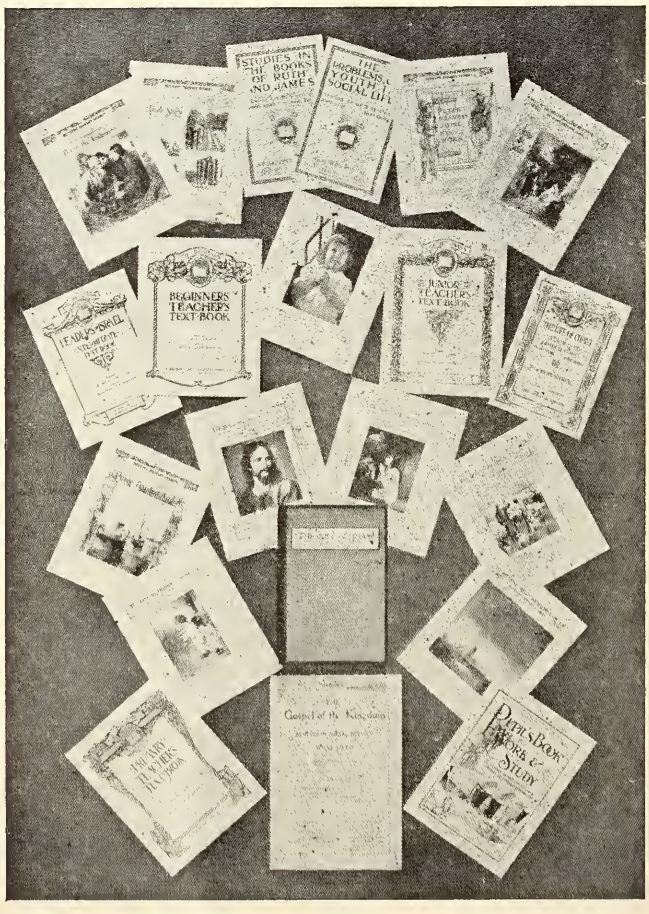
From the Boston Transcript.

Coöperation in country church work has been tried in Missouri for a year with excellent results, according to a story from Kansas City. The man back of the idea is Rev. B. G. Reavis, Mexico, Mo., who has long seen the necessity for some sort of unity, having watched the decay of country churches in his capacity of an evangelist. In Rush Hill he found the typical condition — four Protestant bodies, three of whom had inadequate buildings and meagre salaries for pastors who gave part of their time to the pastoral duties. "There were times when a church member of that town falling sick would have to send 150 miles to get his pastor," he says.

In June, 1914, Mr. Reavis put the matter before the people in the Rush Hill Christian Church in the following manner: "The doors of the church are blocked. You have here a weak church, unattractive to non-members, unable to pay its preacher much of the time and gradually losing its influence. The rival churches of this place are in the same fix, and I want to say to you that the country church is doomed unless some remedy is found. That remedy, in my opinion, is not in union. I will not ask you to join these rural churches; their members will not join you; but if you will drop your church name and ask these other denominations to coöperate with you in 'a church,' and work together for the good of the community and the common cause of God, you will succeed and this community will thrive beyond your greatest expectation."

As a result a handsome modern church building, worth $7,000, since has been secured—a remodelled structure for the old Christian Church—dedicated and started without a cent of debt. Former members of various denominations sat together at the dedication, as well as persons with no church affiliation. The motto is: "I want to know you; I want you to know me, that we may love one another and thus make coöperation possible." The idea of love and brotherhood, it is said, already has reduced crime and kindred civic wastes. The formula for enlistment, not joining, is, "Are you a Christian? Have you been a member of any church before? Is your wish and desire to coöperate with this people toward solving the problem of the life of God in this community?" That is the whole creed, everyone being allowed to worship in his own way.

Last November Mr. Reavis was called to Princeton to conduct a gospel meeting. He asked for a conference of the business men, at which he said: "Business without religion is poor business and religion without business is poor religion. Let me make you this proposition: If you would give the increase of your business during the next five years I could out of this money alone build you a $25,000 church and take my salary and in those five years I could double the population of your town. More than that, by means of the coöperative church I could largely eliminate crime, reduce the number of 'dead beats' and do away with many wasting evils." The business men accepted the proposition and are building the $25,000 church.

When asked how far the plan will go, the founder of the movement said: "I do not know. But I will say that fifty years ago this plan could not have gone this far, and in fifty years from now, I believe, that it will not be possible for the church to live in its divided form. I think the country church must coöperate or die."

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The Genius of Church Extension

By John H. Booth.

For twenty-seven years the Board of Church Extension, by its work of conservation, has been the handmaiden of all of our evangelistic agencies. The Board has followed the evangelist and missionary into all the new fields of North America and when its work of evangelizing has been completed the Board has taken its newly organized congregation which it left in an empty store room or a lodge hall and helped to put it into its first new church home. To write the history of the splendid victories won for our cause by the aid of Church Extension in 1776 different communities of North America, would be to write a modern Acts of the Apostles.

What Church Extension has done for Chaney, Washington, an educational center, is typical. It is told by Rev. Jas. Egbert, a few sentences being quoted from a recent letter. "Right back of the little church stands the buildings of the State Normal, having an annual enrollment of 1,000 young men and women studying to be teachers. These teachers when their work in the school is finished go out all over the state to wield a mighty influence. What a challenge to the Disciples of Christ with their magnificent plea. Many of the students who come here are from Disciple homes and it required on their part a great sense of loyalty to come to the little old church when the other churches in the city were so grand and inspiring. The people were eager to get a new church edifice in keeping with our plea and the college environment and the Church Extension Board solved the problem for us. On the strength of a $3,000 loan, the necessary amount of money was pledged for a new building. We now have a church as good as any in the city. Every body is pleased with the building, it is a perfect gem inside and out. The plant is worth easily $15,000 and is located on the corner of the Normal campus, about 300 ft. in front of the new $300,000 Normal building. The church has taken on new life in every department. We have had many additions since dedication. The good work will go on and Chaney will, through this student body, move the life of the whole Inland-Empire in an effective way, through the lives of the young men and women who come up here to school."

One of the best ways in the world to extend the whole Kingdom of God is to take an American congregation and assist it into a good house of worship. By doing this a base of supplies is established which according to the New Testament order, takes care of Jerusalem through the Bible School and the other social services which the church renders in the community, and through its offerings it helps to preach the Gospel in Judea, Samaria and the uttermost parts of the earth.

The need for a good offering from our churches in September was never greater in the history of the Board's work. The war has brought about such a financial condition that the greatest source of income of money, namely, the returning loans, upon which the Board depends largely to make its promises for future loans, has been greatly reduced, and the demands for loans have been unusually increased. Many churches that had started the construction of their buildings and had made arrangements with local banks to borrow money were compelled to turn to the Board of Church Extension for help, when the war began, because the banks refused to make the promised loans. To meet this alarming situation the Board has promised mission churches loans aggregating $187,900. Of this amount, $66.000 can be called for in thirty days. To meet this demand the Board has $51,000 in sight, however, this leaves a balance of $15,000 which the Board must raise in the next four to six weeks; and in the near future the whole amount of $187,900 will be called for. If all of our churches will respond to our annual appeal and send good offrings in September, the Board will be able to meet all its promises, which will mean the saving of many of many of our mission churches.

JUDGE A NATION BY ITS DRINKS

Some one has said that you can judge a nation by the character of the books it reads. As literature influences the intellectual development of the nation so food and drink influence its physical development and thereby promote or retard its civilization.

Every nation, civilized or uncivilized, has its popular beverage which leaves an unmistakable impress upon the character of its people. In this connection the following statistics for the year 1909 have a most interesting and significant bearing. In that year the total population of the world was approximately sixteen hundred millions. The combined population of Great Britain, Germany, and the United States, the three nations that lead the world in literature, theology, science, invention, commerce and industry, in fact, in almost every phase of mental, moral and physical development, was approximately one hundred and ninety-five millions, or slightly less than one-eighth of the total population of the world. In the same year the world's consumption of caffein in the form of coffee, tea, cocoa and Coca-Cola was approximately sixty million pounds. Of this Great Britain, Germany and the United States consumed thirty-one million pounds, or a little more than one-half of the total. Less than one-eighth of the world's population therefore consumed more than one-half of the caffein beverages. Figure it out for yourself and you will find that these three nations, the leaders in the march of civilization, use approximately seven times as much caffein per unit as the other nations of the world.

These statics clearly indicate the wholesomeness of the caffein in beverages upon which temperate people have relied for centuries for refreshment of mind and body. As compared with other beverages, they possess the special advantage of refreshing the tired nerves and muscles without stimulation and without intoxication.

Coffee, tea and Coca-Cola are identical in effect, though different in avor. By virtue of their caffein they relieve fatigue, refreshing both mind and body. Coca-Cola differs from the other two in that it contains less caffein, is carbonated, is avored with a combination of fruit extracts and is free from tannic acid. In the latter respect it is superior to tea and coffee, especially when they are overboiled, for the tannic acid which is thus dissolved is apt to disturb the process of digestion.

Desiring that the public shall fully understand the composition and character of its product, the Coca-Cola Company has issued a booklet containing the scientific opinions of the world's leading authorities, explaining the wholesomeness and refreshing qualites of ths popular temperance drink. A copy may be had by addressing the Coca-Cola Company, Atlanta, Ga.

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THE CHRISTIAN CENTURY

Vol. XXXII September 2, 1915 Number 35

Alexander Campbell and the Missionary Spirit
By Jasper T. Moses

How to Make A Mummy Fight
By William E. Barton

Ecclesiasticism and Autohypnosis
By Ellis B. Barnes

The Hammond Congress
Editorial

CHICAGO

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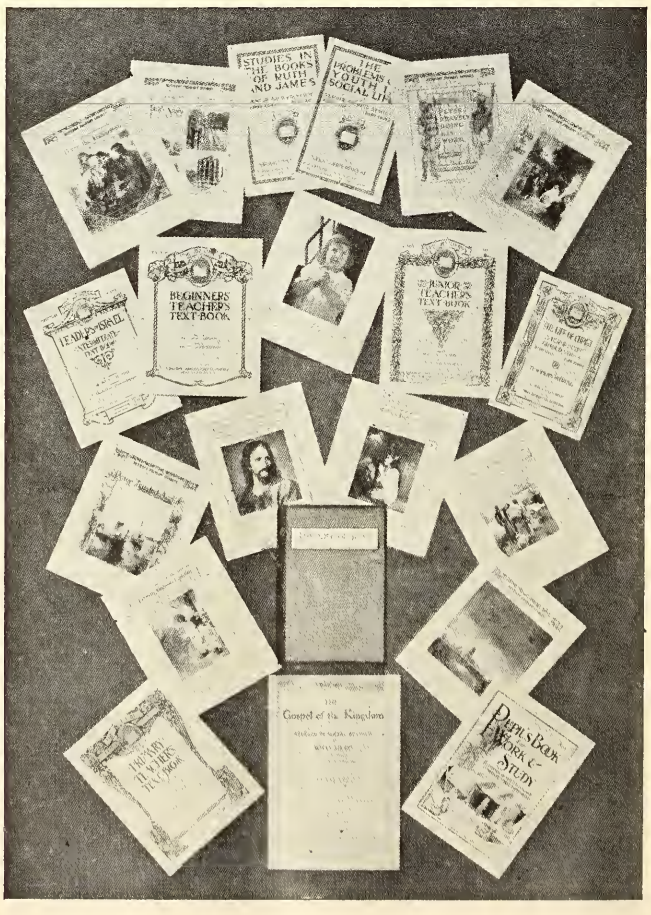
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII SEPTEMBER 2, 1915 Number 35

Alexander Campbell and the Missionary Spirit

BY JASPER T. MOSES

ALEXANDER CAMPBELL lived and did his work at the time when the modern missionary movement was in its birth throes. That he did not have a larger, more constructive part in this important phase of American religious development is due not so much to any indifference that Mr. Campbell might have felt toward it, for he came to consider missions a vital part of the Church's program; but the smallness of his recognized contribution to missions came as the natural result of his supreme absorption in the theological phases of the Restoration movement, as well as in the large part he played in its journalistic, educational and practical development. On the other hand, Mr. Campbell made a most valuable, though perhaps unrecognized, contribution to the whole of American Christianity in the spirit of intelligent evangelistic fervor which was communicated to the whole body of the Disciples of Christ, and has been an admitted asset in their growth in numbers and in power.

MISSIONS EMPHASIZED AT THE BEGINNING.

In the very first document of the Campbells, the "Declaration and Address," we find a stressing of missions as the supreme end of the Church, for the accomplishing of which it should unite. How much of this idea was due to Thomas Campbell, and how much to his son, is hard to determine. This missionary idea recurs at several places in the document; but the strongest missionary passage is at the very close of the Appendix, where it may fairly be presumed Alexander Campbell would have placed whatever contribution he would make, if he were the author of any part of the document. The very effective anecdote of the difficulty of the Seneca Indians in accepting the Gospel is used as the climax for this appeal to the churches to unite. The strong and simple words of the old chief describing the dilemma in which the confusion and disagreement of the white Christians placed the Indians form one of the most interesting passages in the whole "Declaration and Address," and they render most effective the impassioned appeal for the restoration of the lost unity of the Church.

IN LATER LIFE AN ARDENT CHAMPION.

During the editorship of the "Christian Baptist," Mr. Campbell was striking right and left at the abuses of ecclesiasticism. He was not always discriminating in his attacks, as his attitude toward organized missionary work at this period shows us. No one seems to have recognized this mistake on his part more clearly than did Mr. Campbell, himself; for in after years, during the constructive part of his program, he becomes the champion of the American Christian Missionary Society, and the friend of Bible societies and other similar organizations.

Notwithstanding Mr. Campbell's later change of heart, his cordial support of the missionary endeavors of the Disciples of Christ, and his presidency of the American Christian Missionary Society, his earlier attitude of criticism and opposition did great damage. There were those associated with the Campbells who were far more legalistic in their bent of mind than even Alexander Campbell in his most iconoclastic moods. These men siezed with gusto on the anti-society utterances of the "Christian Baptist," enlarged upon them, and made this ultra conservative attitude part of their definite program. In the middle period of Disciple history, Benjamin Franklin was the leader of this element, and his paper, the "American Christian Review," was their organ. Their present day successors have largely withdrawn from the main body of the Disciples of Christ.

The discerning reader of the "Christian Baptist" will understand that what Mr. Campbell is hitting at is not so much the missonary ideal as it is the program for carrying this out, which he conceives to be very defective. In his "Remarks on Missionaries" (page 13 of Burnett's reprint of the "Christian Baptist") the then young reformer compares the missionary enterprise of his day to the Crusades of the Middle Ages in that they were outpourings of mistaken zeal, and in proportion to the money and effort expended yielded meagre results. Mr. Campbell quotes at some length from an account of the Jesuit missionary efforts inaugurated by St. Francis Xavier, and comes to the remarkable conclusion that the results of these noble efforts were perhaps worse than useless, since the heathen stood as good a chance of being saved from their idolatry as from Romanism.

COMMENT ON THE JESUITS.

But there is at least one thing about the Jesuit missionaries which meets with Mr. Campbell's approval, and in which he maintains that they surpass the modern Protestant heralds of the gospel. The latter part of his quotation from Buck's Theological Dictionary contains the following:

> In India they (the Jesuits) assumed the garb and the austerities of the Brahmins, and boasted on the coasts of Malabar of a thousand converts baptized in one year by a single missionary. Their sufferings were, however, very great; and in China and Japan they were exposed to the most dreadful persecutions, and many thousands were cut off with, at last, a final expulsion from the empires.

This is near enough to the rigorousness of Apostolic times to elicit Mr. Campbell's admiration; but there is still something lacking in the Jesuit propaganda beside their faulty doctrines. This is in the fact that they could not work miracles. In the first century, the unfailing attestation of

divine sanction to the message of an apostle or an evangelist was his ability to work miracles.

Says Mr. Campbell:

The Bible gives us no idea of a missionary without the power of working miracles. * * * It is evident that it is a mistake to suppose that missionaries in heathen lands without the power of working miracles can succeed in establishing the Christian religion. If it was necessary for the first missionaries to posess them, it is as necessary for those of our time who go to pagan lands to possess them. Every argument that can be adduced to show that those signs and wonders, exhibited in Judea, were necessary to the success of that mission, can be turned to show that such signs and wonders are necessary at this day in China, Japan or Burmah to the success of a missionary.

THE FAILURE OF MISSIONS.

Mr. Campbell goes on to compare the labors of modern missionaries to the proselyting efforts of ancient philosophers, and adds:

But that anything can be produced, of a credible character, resembling the success of the divine missionaries, narrated in the New Testament, is impossible; or, that a church, resembling that of Jerusalem, Samaria, Caesarea or Rome, has been founded in any pagan land, by the efforts of our missionaries, we believe incapable of proof. Is, then, the attempt to convert the heathen by means of modern missionaries, an unauthorized and a hopeless one? It seems to be unauthorized, and, if so, then it is a hopeless one.

The natural question arises here, "How in the face of such a statement can you call Mr. Campbell in any way a supporter of the missionary enterprise?" Our reformer is trying to reason the whole thing out, applying his theory of Biblical legalism to the problem, and we see how lamentably his theories go wide of the facts. But we must remember that foreign missions was a new, weak and little exploited enterprise in the days of the "Christian Baptist." Now, having cleared the horizon of the mists of error and of human contrivances, which were usualy one and the same thing with Mr. Campbell, he proceeds to set forth his grand and unique theory for the proper conducting of missions in heathen lands.

THE METHODS OF MISSIONS.

"How, then, is the Gospel to spread through the world?" he asks. The reply comes true to his principles:

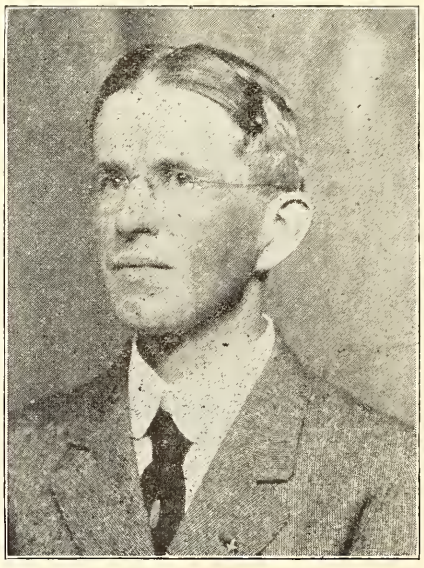
The New Testament is the only source of information on the topic. * * * The Christian religion is a *social* religion, and cannot be exhibited to the full conviction of the world, except when it appears in this *social* character. An individual or two in a pagan land may talk about the Christiau religion, and may exhibit its morality as far as respects mankind in general; but it is impossible to give a clear, a satisfactory, a convincing exhibition of it in any other way than by exhibiting a church, not a paper, but in actual existence and operation, as divinely appointed.

And now, as Mr. Campbell elaborates his argument for New Testament missions, we see his great central idea of the unity of the church coming into play:

Nothing can be done worthy of admiration by the Christians of this age, with reference to the conversion of the pagan nations, until the Christians separate themselves from all the worldly combinations in which they are swallowed up, until they come out from amongst them that have a form of godliness, but deny the power thereof; * * * until they form themselves into societies independent of hireling priests and ecclesiastical courts, modeled after the forum, the parliament, or national conventions; until they cast to the moles and the bats the Platonic speculations, the Pythagorean dreams and Jewish fables they have written in their creeds; until they return to the ancient model delineated in the New Testament; and until they keep the ordinances as delivered to them by the apostles.

The culmination of Mr. Campbell's proposed solution of the missionary method is now given:

If, in the present day, and amongst all those who talk so much of a misionary spirit, there could be found such a society,



Rev. Jaspar T. Moses.

though it were composed of but twenty, willing to emigrate to some heathen land, where they would support themselves like the natives, wear the same garb, adopt the country as their own, and profess nothing like a missionary project; should such a society sit down and hold forth in word and *deed* the saving truth, not deriding the gods nor the religion of the natives, but allowing their own *works* and *example* to speak for their religion, and *practicing*, as above hinted, we are persuaded that, in process of time, a more solid foundation for the conversion of the natives would be laid, and more actual success resulting, than from all the missionaries employed for twenty-five years.

What an interesting mixture of the theoretical and the practical we have here! Some of Mr. Campbell's ideas have been tried out and found unworkable in the missionary experience of the nineteenth century; while others of them are only today coming to be the goal of the most modern missionary thought and practice. The editor of the "Christian Baptist" had a positive genius for seeing through shams, fads and mistaken enthusiasms, in other people at least. His one idea here that has not stood the test of time and of experience is that of missionaries going to foreign lands without regular incomes and attempting to live absolutely on the plane of the natives. Abundant and dismal failures have marked the pathway of the enthusiasts who have tried this plan, notwithstanding the fact that a distinguished Indian gentleman recently proposed it in an address before one of our Chicago churches, as the readiest method for overcoming the suspicion and hostility of his fellow-countrymen to the foreign missionary.

VALUE OF CAMPBELL'S CRITIQUE.

The real value of Mr. Campbell's critique of the missonary enterprise lies in his prophetic unfolding of the proper attitude of the missionary toward the native and toward his task in general. He utterly discards the purely evangelistic idea in missions, so far as this finds expression merely in preaching Christianity and making light of the oriental faiths. The missionary is to know the people he labors among, and to share in their interests. He is to be familiar with their language, customs and religion. Nor is he to treat their worship, idolatrous though it may be, with aught but respect and courtesy. The entering wedge of Christianity in the lives of these pagans is to be the influence of life upon life, the power of Christion living and helpfulness. The missionaries are to preach primarily through service, or as Mr. Campbell puts it, by "allowing their works and example to speak for their religion."

Mr. Campbell is profoundly right in his judgment that such a message will establish the Gospel on a firm base in the lives of the native converts. Shall not our missionary promoters of today, as they are trying to adjust themselves to what they see to be the need of the field, and at the same time satisfy the demands of their constituency for big returns in the number of conversions, as the measure of success, find much aid and comfort in pointing to the Sage of Bethany as the advocate of social service in missions? Surely, the most conservative among us cannot regard this as a dangerous innovation in our policy when it has such distinguished support.

LATER SUPPORT OF ORGANIZED MISSIONS.

D. S. Burnett, editor of the reprinted editions of the "Christian Baptist," takes pains in the preface to the eighth edition to inform us that Mr. Campbell's attitude of opposition to missionary organization into societies did not last into the later and more constructive period of his ministry. He quotes from "The Millennial Harbinger" two long paragraphs of enthusiastic support of organized missions from which the following sentences are taken:

When bodies of delegates are appointed and convened for such a purpose, to carry out the great aim of the commission, whether they spring from one small district and are called an "association," or from a still larger one and are called a "general convention," we believe that it may be truly said of them, in the language of Paul, "they are the messengers of the churches and the glory of Christ." May it be the lot of the present generation to see the churches of

"our common faith" on this continent acting together to attain the end proposed by the great commission, * * * entering upon the moral conquest of the world, owning the antipodes as their neighbors, and hailing the latest news from the distant East and West with an eagerness akin to that which pervades the marts of commerce. * * * The brief annals of our American missions prove that there is no class of men so refined or savage, so high or so low, but that they may be made trophies of the Gospel, and be brought in to add lustre to its triumphs.

Surely, this splendid statement of Mr. Campbell, written at the height of his power, makes ample amends, to the seeker for his true attitude, for the cruder observations of his earlier years. From first to last, he believed in missions, and saw clearly the close association of Christian union with the evangelizing of the world.

How To Make a Mummy Fight

BY WILLIAM E BARTON

MR. KIPLING in one of his most interesting poems tells us how England said to Pharaoh:

"I must make a man of you,
Who will stand upon his feet and play the game,
Who will Maxim his oppressor as a Christian ought to do,
And so she sent him Sergeant What's-His-Name."

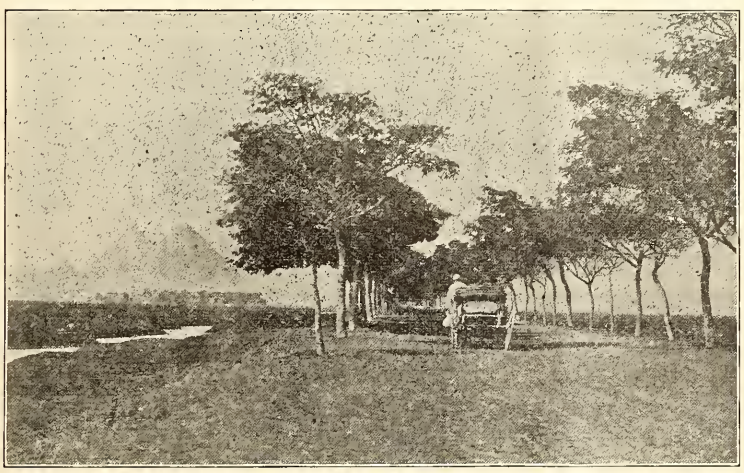
This inconspicuous and unheroic looking individual in his khaki kit and with his equipment of the odds and ends and leavings of a dozen Oriental tongues—

"Translated with a stick,
Which is really half the trick"—

proved to be a capable linguist, a man of military genius, and hardly less than a magician. He lived and died unrecognized, but he made a fighting man out of a fellah.

"Though he drilled a black man white
And made a mummy fight,
He continued only Sergeant What's-His-Name."

He who visits Palestine requires as his most important equipment physical endurance and a pocket Bible, but the first requisite for sightseeing Egypt is a dress suit. In Palestine you rise at five, breakfast at half-past, and are in the saddle at six, and lie down at night on a cot in a carpeted tent, weary and happy. In Egypt you start at ten for a leisurely donkey ride, return for lunch at twelve, stroll about the shops until four, when you return to the hotel veranda to watch the snake-charmers and dancers, and then dress for dinner. He who returns from a journey in Palestine has a sunburnt nose and has lost about twenty pounds of flesh, but he is in good fighting trim. He who comes up out of Egypt, however, emerges like the patriarchs of old laden with the treasures of the Orient. He is sleek, well-fed and perfectly sure that the scarabs he has bought were not made in Germany, for the dealer told him so.



The Road to the Pyramids.

But before getting out of Egypt one must get into it. That is not, or, until the outbreak of the war, was not, a very difficult process. The American tourist had his choice of landing either at Port Said or Alexandria. In the former harbor one ties up at the dock, but at the latter large ships anchor out in the roadstead and passengers are discharged into small boats. I have seen some very sea-sick people in the harbor of Alexandria, ready to recite with Mark Antony:

"I am dying, Egypt, dying."

But none of them actually die.

Egypt was changing rapidly before the war broke out, and it will change still more rapidly when the war is over. Even now one may ride from Cairo to the Pyramids on a trolley and it is possible before we know, they will be equipping themselves with elevators. This latter improvement, however, would be strenuously resisted by the brigands whose business it is to help tourists climb the Pyramids. It takes a minimum of four of them for each tourist, two of them leap up on the next block of stone, almost as high as a dinner table, and the tourist puts one foot almost as high as his chin and extends a hand to each of his helpers. The third helper puts both hands firmly under the stern of the ascending adventurer and gives him a generous push up. As for the fourth attendant, he carries a water bottle. There are likely to be others who on one pretext or another are supposed to help an American to the top. One needs almost as much help going down, excepting there is no need to push. The great Pyramid rises at an angle of fifty-four degrees; that is to say, it goes up faster than it goes in. It looks very steep when one turns to go down, and it is a comfort to have two shoulders to lean upon as one jumps from block to block.

CAMEL AND DONKEY.

I have sailed up the Nile on a steamboat. I have come down the Nile in a sleeping-car. I fully expect to sail over the Pyramids in an aeroplane, but for genuine business in Egypt one still must have resort to the camel, and especially to the donkey. No trolley yet has desecrated the plan where once stood the hundred-gated Thebes. I have ridden all about Luxor and Karnak on a donkey so small that my feet almost touched the ground, and have ridden over the sands to more remote adventures upon the back of a camel.

When I first visited Egypt every primitive method of agriculture which had

Amid the Mighty Ruins of Egypt.

been in vogue from the days of the patriarchs was still employed there. Oxen and donkeys went round and round their never ending treadmill pumping up water from the Nile. Men whose labor must have given them a never-ending backache dipped their buckets, fastened on the end of a well-sweep, three times a minute as regularly as a clock, dipping up water for the shallow irrigating ditches, and never stopped to rest or look up no matter who or what passed. To some extent this will continue in years to come, but a new order of things is well under way.

THE DEVELOPMENT OF EGYPT.

Egypt possesses 6,250,000 acres of tillable land. Of this area, only 1,730,000 acres were irrigated by the ancient system, which has been in vogue 7,000 years. Where, however, perennial irrigation can be provided, two and in some places three crops can be grown. To provide in part for this great improvement the Assuan Dam has been built. It is a reservoir dam, which allows the early floods laden with deposits needed for the fertilization of the soil a free and unimpeded passage, but which captivates the comparatively clear water of the terminal inundations.

The English administration in Egypt, under the direction of Lord Cromer, developed a plan of the greatest magnitude and importance, involving the expenditure of more than $100,000,000 for the development both of Egypt and of the Soudan. The plan, whose inception we have seen, but whose larger development still remains to be accomplished, involves the utilization of the White Nile for the irrigation of Egypt and the Blue Nile for the irrigation of the Soudan.

When the British government, under the direction of Mr. Disraeli, then prime minister, purchased the Khedive's share of stock in the Suez Canal, England ceased to be a kingdom and became an empire. That clever, enigmatical Jew gave Queen Victoria a new title, which she greatly enjoyed, and gave to her successor new responsibilities and superb opportunities. The ineffectual revolt of Arabi Bey fastened England's rule still more firmly on Egypt. France has protested for years that the time had come for England to get out, but if England had any intention of getting out she has forgotten it some time ago. The government of Egypt has been a three-headed kind, the Khedive, the Sultan and the King of Great Britain have all had a finger in the pie. The Sultan is no longer to be reckoned with, but Great Britain is there to stay.

ENGLAND'S PURPOSE IN EGYPT.

All in all, Lord Cromer's administration in Egypt has been wise and far-sighted. It has made for prosperity and good government. It has put Egypt on the map, not merely as an ancient civilization, a land of tombs and mummies, but as a modern country, capable of producing immense crops of cotton and other marketable commodities. England intends to run her railroad from Cairo to the Cape, and the Union Jack is likely to wave pretty nearly all the way from the Blue Mediterranean south to the Cape of Good Hope.

To what extent will this system of improvements destroy the relics of ancient civilizations? Something will certainly be lost. The magnificent temple on the Island of Philæ already suffers inundation on account of the building of the Assuan Dam. But speaking in general terms, it is safe to predict that most of the ancient ruins that are best worth saving will be protected.

One is no longer permitted to carry smoking torches through the famous tombs of the kings. These are lighted with electric lights. It seems a most incongruous thing that it should be so, but I have deciphered the obituaries of dead Pharaohs by the light of Mr. Edison's invention. The British Museum and the other museums of Europe and the scholars of all the world represented in the Egypt Exploration Fund and similar organizations are united in their effort to protect the really valuable antiquities along the Nile.

The Great Pyramid.

Egypt has not suffered as Palestine and Turkey in Europe have suffered on account of the present war. To be sure, there are few tourists to bring in money, but there are soldiers, and they are good spenders.

TOURISTS DISPLACED BY OFFICERS.

Most of the chief hotels are closed. The two great hotel groups in Cairo are represented only by the Grand Continental and Shepherd's. The Luxor Hotel at Luxor and the Grand Hotel at Assuan are open for the benefit of a few old habitues, of invalids and of occasional officers on short leave or Anglo-Egyptian officials in need of a brief rest from what, owing to the general stoppage or curtailment of leave, has been a trying year for many of them.

Yet, if the season is nonexistent, there is animation enough in the European life of Cairo. The city has become militarized, for a very large army is quartered in or around it. Shepherd's and the Grand Continental Hotel swarm with officers of every rank and every branch of the imperial service—British, Indian, colonial and Egyptian.

In general, it may be said that the military have amply made up for the absence of tourists as far as Cairo is concerned. The dragomans, guides and venders of every species of rubbish, from inefficient fly whisks to stuffed crocodiles, have thriven exceedingly. There are no tourists at Mena House, but a large force of Australians is camped near the Pyramids, and that notorious tribe, the Pyramid Bedouins, are growing deplorably prosperous at the expense of newcomers. The venders of all sorts of refreshments, restaurant keepers, cabmen, carters, taxicab drivers, etc., are making money.

A Loaded Donkey Near the Pyramids.

Egyptian and Berberine waiters have taken the places of the Germans and Austrains in the hotels that remain open.

The Mouski bazaar is not doing badly, though there is naturally a falling off in the demand for the best classes of Oriental goods, and the best known venders of Egyptian and Greek antiques have comparatively few clients. Book shops and tea shops are doing an excellent business, and one still wonders why no English bookseller has begun operations, now that the Germans have left us, and why none of the many London establishments have not thought of opening tea-rooms in Cairo, if only for the benefit of the Australians, the tea drinkers par excellence of a tea-drinking race.

THE WORLD'S DEBT TO EGYPT.

It is only in upper Egypt that the cessation of the tourist traffic has really been felt. In Cairo and its neighborhood not only are the troops, a majority of whom receive at least $1.25 pay a day, spending large sums, but considerable orders for provisions, forage, etc., are given by the military authorities. It is difficult, of course, to make any but a general estimate of the amount that is being spent in the country by the garrison, but there is good reason to believe that it does not fall far short of $1,250,000 a month. Egypt has another good reason for being grateful to the Turk.

Great things have come out of Egypt in the past. We are indebted to her for the birth of many of our sciences and most of our fine arts. To her we owe not only the hieroglyphs which are our earliest literature, but also papyri with their unexpected light on the early Christian centuries and their new texts of Greek classics. To Egypt we owe the Greek Version on the Old Testament and much of the literature of the early church fathers. The men of the Old Testament looked back upon Egypt as "the house of bondage," and so it was to them, but Abraham, Isaac and Jacob, all severally, went to Egypt and were saved in time of famine. Again and again Egypt proved the granary that saved ancient civilization as well as the source of its literature and art. The Tel-el-Amarna tablets have afforded us a perfectly amazing knowledge of surrounding countries, including Palestine in the times preceding the exodus, and recorded in a language other than the Egyptian and easily legible by modern scholars.

Yes, Egypt has done much for the world, and the world has done something for Egypt. Ever since the days of Joseph and down to the time of Lord Cromer, Egypt has needed foreign prime ministers to tide her over her great crises. Whatever the future has in store for Egypt, there is no present indication that the war will do her permanent damage. She has nothing to lose in the departure of the Turk and she has something to gain in the growth of modern industry and agriculture.

Why I Do Not Believe in Foreign Missions

By Bromide Smith.

From the Congregationalist.

1. I have a friend who once met a man who said his wife's second cousin had been on a tour round the world and he said the missionaries were doing more harm than good.

2. The religion of other peoples is as natural for them as ours is for us and just suits their need. We have no right to go out and disturb the beautiful faith and customs of such people as the cannibals bring them Christianity which is, of course, purely an American invention and happens to suit us.

3. There is so much need at home, so many hospitals and schools that need to be supported that I do not believe in sending thousands of dollars to the ends of the earth where there are no hospitals and schools. Besides, the people are accustomed to dying out there and do not feel it as we do at home.

4. The money you subscribe to missions does not go out to the foreign field at all, but pays for secretaries and big offices at home. One mission board I know has *three* treasurers, whereas the bank in our town that handles over $25,000 a year has only four men in its office force.

Besides I do not think the men in charge are capable of looking after such sums of money as they get; this mission board, for instance, handles over a million dollars every year, I understand.

5. It would be much better if the money used on foreign missions were used for the immigrants of the United States. They get so hard and spoiled after they have been here for a while that something ought to be done for them immediately on arrival, seeing that unfortunately so little has been done for them in their own homes before they got here.

6. Many of the young missionaries sent out to the foreign field lose their lives there and I feel sure God does not mean human life to be risked in this foolhardy way. It is another case of the modern carelessness as to human life about which I was talking to my wife when out in our car last Sunday afternoon which fills the Monday papers with awful accounts of auto accidents.

7. Foreign missions are not interesting and I freely confess I know nothing about them.

SHAM PREACHING.

By George Wharton Pepper.

I HAVE heard many sermons which were obviousy delivered primarly for the satisfaction of the preacher. He had become interested in a certain line of thought. He had happened upon what seemed to him a bright idea. Or, perhaps, he had been reading a book which pleased or pained him. Forthwith he was eager to ease his mind. Sunday was at hand and the pulpit was his. He never seriously asked himself what were the needs of his flock. What followed I can best express by setting over against that tragic picture of the sheep in the snow one of those unreal Arcadian scenes in which the shepherd, playing upon his pipe, holds the center of the picture while the sheep, more fortunate than the congregation, wander listlessly away.

The preacher must be convinced that he has somewhat to offer which, if received, will mean light and leading to his hearers. It is charged sometimes against the physician that, when his power of diagnosis is baffled, he prescribes a useless but harmless concoction in order to give himself time for a further consideration of the problem. Whether the charge is true in the case of physicians, I know not. It might be made with justice in the case of some preachers. A sham sermon is an offense to God.

The sham may take any one of several forms. A detestable species is that in which the preacher gives glib and conventional answers to questions which have never troubled him, and offers hearsay solutions of problems with which he himself has never wrestled.

Perhaps the most common sham is the appeal to experiences to which the preacher is a stranger, or the proclamation of beliefs upon which he has a slender hold. It is extraordinary how quickly the man in the pew can distinguish between that which has its source in the recesses of the preacher's being and that which comes only from the lips. A proposition announced by a man convinced of its truth and power may carry the preacher's conviction to many a heart, when the same words will be utterly ineffectual if spoken by one to whom they mean little or nothing. It is just because the man counts for so much that his elocution and fluency count for so little.

All that is, at all,
Lasts ever, past recall;
Earth changes, but thy soul and God stand sure:
What entered into thee,
That was, is, and shall be:
Time's wheel runs back or stops: Potter and clay endure.
—Browning.

THE CHRISTIAN CENTURY

EDITORIAL

MARY PHAGAN SPEAKS

By Mary White Ovington, in the New Republic.

YOU care a lot about me, you men of Georgia,
now that I am dead.
You have spent thousands of dollars trying
to learn who mutilated my body.
You have filled the columns of your newspapers
with the story of my wrong.
You have broken into a prison and murdered a man
that might be avenged.
But why did you not care for me when I was alive?
I was a child, but you shut me out of the daylight.
You held me within four walls watching a machine
that crashed through the air,
Endlessly watching a knife as it cut a piece of wood.
Noise fills the place—noise, dust, and the smell of oil.
I wish some of the thousands of dollars that you
spent on the trial might have kept me in
school,
A real school, the kind you build for the rich.
I worked through the hot August days
When you were bossing the girls, or shooting birds,
Or lounging in doorways cursing the nigger;
And you never paid me enough to buy a pretty dress.
You sometimes spoke coarsely to me when I went to
and from my work;
Yes, you did, and I had to pretend I liked it.
Why did you despise me living and yet love me so
now?
I think I know. It is like what the preacher told me
about Christ:
People hated him when he was alive,
But when he was dead they killed man after man
for his sake.

THE HAMMOND CONGRESS

UP to this time, The Christian Century has had no word to say about the gathering together of a considerable company of Disciples at Hammond, Ind., this week. Our reticence is due to two or three reasons:

We attended a similar "Congress of Efficiency" at Davenport, Iowa, some two years ago, promoted by the same interests that are back of this gathering, and while fellowship of the brethren was, as it always is, a satisfaction and delight, we felt that the dominant notes emphasized by the gathering were, if not misleading, at least not vital to the interests of the Kingdom of God.

The program announced for Hammond is much the same as the Davenport program, only, perhaps, more pronounced in its emphasis upon things that confuse and misdirect the thought and activity of the churches.

A second reason, more theoretical than the first, is our firm belief that the last thing the modern Church needs is efficiency. We have too much efficiency now—too much method, too much mechanism, too much rattle and clang of machinery—and too little sense of religious reality. It is a well-seasoned conviction with us that in the so-called "efficiency" of the modern Church is betrayed her pitiful weakness more clearly than at any other point.

As the Church becomes conscious of its mechanism it tends to lose its consciousness of what the mechanism is for. We believe the "schools of methods" and "congresses of efficiency" common in our day indicate a deplorable lack of spiritual vitality.

We therefore have little interest in furthering such a congress as that gathered at Hammond.

A COVER FOR HOSTILE ACTION

IN spite of these inhibitions, however, it is very unlikely that we could have maintained our silence or withheld our sympathetic interest toward this gathering were it not for a third reason, more concrete and more decisive than those above indicated. This third reason refers to the auspices under which the congress is held and to the purposes which, with more or less subtlety, have been set forth as actuating those responsible for it.

At this point we can do no otherwise than speak plainly.

In its genesis, its aim and its character, the Hammond congress is fathered by the Christian Standard. In its later advertisements it was sought to invest the pastor of the Hammond church with a semblance of initiative and invitation. But every one knows that to be a mere promoter's trick.

The Christian Standard is the foe of the organized work of the Disciples of Christ. It is at this hour doing its utmost to break down and disintegrate the slowly and hardly wrought unity of our missionary and benevolent activities.

Its unconcealed purpose is to use this gathering for the furthering of that sinister design.

Under cover of mere formal patronage of our missionary societies it is lending its active and real influence to the fostering of competing and irresponsible agencies the inevitable effect of whose success would be to confuse the purposes of the churches and to bring chaos into our missionary organizations.

It has excited interest in its congress by contrasting it with the General Convention of the churches to the discredit of the General Convention; by keeping up an unholy agitation against the missionary societies on account of their participation in the General Convention; by creating the impression that the issues it has raised against men and policies will be fought out at Hammond; and by subtly connecting its congress with the iniquitous effort it is now making to divide the Christian forces of our churches in Chicago and vicinity.

Of Mr. Sharp, the vigorous and capable pastor at Hammond, we have no word save one of admiration and affection. It is regrettable, however, that he and Mr. Kindred of Chicago and a few others have lent their personalities as instruments of the Standard's wicked purpose to bring division into the Church of Christ.

IMPOLITIC AND UNDIGNIFIED

NOR is it an admirable spectacle that certain of our national missionary secretaries present in lending the attraction of their names to this congress.

There was advertised scarcely one name of a

man with a vital message or one representing active leadership, until the announcement of the secretarial group appeared. It would have been far better for the missionary and benevolent societies to have allowed the congress to draw its own type of attendants and proceed to carry out its purpose in its own way without rendering its character ambiguous by the presence of those attracted by the secretarial leaders.

The secretaries were wanted to give caste to the congress while the thing which the secretaries represent was being undermined.

In like manner would we characterize as weak and puerile the eleventh-hour friendliness manifested by our third national journal in an editorial last week. Coming so close on the heels of its recent tirade against the Cincinnati paper for the very same offences which we have suggested above, its words, to all thoughtful and robust-minded readers, sounded shallow and insincere.

We hold that the net effect of the influence of the Christian Standard upon the Disciples of Christ is banal and sinister. It is coarse and vulgar. It is unscrupulous. It creates false issues for the sake of its own aggrandizement. It seeks to divide asunder those whom Christ hath joined together, and it is our conviction that to aid and abet it in any of its purposes is to aid and abet it in all.

THE FOOLISHNESS OF PREACHING

PREACHERS of this generation never had occasion to feel so inwardly the meaning of the phrase, "the foolishness of preaching," as in these days of world war and world-wide hatred.

The whole end and purpose of preaching is to bring righteous peace among men, to establish a brotherhood of love in the earth. And yet after twenty centuries of the gospel, here is Christian civilization itself involved in a chaos of hatred so virulent that a complacent scholar like Sir William Ramsey of England, asked concerning the outlook for re-establishing intellectual and scientific fellowship with Germany after the war, declares deliberately that "it will be impossible for us ever to work together with the Austrians and Germans."

Sir William is a Christian scholar.

If hatred so elemental and consuming can dwell in his soul what is to be said of the rank and file of men?

And so the preacher, in the presence of this contradiction of all the preaching of the past cannot help feeling the impotence of his own words. A sensitive minister said to us the other day:

> "I never felt the weakness of my message as I feel it these days. My sermons seem to me like mere words, words, hollow and inept. To plead for peace is like spitting into the wind. The world has gone mad."

No doubt this is a common feeling among teachers and moral leaders. The forces that are creating war are so immeasurable; they spring out of ancestral and racial depths, they are the very elemental brute forces of nature—how follish then, to oppose them with the weapons of words or ideas or ideals!

That is the way it seems. And no doubt that is the misgiving that has always been in the soul of every great idealist. The idealist who utters his message in normal times of peace against any great social wrongs, like the wrongs of the industrial order, for instance, is vividly aware of the power of the brute forces that oppose him. But his little word, his vision, his ideal, somehow has a way of growing in the hearts of men until it fills their hearts and casts out the evil.

Browning's dynamic view of human nature should comfort the moral teacher, and he should strive to possess himself of it.

> "Man is not man as yet,"

says the poet. He is becoming man; he is battling his way to his true humanity. The unleashing of the forces of war do not represent sheer relapse from a static position but mark an episode in the upward climb of mankind.

A relapse it is, but it is more than a relapse; It is nature's way—God's way—of carrying humanity toward far goals that otherwise could not be attained.

In every fall there is ever the perilous possibility that it may be a fall upward!

And it is the moral teacher's supreme glory to guard and foster this possibility and make it the ultimate reality.

That task is the eternal meaning of Redemption.

A GREAT MISSIONARY

F. E. MEIGS died at Nanking, Aug. 25. He was a pioneer of the foreign socity, having gone to China nearly thirty years ago. He was an able, untiring missionary and an ardent advocate of Christian unity. He led in establishing Nanking University.

A. M'LEAN.

This telegram from President McLean will bring sadness to all hearts and homes throughout the brotherhood. The name of F. E. Meigs is a household world wherever the work of the Foreign Missionary Society is known. He went out in the early days when it was a lonely and perilous thing to be a missionary.

With a faith remarkable for its sanity and constancy he has toiled in season and out of season for the highest ideals of Christian character and Christian propaganda.

To him as to no other man it is said the church is indebted for the founding of the University of Nanking, the union school now supported by Methodists, Disciples and Presbyterians. He was the dean of its theological faculty and exercised great influence among his colleagues and students as well as in the whole missionary situation in China.

We have no other information as to his death save what is contained and implied in Mr. McLean's telegram. Later and fuller advices will be passed on to our readers.

What is meant by "our neighbor" we cannot doubt; it is every one with whom we are brought into contact; he or she whomsoever it be whom we have any means of helping.—Dean Stanley.

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If we ask the Spirit to come and dwell within us, we shall find that he is indeed a comforter. For he teaches us of God's infinite love. . . . The Comforter will teach us not to please ourselves, as we are all trying to do, but to forget ourselves, and live in Christ and for each other.—F. D. Maurice.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orvis F. Jordan*

Italian Methodists Go to War.

The Board of Foreign Missions of the Methodist Episcopal church has received tidings that Methodist work in Italy is being much interfered with by the war. Among the ministers of Italian Methodist churches to go to war are Rev. Carlo M. Ferreri, Felice, Caccipuoti, L. Schird and F. Spini. Mr. Ferreri is superintendent of the Naples district and one of the outstanding evangelical leaders in Italy. Methodist laymen have answered with the greatest enthusiasm their country's call.

Vacation Bible Schools a Success.

The Presbyterian churches of Chicago have made a concerted effort this summer to further the vacation Bible school movement. These schools hold daily sessions and help to solve the problem of the city children turned out on the streets in the summer when the public schools are not in session. The schools are not all devoted to book study but include in their programs athletics and story-telling, besides many other features. The Presbyterians had hoped to have four thousand children enrolled this summer but they have actually succeeded in enrolling 4,700 in 28 churches and missions.

Commencement at Moody Institute.

Moody Bible Institute takes men and women of less than the usual preliminary training and gives them a two-year course in preparation for religious work. The summer commencement was recently held at which Rev. Henry W. Stough gave the principal address. Seventy-two young people received diplomas for the two year course and they represented twenty-five states of the Union and three foreign countries.

Dr. Campbell Morgan Goes to Soldiers.

Dr. Campbell Morgan spent his vacation this summer in visiting the trenches in Europe. He is being sent by the Y. M. C. A. in England to give spiritual comfort to the soldiers. His great popularity in England will make him a welcome visitor among the millions of enlisted men.

Plans for Methodist Reunion.

The plans for the reunion of Methodism continue to be discussed in the journals of the denomination. In case they were brought to a successful culmination, there would be one Methodist church in this country with eight million communicants which would be the largest single ecclesiastical body in the country. The plan provides for four provinces, the colored Methodists of the South, the white Methodists of the South, eastern Methodists and western Methodists. These provinces would be united in one central body yet to be created. The missionary and benevolent agencies of the denominations would be united. It is thought that the colored Methodist churches that are now independent would come into the union, as well as the Methodist Protestant denomination with 350,000 members.

The Church Periodical Club.

The Church Periodical Club is a society in the Protestant Episcopal church, organized for the purpose of providing religious literature to those not able to secure it. There are locals in the different parishes and these co-operate to furnish papers, magazines and books to the poor, to missionaries, and clergymen in small parishes. They also send literature for missionary distribution. The society states "Books do really clothe the naked and feed the hungry as no other food and clothing can do."

Clergyman Heads Consumers' League.

The Consumers' League is an organization to protect the workers in large stores. The branch in Cincinnati is headed by an Episcopalian clergyman, Rev. Guy Emery Shipler, rector of the church of the Epiphany. He reports that eight dollars a week is the minimum on which a single woman can live in comfort in Cincinnati. There are 48 per cent of the women who are receiving less than this wage and only 38 per cent were getting over nine dollars a week. The stores that are fair to their help are commended in a "white list."

Would Secure a Down-town Religious Center.

The Federation Council of Chicago, representing Chicago Protestantism, is seeking to secure the erection in Grant Park of a stadium where religious meetings can be held, as well as other public gatherings. Grant Park is land which has been made, east of the loop in Chicago by filling in the lake. Should the project carry, at certain seasons of the year great Protestant leaders would have opportunity of speaking at the stadium.

Students of Prophecy Meet.

The world war has given impetus to millennial drawn, adventism and other forms of prophetic interpretation. The premillenarian movement within the circles of evangelicalism is also cheered by what it regards as evidences of the "end," for the premillenarianist regards most of the progress of the world as coming after and not before this "millennium." The Prophetic Conference met at Stony Brook the week preceding Aug. 15 and studied the application of prophecy to modern conditions, according to the older method of procedure. Dr. Ford C. Ottman presided at the meetings. James M. Gray, of the Moody Bible Institute of Chicago, was prominent in the proceedings. Dr. J. Wilbur Chapman made an address on "The Blessed Hope."

World Conference Selects Secretary.

The World's Conference on Faith and Order promoted by the Protestant Episcopal church, issued a call early in the summer to Dr. George Craig Stewart, rector of St. Luke's Episcopal church, Evanston, Ill., to become secretary of the conference. Dr. Stewart has been a very strong parish worker and preacher, making an obscure church prominent in his city and building a beautiful Gothic building for its worship. He has been very extreme in his high church attitude however, not favoring federation nor having much fellowship with evangelicals. His decision is not announced.

Growth of Vacation Bible Schools

It was in 1901 that Rev. R. G. Boville started in New York City the first daily vacation Bible schools. The first year he had five schools. In 1907 he inaugurated national plans. That year he had nineteen schools. He has just made a report to the directors of the National Vacation Bible Schools Association for 1915 showing 348 schools this year in over seventy cities and centers of the United States and Canada. These 348 schools had in them 77,502 children, all creeds and races. In their six weeks' course they received the equivalent of Bible teaching of a whole year's attendance in a Sunday-school. Schools this year were held in churches of many communions. Presbyterian, Baptist, Episcopal and Methodist led. Instruction was uniform in method and provided for manual work, music, and organized play. Sunday-school, modern settlement, the church, the college and street child came together. The banner schools of the country were Bradford, Pa., 928 boys and girls; Homewood, Pittsburg, was second; Aitken's Institute, Chicago, was third, and Malcolm Memorial, St. Louis, was fourth. There were 2,332 earnest college students and volunteer assistants. These gave splendid help and got invaluable experience. Sixty per cent of the instructors gave their services free. Churches gave through these schools wage-earning homes a practical exhibition of Christian helpfulness that brought nearer a better understanding between the church and labor than mere pamphlet could accomplish. They gave the children a happier summer, and to students a saner view of life, showing them how helpless negations and criticisms were. The churches recognize that these schools have given them new and valuable openings to the masses of children beyond the reach of Sunday-schools. The association has rendered a natural service to the missionary societies. It has prepared and furnished them with vital methods of meeting new situations. It is encouraging every Christian body to organize and support schools. The Presbyterian Home Mission Board led the way and now the Baptists and Lutherans have national societies in the field. These bodies are responsible for eighty-seven schools this year and in most cities are co-operating loyally with the inter-church movement. Russell Colgate of New York, is president of the association. J. Adams Brown is national treasurer, and Rev. R. G. Boville is national director.

Here and There

Ecclesiasticism and Autohypnosis

In a journal which devotes its energies to the task of keeping us all in the straight and narrow way, under the learned title of "Autohypnosis," a popular pastor makes some observations on an article of mine which dealt with the issues involved in the general convention. At first sight I thought to discover something that would help to reduce the upkeep of automobiles, a subject in which the country at large is greatly interested, but as I read I saw that my hopes were vain. I, and not automobiles, was the subject of the learned discourse, if such it might be called. The disappointment turned out to my profit, for I found myself classed with Napoleon, the Pope, "the bishops of other communions, statesmen, scholars, scientists, and philosophers,"—a fact which made the criticism delightful to me; for after weary years of anxious waiting and hope deferred, I found one appreciative reader whose vast learning and unbridled vocabulary enabled him to put me in my proper class.

I have suspected that there was something wrong with me, but I could never find out what it was. The greatest physicians of the land have been baffled by my symptoms. The crowned heads of Europe have heard my sad complaints, and retired to weep. The case seemed hopeless. But I have "autohypnosis." Those needing any will apply to me in person only. As it is a disease confined to the great and immortal, such as myself, Napoleon, the Pope, and the wisest of all time, philosophers, etc., those of the plebian class need not apply. Like radium, the supply is certain to give out in view of the demand which the information of this article will create. I can understand now why I have always been an admirer of Napoleon, and the learned classes generally. It is because we have so much in common. Birds of a feather, etc. When the Pope hears of this he will invite me in to take tea. What a time we would have in comparing notes on our common infirmity, the infirmity which denotes true greatness. The thrills which I have felt running up and down my spine in other days, and which I attributed to nervousness, causing me and my physicians and the crowned heads grave apprehension, I now know to be the stirrings of greatness, such as the noble and the ambitious alone can feel, but which I can never well express, nor can I well conceal.

I feared for a time that my complaint was ecclesiasticism, but now I fear no more. The trouble has been diagnosed, and I have to hold myself down to keep from being translated, so great is my joy. If the trouble with the great of the earth is "autohypnosis," let us hope that we all may be afflicted. If I couldn't get it, I wouldn't be peeved at those who have been more successful in their quest, and act as if I had greenappleitis. Let's keep smiling in the midst of misfortune. We all can't be great. Napoleon and I and a few others are in a class by ourselves. Little did he dream of the fame that would be thrust upon him by succeeding generations in being admitted to the society of the Pope, of the bishops of other communions, of philosophers, statesmen, etc., to say nothing of one other luminary whom modesty forbids me to name.

I shall endeavor to maintain a becoming humility under the circumstances, knowing that many more dangers beset me today than last week. The higher we rise the more disastrous will be the fall when it comes, and so I say:

"O, why should the spirit of mortal be proud!"

Never have I known a critic in all my wide and critical studies who conferred such honor upon the subject of his displeasure. In addition to the aforementioned honors, I am referred to as a "young brother." Think of that! True the winds of adversity and hard work, to say nothing of early piety, have almost shorn to the scalp those beautiful auburn locks of my earlier years, leaving my expansive brow bleak and bare, while the thatching that remains gives promise of becoming a dull grey ere long. Then I am fast approaching the half century mark. I indulge in these personalities to prove that the sweetness and light which have breathed and shone through all my writings have deceived the very elect into the belief that I have not reached the years, according to the calendar, where all learning ends, and the decay of confidence in one's brethren begins, as well as the now proverbial practice of taking up the trusty weapons of war which are the delight of a crusty old age. If my critic knew my real age, or maybe my friends, I might be set down as a "war horse," or as one of the "old guard." But I have maintained my beautiful spirit, so that even those who are inclined to scoff are constrained to set me down as a "young brother." Right you are in thus referring to me. The velvet is still on the peach, no matter how many days have seen it swept by storms! Never was complaint more worthily, even if unintentionally, bestowed.

Once more my critic possibly errs when he refers to my "limited" vocabulary which I had "exhausted." I felt a little peeved over that, not because it may not be true, but because I had never heard it before. I had always been complimented on my copious and Shakesperian vocabulary. When I make quotations from Will, I have to pause a few moments to untangle my speech from his. People tell me that he and I have the gift of speech perfected to such a degree that the vocabulary of each has to be branded to be identified. My friends have forced the fact upon my attention so constantly that I have almost been compelled to believe that they know what they are talking about.

I have observed that the world of writers is divided into two classes, viz: Those like myself who have grand and noble thoughts which, unfortunately, can be but imperfectly conveyed to the multitudes because of that "limited" vocabulary; and those who have puny and puerile thoughts which, fortunately, for the world are lost in a Dead Sea of words.

In conclusion, let us sing:

"My head is humbled in the dust,
When folks tread on my toes,
And so I'll seek for comfort,
Where the weeping willow grows."

ELLIS B. BARNES.

OUR SUBSCRIPTION PRICE

One of the tokens of good-will which the publishers of the Christian Century have many times been prompted to acknowledge is the increasing number of our subscribers who in paying for their paper remit at the full two dollar rate.

It was a sorry day for journalism among the Disciples when, some fifteen years ago, the papers let themselves get started on a cut-rate competition for enlarged circulation. For a time most if not all our papers were sold at one dollar a year. Repenting of this, it was with the greatest difficulty that the rate of $1.50 was re-established. No religious papers in the land are sold at so low a subscription price as the Disciples' newspapers. Other papers range in rate from two dollars to three and a half dollars per year, and some of them no larger and many not so expensive to produce as our Disciple journals.

The Christian Standard has recently raised its subscription price from $1.50 to $2.00. This is a move in the right direction. Limited as is the religious press in the volume and character of its advertising it is not right that its subscribers should desire their religious newspapers to be published below cost.

Some seven years ago The Christian Century established its rate at two dollars and offered a concession of 50c when the subscription was paid in advance. We have consistently billed our subscribers ever since in accordance with this rate and have at last gotten them pretty well trained to expect the $1.50 rate only when their remittance is sent in advance. Even ministers to whom is made a special advance rate of one dollar now expect to pay and do pay two dollars when their subscription is delinquent.

Of late, however, a large number of our subscribers, both ministers and laymen, have been paying the two dollar rate even though they are not delinquent. This is a token of good will which we would like to acknowledge in a personal letter to each one if that were not impracticable, so we take pleasure in making this general acknowledgment through the columns of the paper.

It is not our intention at this time to change our policy of accepting $1.50 when payment is strictly in advance but we dare to cherish the hope that the voluntary attitude of our subscribers will effect the change without any action at all by the publishers.

DISCIPLES PUBLICATION SOCIETY.

The Sunday School

LESSON FOR SEPTEMBER 19.

DEFEAT THROUGH DRUNKNENESS (TEMPERANCE LESSON.)

Golden Text: Wine and new wine take away the understanding. Hosea 4:11.

I Kings 20:1-21. Memory verses 11, 12. verses 11, 12.

(10) And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me. (11) And the king of Israel answered and said, Tell him, Let not him that girdeth on his armor boast himself as he that putteth it off. (12) And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings, in the pavilions, that he said unto his servants, Set yourselves in array. And they set themselves in array against the city.

(13) And, behold, a prophet came near unto Ahab king of Israel, and said, Thus saith Jehovah, Hast thou seen all this great multitude? behold, I will deliver it into thy hand this day; and thou shalt know that I am Jehovah. (14) And Ahab said, By whom? And he said, Thus saith Jehovah, By the young men of the princes of the provinces. Then he said, Who shall begin the battle? And he answered, Thou. (15) Then he mustered the young men of princes of the provinces, and they were two hundred and thirty-two: and after them he mustered all the people, even all the children of Israel, being seven thousand.

(16) And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. (17) And the young men of the princes went out first; and Ben-hadad sent out, and they told him, saying, There are men come out from Samaria. And he said, Whether they come out for peace, take them alive; or whether they come for war, take them alive. (19) So these went out of the city, the young men of the princes of the provinces, and the army which followed them. (20) And they slew every one his man; and the Syrians fled, and Israel pursued them: and Ben-hadad the king of Syria escaped on a horse with horsemen. (21) And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

Verse by Verse.

10. **Ben-hadad.** This was Ben-hadad II, king of Syria. He was the son of the one spoken of in I K. 15:16-22.—**The gods do so unto me, and more also.** This was a kind of formal oath.—**Shall suffice for handfuls.** Ben-hadad said if each soldier would take one handful of dirt from Samaria the entire city would be carried away. This boast indicates his vanity, and shows the strength of his army.

11. **Let not him that girdeth on his armor, boast.** Ahab's reply was very becoming to the king of Israel, and would be becoming to any truly brave man. Read Prov. 27:1.

12. **As he was drinking, he and the kings.** They were so confident of victory that eBn-hadad was giving a banquet to the princes that were with him.—**Pavilions.** Or huts, RVm. These were temporary booths.—**Set yourselves in array.** Or, place the engines, RVm. They were to make ready for an attack. Get the army ready.

13. **A prophet.** There is nothing more known about him.—**Hast thou seen all this great multitude?** Read verses 25-30 for the number of the army.—**Thou shalt know that I am Jehovah.** This is the purpose of the whole narrative. The Syrian army had grown strong, and threatened Ahab. The victory over them was to be so evident that there would be no mistaking the bad of Jehovah in it.

14. **By whom?** Ahab could see no way of overcoming such great odds. His own forces were small and he did not expect any allies to assist him.—**The young men of the princes.** These young men were the attendants of the chief officers of the different districts of the kingdom of Israel, and were in Samaria because of Ben-hahad's invasion.

15. **Seven thousand.** It is quite probable that this number represents the garrison of Samaria. The small number of men in the army was intended to enhance the power of God.

16. **At noon.** At this time of day the besiegers would be resting because of the heat.—**Was drinking himself drunk.** To drink at such a time as this is the height of folly. Drinking makes thinking impossible. The drinker is the first man discharged and last man hired. What other king lost in a similar way? See Dan. 5:1.

17. **Went out first.** They went out of Samaria toward the Syrian camp, leading the way for the rest of the army.—**Ben-hadad sent out.** He sent out to learn the cause of the sally from the besieged city.

18. **Take them alive.** In the folly of his drunken insolence Ben-hadad thought they could be taken without fighting.

19. **These young men.** See on verse 14. It is probable that the young men were to begin the unexpected attack and the rest of the army was to add to the confusion by coming later.

20. **They slew every one his man.** Not only were Ben-hadad's men unprepared for the attack, but the leaders were drunk. The young men of Israel's army had a definite purpose which they carried out. God helped because Israel was on his side; and so will he help any worthy cause.—**The Syrians fled.** The sudden attack caused a panic.—**On a horse with horsemen.** Or, with horse and horsemen, RVm.

21. **The king of Israel went out.** Ahab's courage seems to have been stirred at the sight of victory, and he went out to make it as great as possible. There are hosts of people today who want a part in the victory, but who do not want to do any of the fighting.

The Demon of Intemperance

The Lesson in Today's Life.

Intemperance is one of the most powerful enemies of humanity in all the world. It commands all the evil forces in the community. It robs the people of their treasures to fill the coffers of the traffickers in strong drink at the expense of a frugal and temperate community. The welfare of the people is entirely disregarded in this greed for gold.

The home of this arch enemy of humanity is the saloon. Without this recruiting station his army would rapidly vanish. More men join the army of drinkers because of the attractive environment than from a real desire to drink.

Jack London says that the availability of liquor makes men drinkers, and that a normal young fellow does not have a natural appetite for strong drink.

Drinking men agree with London.

So men who make and sell liquor fight to maintain the saloon, but they say as little about it as possible.

These men do not mention the saloon if they can in any way avoid it. It is their purpose to keep the people from thinking about the saloon. In their campaigns they talk about taxes, revenues, personal liberty, and everything else except the saloon, which is the only thing they care anything at all about.

They are driven to this method because they know that the saloon has no real merit, and cannot live in the open.

The people are not going to be deceived much longer, for the light of the better day is on the horizon.

It is nowhere more clearly seen than in the industrial world. Everywhere men in big business are coming to see that results and strong drink do not go hand in hand. They must choose the one or the other, and they have chosen results. One after another, in rapid succession, the great industries and business houses are taking their places on the "water wagon."

The summarized account of a document in the Railroad Trainman dedicated to the "well being of the general public" reads like a prophetic message. It is as follows:

"Alcohol is bad company and unsafe to be with. It throws switches wrong; it reads and sends orders wrong. It receives orders wrong, and calls red signals white. It makes caution orders without effect, and makes slow flags without color. It makes one meeting point another, and wakeful men sleepy. It makes hot boxes cold, and rough journals smooth. It makes widows and orphans, and new made graves."

Science has demonstrated that alcohol is a poison for the soft, plastic material which is the essential constitnent of every one of the minute cells that make up living organisms, whether animal or vegetable.

Large numbers of psychometric experiments under conditions of the greatest accuracy prove that alcohol in small dietetic doses exercises a distinctly paralyzing effect on the working of the brain.

Careful nerve and vitality tests now prove that a single glass of alcoholic liquor very perceptibly reduces vital efficiency.

In a recent test of candidates for a certain government position four-fifths were rejected as being physically unfit through alcoholism and other narcotics.

Col. Maus, of the U. S. army, recently wrote an article appearing in the Medical Record in which he said: "It is the constant, habitual, moderate, 'social' drinking which is the deadly and destructive thing, because it is always at work, lowering the fighting power of the white blood corpuscles, and thus taking away from the race half its power of defense."

There is no question in any observer's mind but that alcohol is a home wrecker, and soul destroyer. The people are coming to see that they are better off without it.

An editor of note said recently. "It would seem just now that about all the world is drifting pretty steadily toward total abstinence."

"When this sentiment is full grown it will register itself in the United States as it did in Kansas in 1881: 'The manufacture and sale of intoxicating liquor shall be forever prohibited in these United States of America.'"

ASA MCDANIEL.

Illinois Moves Forward.

By practically a wet and dry vote, the Illinois House has passed the Gregory bill, which prohibits candidates for the legislature from making pre-election pledges. The wets favored the bill. The author of the measure declared that the seven weeks' deadlock over a choice of a speaker was due to pledges made by members who were forced to act against their better judgment.

Disciples Table Talk

Liberty Church Grants the Loan of its Pastor.

The church at Liberty, Mo., has occupied a unique position among its sister congregations in that for two years it has given up a portion of its pastor's time to serve the general convention as secretary. Graham Frank, the pastor, felt that he should not ask his people to do this for the third year and went to the Los Angeles meeting prepared to relinquish the secretaryship. But the convention insisted upon re-electing him and passed a resolution asking the Liberty church to continue its generous attitude toward the general work for another year. Rev. W. F. Richardson, of Kansas City, the new president of the General Convention, presented this resolution to the congregation at Liberty last week, and a vote by ballot resulted in 94 ayes and 6 noes. While there has been some difference of opinion among some of the members of the congregation as to the wisdom of Mr. Frank's serving longer in this work, there is unanimous sympathy with the purposes and work of the General Convention. The entire brotherhood which has already expressed its appreciation of Mr. Frank's services in many ways, will feel that the Liberty church has put it under very positive obligation for its willingness to make so substantial a contribution to the welfare of the general cause.

Dr. Medbury Returns to Great Ministry After Summer of Chautauqua Work.

Dr. Charles S. Medbury, of University church, Des Moines, Ia., spent nearly two summer months on the Chautauqua platform. He returned to his pulpit Aug. 29, and was welcomed by a large and enthusiastic congregation. The interior of the church building has been redecorated in his absence and a pipe organ is being installed. The auditorium of this church is the largest in Iowa. The congregation that assembles there twice on Sunday to hear Dr. Medbury is the largest in the state and with but two or three exceptions is the largest Protestant church congregation regularly gathered anywhere in America. Dr. Medbury is maintaining the affection and loyalty of his people in a remarkable way and is himself growing with them in vision and strength.

J. A. Barnett to Hold Two Special Evangelistic Meetings.

James A. Barnett, pastor at Moline, Ill., has received a number of calls for evangelistic meetings this fall. By shortening his August vacation Mr. Barnett has arranged a leave of absence with his church to get away for two meetings. On Aug. 30 he began with the Antioch church in Vermilion County, Ill., assisted by C. H. Altheide, Lost Spring, Wyo., as leader of song. Following this meeting he will begin with the Eminence church near Atlanta, Ill., Sept. 20. About Nov. 1, he will begin a meeting with his home church assisted by Wm. Leigh, singing evangelist of Akron, O. On Aug. 15, the men's class took charge of the Sunday evening service rendering a program that attracted a large attendance and proved most helpful. Three of the organized classes will render special programs on as many Sunday evenings during the pastor's absence.

Pennsylvania East and West to Hold Joint Convention at Altoona.

Altoona, Pa., W. Graham Walker, pastor, will entertain the joint convention of the Eastern and Western Pennsylvania Missionary Societies, Sept. 13-16. A very attractive program containing the names of J. R. Ewers, Wallace Tharp, T. E. Winter, Irving Chenoweth, W. W. Sniff, S. W. Traum, and many other equally well-known leaders of Pennsylvania Discipledom, as well as Dr. Mary Longdon, R. A. Doan, Alan B. Philputt, Robert M. Hopkins and F. W. Burnham from outside the state.

Good Work at Lawrence, Kansas, During Mr. McFarland's Pastorate.

The resignation of E. T. McFarland from the pastorate of First church, Lawrence, Kans., is announced. Mr. McFarland spent three years there, going from Rock Island, Ill. During his term of leadership the Lawrence church has doubled its membership which is now more than 800, paid a substantial part of the debt on the building, and provided for the remainder. In the same period the enrollment in the Sunday-school has risen from about 250 to more than 1,000. The basement under the entire auditorium has been finished at a cost of nearly $1,500 and the cost has been provided for. Mr. McFarland's successor has not been selected.

The Idealism of Religion is Practical, Says Evanston Pastor.

Orvis F. Jordan, pastor at Evanston, Ill., insisted in a recent sermon that the idealistic side of religion is in truth its practical side: He said: "Many people have been treating religion as a luxury instead of a necessity. They have talked about finishing their education, or of 'making their pile,' after which they would give some consideration to the question of the larger relations of life. Can it be that the church herself has so interpreted religion as to make it possible for men to treat the subject in that way? The word 'practical' is sometimes used in a narrow and visionless way. A practical religion will fill our homes with joy and peace. It will provide the leaders of our political life with ideals. It will make the industrial leaders humane and their men loyal. It will give men motives for right living and courage for peaceful dying. Such a religion will not fail in winning the respect of all men."

Austin Hunter Utters Optimistic Message.

Preaching at Jackson Blvd. church, Chicago, Austin Hunter, the pastor, said on his first Sunday after vacation: "Jesus was not born for defeat, but was born a King. There is a fine optimism in the statement of Paul that should hearten all souls. Nothing can possibly stand in the way of his final victory. When Pilate asked him if he was a King he replied, 'Thou sayest it, for to this end was I born.' There are men who are born to win, who have in them the elements of success. Nothing can keep them down. In spite of his unofficial character, of the fiercest criticisms of his life and words, of the dark periods of church history when it looked like the end of Christianity was near, in spite of the pessimistic philosophy of those who say the world is growing worse, in spite of the half-hearted support of multitudes who bear his name, still he must reign and he is reigning increasingly in the hearts of men. God pity those pessimistic little souls who think the world is rapidly going to the bad."

Automobiles Harm Church, Says Columbus Pastor.

W. H. Book, pastor of Tabernacle church, Columbus, Ind., made the statement to his Bible class, that automobiles are doing more harm to the churches and Sunday-schools than any other single influence. "Sour grapes," said one of the members of the class. "It's not so," the minister declared. Then he said he would not have an automobile if it was given him. He says people who own automobiles start out early Sunday morning and spend the time riding that formerly was spent in worship. He cited the case of a minister he knew who bought an automobile, declared he would not use it on Sunday, and then got the fever so badly he cut his sermons short in order to get to the wheel of his car.

A Religion of Service for Practical Life.

T. F. Paris, speaking at Capitol Hill Church, Des Moines, Ia., said on a recent Sunday: "The Christian religion is the religion that reveals the life of God in the hearts of men. It is the religion that filters through all the sorrows and threads itself through all the problems of life. It is the religion that translates itself into human conduct, that issues in service, that makes brotherhood the common denominator of the human race, and fits the soul for the home that awaits it. Christianty is the religion the world needs today."

Ft. Wayne Pastor Run Down by Jitney Bus.

E. H. Clifford, pastor East Creighton Ave. church, Ft. Wayne, Ind., was struck by a jitney bus on the streets of his city two weeks since and badly hurt. The accident occurred at 8 o'clock in the evening, both Mr. Clifford and the chauffeur being blinded by a heavy rain that was falling. A deep gash above the right eye, a lacerated face and a twisted foot make up the list of his injuries. He is making a good recovery.

Andrew Scott Accepts Call to First Church, Davenport.

A unanimous invitation from the congregation of First church, Davenport, Ia., to Andrew Scott, of Hoopeston, Ill., has been responded to favorably by him, and the new pastorate will be entered upon in a few weeks. The Davenport church has suffered considerable commotion in the past several months and it will be gratifying news to the brotherhood to learn that a man so well fitted for the peculiar task awaiting him has been called, and unanimously called.

Andrew Scott was born at Melrose, Scotland, where the Melrose abbey, famous in history, stands in magnificent ruins. He was educated in the public schools of Ontario, near London, Canada, and at Hiram college, Ohio. He has served as pastor at Niagara Falls, N. Y., and at Saginaw, Mich., for five years, at Danville, Ill., for seven years, and is closing the fourth year of his pastorate at Hoopeston, Ill. In all these fields he has been successful in building up his church. He has raised and paid four church mortgages during his ministry. He has not missed a service for 25 years.

Suit to Break Will Giving Large Sum to First Church, St. Louis, Fails.

First church, St. Louis, John L. Brandt, pastor, was left a bequest of $70,000 by Randall R. Gordon, a wealthy farmer of Pana, Ill., some two years ago. The will was contested by a man claiming to be the son, legitimate, though not acknowledged, of the church's benefactor. His claim was denied in the Illinois court which had jurisdiction over $40,000 of the bequest and it is expected likewise to be denied by the St. Louis court which had jurisdiction over the remaining $30,000. Proceeding on the assumption that the bequest was valid, First church purchased a beautiful property at Euclid and Delmar boulevard. The long delay in the court process has embarrassed the church financially and had it not been that the pastor, Mr. Brandt, advanced $10,000 of his own funds the property would have been lost. It is now expected the congregation will move into its new home Sept. 5. The edifice was formerly a Baptist house of worship.

Story of Forty Years of Woman's Missionary Society Told in New Book.

Mrs. Ida Withers Harrison is the author of a neat little volume of 160 pages outlining the history of the Christian Woman's Board of Missions. The book is very readable. It traces the development of this great enterprise of woman's organization from the original impulse given by Mrs. C. N. Pearre in 1874 to the far stretching influences and complex activities of the present body of over 87,000 women. The first year of the society's life they raised $430.

Steadily the income has increased until the annual gifts amount to $414,000. The book is an enshrinement of the noble personalities that have figured in these forty years of history—the office-bearers of the organization and the missionaries on foreign and home fields. Probably it is intended to serve as a manual for study purposes in the local auxiliaries. No indicaton of this purpose is given in the book, but it would manifestly lend itself to such use admirably.

Military Preparedness Urged by Dr. Jenkins as a Means of Peace.

Preaching from the text, "Be ye also ready," Burris A. Jenkins, of Kansas City, told his Linwood Boulevard church that it was the duty of this nation to be prepared "that, conditions being what they are, we should be prepared to resist aggression from any direction. It is apparent the overwhelming majority of American citizens are in favor of preparedness. We should make military preparation for the sake of peace. The fact of being prepared is a resistance against aggression."

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BRIEFER ITEMS.

—Freeport, Ill., church, after a long and difficult struggle to secure a property has been able to raise the amount necessary and with the assistance of the Church Extension Board will proceed to remodel a building recently purchased. The resignation of the pastor, J. H. Clark, leaves the congregation leaderless at a critical time, but they hope to call a pastor soon.

—Roy Rutherford of Elizabethtown, Ky., who was called to the pastorate of First church, Paducah, Ky., declined, and has accepted instead a call to the church at Russellville.

—On his way to Pentwater, Mich., for his holiday, George A. Campbell, of Hannibal, Mo., spent a Sunday with his former congregation at Austin, Chicago, preaching morning and evening. Mr. Campbell organized the Austin church and was its pastor for nearly fifteen years.

—Metropolitan church, Chicago, was the scene of a popular meeting on a recent Sunday evening to memorialize the victims of the Eastland disaster. Lloyd H. Miller, the pastor, spoke, as did also the Coroner, Peter Hoffman.

—Roger T. Nooe, pastor at Frankfort, Ky., who suffered a serious accident to his foot several weeks ago when the buggy in which he was riding overturned, has found it necessary to return to the hospital.

—John R. Golden, Illinois state secretary, preached on a recent Sunday at Memorial church, Chicago, supplying for Dr. Willett. The congregation speaks in the highest praise of his practical and encouraging message.

—Dr. Royal J. Dye spoke in Monrovia, Cal., church Aug. 8, and the church became a living link in the Foreign Society, raising $660 for that purpose. Several young people volunteered for the missionary field. Clark Marsh is pastor.

—Chester B. Grubb, who has been supplying the pulpit for South Side Church, Kokomo, Ind., since graduating from Eureka in June, was ordained Aug. 15, by David H. Shields and the elders of Main St. church. Mr. Grubb enters Yale this autumn.

—C. R. Piety who ministers at Greenville, Ill., while on his vacation preached on Aug. 8, at his Hoosier boyhood home, Graysville, Ind., and on Aug. 15 at Tamalco, Ill.

—The corner stone of the new house of worship for First church, Galesburg, Ill., was laid Aug. 22, H. A. Denton, the pastor officiating. The house will cost $75,000.

—Wisconsin state convention meets Sept. 6-9, at Janesville, C. W. Cummings is the pastor.

—Kentucky state convention meets at Madisonville, Sept. 20-23. S. S. Jones is pastor at Madisonville.

—President-emeritus E. V. Zollars, of Phillips University, Okla., is now living at Warren, O. He has recently been quite ill but is recovering sufficiently to attend church services.

—Kansas state convention is to meet at Lawrence, Oct. 4-7.

—The Men and Millions Movement will begin work in the state of Missouri in the early part of September.

—F. B. Sapp, state secretary of the North Dakota churches, spent his vacation in the mountains of West Virginia, resting, fishing and visiting the old home folks.

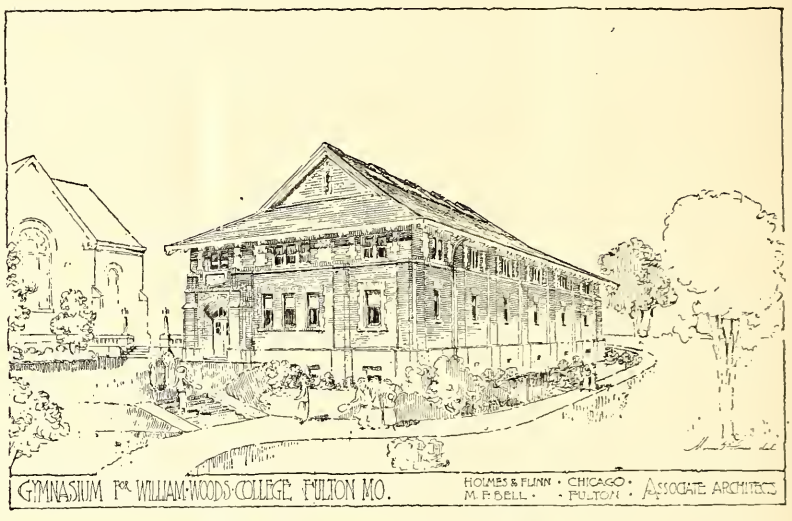
—The School of Methods at Bethany Assembly in Indiana, closed Aug. 25. There were nearly 50 graduates.

—The new church edifice recently dedicated by South End church, Houston, Tex., W. S. Lockhart, pastor, was damaged during the recent big storm in the Gulf country. Repairs will be made at once.

—W. E. M. Hackleman was elected president of Bethany Assembly for next year. The assembly suffered materially from the unpropitious weather this season.

—Ground has been broken for a new $30,000 edifice for Second Church, Cedar Rapids, Ia.

—K. F. Nance of Hutchinson, Kans., after attending the General Convention at Los



The new gymnasium for William Woods College, Fulton, Mo., erected by Dr. William Woods at a cost of $30,000. The building is made up of pressed brick, the inside walls being lined with white glazed brick. It is complete in every way, containing swimming pool, 16x60 feet, which is made of ceramic tile. Dr. Woods has invested more than $200,000 in this institution.

Some Figures That are Anything But Dry

By John H. Booth, Associate Secretary.

Are figures dry? Not when they tell the story of a live subject. I challenge any person who loves the Kingdom of God and wishes to see it permanently built and its borders continuously extended, to read the following Church Extension facts and figures and not be interested in taking the Church Extension Offering in September.

Original Investment.

The following study is based upon 26 years of operation to October 1, 1914, during which time the board helped to build 1,717 churches throughout the United States and Canada. To do this the brotherhood gave to the Church Extension Fund to be loaned, $1,115,475 as an original investment. By the wise and wonderful plan of the board of "Running the mill with the water that has passed," this original investment has done the work of $2,700,377 and has also encouraged the congregations to raise on the local fields nearly $6,000,000 to be given to the Kingdom of God and put in permanent form for future service. Marvelous dividends are those which are being paid to the Brotherhood's work on its original investment, but ths is only half the story. The other half and the better half of the story is what these 1,717 Church Extension Churches have done for World Wide Missions.

Church Extension Churches Loyal to Missions.

During these 26 years while building their homes at a cost of nearly $9,000,000 returning their loans aggregating twice the sum of the Brotherhood's Church Extension Fund, they have given an estimated amount of $1,095,000 to missions and benevolences or a sum nearly equal to the Brotherhood's original investment.

Last Year's Record.

These churches gave last year to missions and benevolences last year, while 24 per cent $82 each. Out of 1,717 churches helped by the board, 1,563 gave to missions and benevolences last year or 91 per cent. Out of the other 6,807 churches of the Brotherhood, 5,221 gave to missions or 76 per cent: that is, only 91 per cent of the Church Extension Churches failed to give to missions and benevolences last year, while 24 per cent of all others failed. This count, let it be understood, does not include our anti-missionary or non-progressive churches. This record goes to show that a church assisted by the Board of Church Extension becomes at once, and is always thereafter, a supporter of missions.

Lost Opportunties.

During the past nine years, 1,625 appeals for loans have gone unanswered. If the board had had sufficient money to grant loans to these churches and if these churches had prospered on an average as well as the ones the board has helped, they would have given up to the present time over $600,000 to missions and benevolences and would be giving this year $133,250 for the work of World Wide Missions, aside from what all these churches would be doing in the 1,625 local fields. But these are past opportunities, a majority of which will never return to us. Now what of

The Present

129 churches at the present time are appealing for loans with which to build. Wouldn't it be a wise policy to assist these congregations into good homes at once, not only for their own sakes but for the sake of World Wide Missions. These loans aggregate about $200,000. Of this amount $66,000 can be called for in thirty days. To meet this present demand the board has about $50,000 in sight, leaving a balance of $16,000 which we hope our churches will contribute in the September offering.

Angeles and the expositions on the coast was taken ill with ptomaine poisoning at Calgary, Can. He has recovered and is just returning to his church work.

—First church, Beaumont, Tex., suffered considerable damage to its building in the recent storm. The pastor, H. R. Ford, was instrumental in having it put in condition to be used the following Sunday.

—The corner-stone of a new $20,000 church edifice was laid at Thorntown, Ind., Aug. 22. O. E. Kelly, of Terre Haute, and L. C. Howe, of Noblesville, made addresses. R. E. Calithan is the pastor.

—Wabash County, Ill., Disciples had an annual basket meeting at Allendale, Aug. 29. Lee Tinsley and W. W. Weeden made addresses.

—A new house of worship for the church at Albuquerque, N. M., will be dedicated next Sunday, Sept. 5.

—E. M. Barney, of Indianapolis, is preaching for several Sundays at First church, Anderson, Ind., until the coming of the new pastor, John Underwood, of Pittsburgh, who will take up his new duties Sept. 19.

—Prof. W. C. Morro, of Butler College, occupied the pulpit of First Congregational church, Indianapolis, for a month during the summer.

—Dr. H. L. Willett completed a two months' Chautauqua season in the larger cities of Ohio, West Virginia and western Pennsylvania last week and is spending a vacation period with his family at Pentwater, Mich.

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CALLS.

J. H. Versey, Cadillac, Mich., to Saginaw, Mich. Accepts. New work begins Sept. 5.

Charles Darsie, Crawford Road church, Cleveland, O., to Belmar church, Pittsburg. During four years with Crawford Road 250 new members have been added and the debt reduced from $16,000 to $7,000.

D. B. Titus, Kalispell, Mont., to Rupert, Idaho. Has begun new work already.

Edison Leeper, Eureka College, to pastorate, Cuba, Ill. Accepts.

James E. Wolfe, University of Chicago, to pastorate, Batavia, Ill. Accepts.

I. H. Beckholt, Harrison, O., to Central Avenue church, Topeka, Kans. Accepts. Will begin Oct. 1.

Kirby Page, Monteith, Ia., to Morgan Park, Chicago. Accepts.

W. J. Gratton, London, Eng., recently a student at Drake University, to Highland Park church, Des Moines, Ia.

W. H. Knotts, Highland Park, Des Moines, to Perry, Ia. Accepts and has begun work.

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RESIGNATIONS.

E. T. McFarland, First, Lawrence, Kans., to enter evangelistic field.

L. B. Myers, Cheney, Kans.

Birds Eye View of Disciples Colleges

The following is a brief summary of the annual report of the Acting Secretary of the Board of Education of the Disciples of Christ made at the Los Angeles Convention. Absolute accuracy is not claimed for every item submitted, since some of the reports made to me by the colleges were incomplete, requiring the use of approximation in a few instances.

The Board of Education consists of the following members:

President Hill M. Bell, Drake University.
President Miner Lee Bates, Hiram College.
President Thos. C. Howe, Butler College.
President T. E. Cramblett, Bethany College.
President F. D. Kershner, Texas Christian University.
President E. V. Zollars, Phillips University.
President H. C. Pritchard, Eureka College.
President R. H. Crossfield, Transylvania and College of the Bible.
Chancellor Wm. Oeschger, Cotner University.
President Earle M. Todd, Christian University.
Dean Herbert L. Willett, Disciples Divinity House.
President Joseph A. Serena, Keuka College.
The President, Virginia Christian College.
President Jesse C. Caldwell, Atlantic Christian College.
President H. B. Abernethy, Southern Christian College.
Dean G. D. Edwards, Missouri Bible College.
The President, William Woods College.
President Luella St. Clair-Moss, Christian College.
Dean P. H. Welshimer, Phillips Bible Institute.
President I. N. McCash, Spokane University.
President C. T. Carlton, Carr-Carlton College.
President E. C. Sanderson, Eugene Bible University.
Dean W. J. Lhamon, Drury College.
President F. J. Yokley, Missouri Christian College.
Dean J. C. Todd, Bloomington Bible Chair.
President Josephus Hopwood, Milligan College.
President F. G. Jones, Midland College.
President Ella Johnson, Kentucky Female Orphan School.

Upon analysis the institutions represented by the members of the Board fall very naturally into the following groups:

I—Those doing no work below college grade—Hiram, Butler, Bible College of Missouri, Drake University, Disciples Divinity House of Chicago University, Transylvania and the College of the Bible.

II—Those doing both college and high school work—Eureka, Milligan, Cotner, Bethany, Texas Christian University, Keuka, Virginia Christian College, Christian University, Phillips University, Spokane University, Atlantic Christian College, and Eugene Bible University.

III—Junior colleges—Christian College, Southern Christian College, Midland College, William Woods College, and Hamilton College (the Junior College of Transylvania).

IV—Academies—Missouri Christian College, Carr-Carlton College, and Kentucky Female Orphan School.

V—Bible Chairs. (Not supported and and controlled by a missionary society.)—Bloomington Bible Chair and the Bible School of Drury College.

VI—Unclassified—Phillips Bible Institute.

These twenty-eight institutions employ 259 professors, twenty-five assistant professors, and 243 instructors.

They enrolled last session 5,506 students. Of this number, 2,669 were in the college, 1,337 in profession schools, and 1,526 in the academy. The college students were grouped as follows: Freshmen, 998; Sophomores, 439; Juniors, 324; Seniors, 303; Graduates, 121; Special and Unclassified, 495. Four hundred and thirty-four degrees were conferred.

These institutions have a combined productive endowment of $3,563,909, an unproductive endowment of $605,831; total endowment $4,169,740. Their buildings and equipment are valued at $4,811,671, and other resources $200,112; total resources $9,181,523.

They received from student fees last year $412,600, from endowment $199,401, from other sources $167,066, making a total income of $779,067.

They expended for teaching $403.361, for administration $218,395, and for buildings, equipment, etc., $344,602. The combined deficit of these institutions for the year was $91,131, and their total indebtedness $420,888. They received from Education Day $12,337.

The report shows that these institutions enrolled 971 ministerial students, and 166 students preparing for home and foreign fields.

An imperative need of our colleges is more adequate financial support from the churches for current expense and larger gifts from individuals for endowment. The churches are asked to raise on Education Day, the third Sunday in January, or through the budget, $75,000 for Christian education. Up to the present time only about one-sixth of this sum has been realized. A total endowment of $4,169,740 is by no means sufficient. This amount should be increased to ten million dollars in the near future.

By and large, the past year has been most satisfactory and encouraging, and with the churches aroused to the primary importance of a leadership prepared in our own institutions, and with the individual conscience quickened by a deep sense of the opportunities for service through such leadership, it is confidently believed that there will be a great increase in the student body and a much more adequate financial support given our colleges in the near future.

R. H. Crossfield,
Acting General Secretary Board of Education.
Lexington, Ky.

* * *

The Slump in Booze.

From Collier's Weekly.

According to the Wall Street Journal, of Kentucky in January was 1,980,000 gallons against 6,102,452 gallons in 1914; production in Pennsylvania was 1,073,808 gallons in January against 1,552,445 a year ago, and in Maryland, 506,919 gallons against 918,582 last year. Whisky bottled in bond, January, was 691,508 gallons, compared with 928,187 in January of 1914.

The decrease in Kentucky's production of whisky amounts to 66⅔ per cent; in Pennsylvania, it is about 33 per cent; in Maryland, more than 40 per cent. These figures and others for February, March and other months available indicate that the distillers, who can look ahead like anyone else, see that within a few years the commercial demand for whisky will fall off at an unprecedented speed. The distillers are buying newspaper space in more than one city to argue that prohibition doesn't prohibit, that more liquor than ever is being drunk in this country; but this is a bluff. They are meanwhile curtailing production and quietly discontinuing their own funeral. Better times are ahead for these United States.

* * *

FOREIGN MISSION NOTES.

Dr. George W. Brown, of Jubbulpore, India, writes that the commencement of the Bible College there was held on May 10th. Three men completed the four years' course and received diplomas. One of these men was sent to Damoh, one to Mandaha, and one remained at Jubbulpore. The wives of these men have also had special training. Two of them will do Bible women's work and one will teach school.

M. B. Madden reports nine baptisms in and around Osaka, Japan, in the month of May. He writes that the opportunities in Osaka are wonderful. After a baptismal service at one of the out-stations, the Lord's Supper was observed. This is the first time the ordinance was ever observed in that town of 5,000 people.

Bruce L. Kershner, of Manila, P. I., writes: "This has been a banner month in Manila for our work. All the congregations have good reports. At Central Church the attendance at the preaching service was above the average and on the third Sunday in the month the entire enrollment in the Sunday school was present at the service.

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An Appeal from the Los Angeles Convention

to

Churches of Christ of North America

August 30, 1915

Dear Brethren:—We have just closed at Los Angeles one of the most harmonious and successful conventions in our history; but its sessions were saddened by the apparent failure of the churches adaquately to support our organized work. In its closing hours the Convention, unwilling to permit the continuance of a policy of retrenchment, adopted the following:—

"*Whereas* This Convention has heard with profound regret and humiliation the reports of deficits and enforced retrenchments on the part of our several missionary, benevolent and educational agencies:

Therefore Be it resolved; that, with prayer and supplication, we advise the several boards of the societies to unite in an urgent appeal to the churches to raise their full apportionments, and if possible to make a special offering to meet this great emergency; and be it further

Resolved, that the churches everywhere be requested to observe the week beginning Lord's Day, September 12th, as a season of daily prayer and intercession on behalf of this appeal; and be it further

Resolved, that we appeal to our entire religious press, to all our State, Provincial, District, County and City Mission Boards, to our educational institutions, and to our evangelists, pastors, and secretaries to join in furthering this appeal."

The joint apportionment of your church at_____is

Total Church Budget	Foreign Christian Missionary Society	American Missions	State Missions	Christian Woman's Board of Missions	National Benevolent Association	Board of Church Extension	Board of Ministerial Relief	Commission on Christian Union	American Temperance Board	Board of Educatiou
$	$	$	$	$	$	$	$	$	$	$

By so much as any church falls short of its apportionment it defeats the ends of this appeal. It is to be hoped that, in view of the urgency of the need, many churches will greatly exceed their apportionments.

In case your offerings exceed your apportionments it is recommended that the division of such funds be made upon the percentage basis of the above apportionment.

We beg you to remember that the books close September 30th, and that this appeal demands immediate action. Will you please read this to the official boatd and the congregation of your church and ask them to take prayerful action upon it.

Yours in His name,

Secretary American Christian Missionary Society.

Secretary Board Ministerial Relief.

Secretary Foreign Christian Missionary Society.

President Board of Education.

President Christian Woman's Board of Missions.

Secretary National Benevolent Association.

President Temperance Board.

Secretary Church Extension Board.

President Conneil on Christian Union.

THE CHRISTIAN CENTURY

Vol. XXXII September 9, 1915 Number 36

A Union Worth Talking About
Editorial

The Kaiser Speaks to His Army
By James O'Donnell Bennett

At a Favorite Riley Shrine
By F. K. Koch

Chapter and Verse
By G. D. Serrill

CHICAGO

Subscription—Subscription price $2. If paid strictly in advance $1.50 will be accepted. To ministers, if paid strictly in advance, $1.00 per year. If payment is delayed ministers will be charged at regular rates. Single copy, 5 cents.

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The Christian Century

PUBLISHED WEEKLY BY THE DISCIPLES OF CHRIST
IN THE INTEREST OF THE KINGDOM OF GOD

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Remittances—Should be sent by draft or money order payable to The Disciples Publication Society. If local check is sent add ten cents for exchange charged us by Chicago banks.

Entered as Second-Class Matter Feb. 28, 1902, at the Post Office, Chicago, Illinois, Under Act of March 3, 1879.

DISCIPLES PUBLICATION SOCIETY, PROPRIETORS, : 700 EAST 40th STREET, CHICAGO

Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' *movement*. It has no ambition at all to be regarded as an organ of the Disciples' *denomination*. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, The Christian Century, though published *by* the Disciples, is not published *for* the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

DISCIPLES PUBLICATION SOCIETY 700 EAST 40th STREET, CHICAGO

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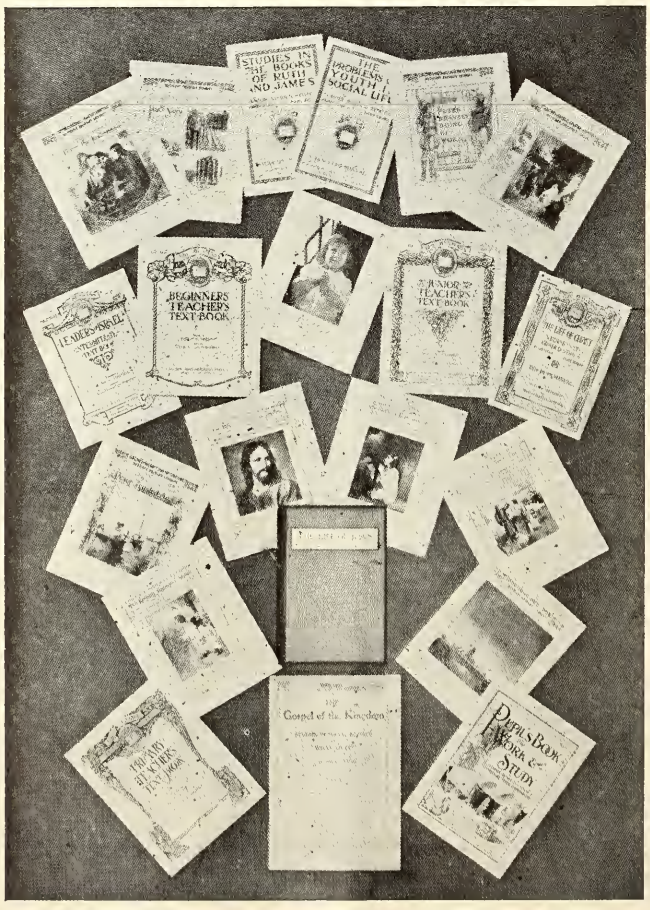
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII SEPTEMBER 9, 1915 Number 36

A Union Worth Talking About

Congregationalism's leading western newspaper, The Advance, reproduces a goodly portion of an article that recently appeared in The Christian Century from the pen of Rev. Frank E. Boren, pastor of a union church in Hydesville, Cal., in which Mr. Boren argues for a union of Disciples and Congregationalists. He asserted that those Disciples who do really care about Christian unity and who do really take their own plea for its practice seriously would find a line of less resistance in the direction of the Congregational group of churches rather than in any other direction.

The Advance takes Mr. Boren seriously and responds with hearty good will to his suggestion and proposes, if the Disciples are in earnest about it, to open its columns for a discussion of the case from both Congregational and Disciple sides of the house. Commenting on Mr. Boren's article, it says:

> Now this a really sensible word. There was not much use in Congregationalists discussing union with United Brethren, for our polity was too dissimilar. And as for Disciples discussing union with the Episcopalians, that is just a good joke. But Disciples do not practice close communion, and they cannot hold logically or practically to close baptism apart from close communion. And they are Congregational in polity. They are weak where we are strong, and strong where we are weak. A new spirit would have to come into the discussions of some parties in that communion, and we are far from holding that we Congregationalists would have nothing to concede. But when we really get ready to talk about church union, and the Disciples get ready to talk about it, it is sheer waste of time for them to think of union either with Baptists or Episcopalians. If they do not know, we do. Close communion is an absolute bar in the one case, and the differences of polity and ritual and temperament are insurmountable in the other. If the article in The Christian Century really represents the feeling of the Disciples as a whole, The Advance is interested, and is ready to do something to promote that sentiment. This would be a form of church union worth while, and it is one we feel competent to discuss.
>
> We feel reasonably sure of the position which our good friends the editors of The Christian Century would take with reference to such a discussion. They would say, as we suppose, and properly, that they have no right to put their denomination on record, but that they believe the matter is worth discussing in good faith. But what would the editors of The Standard and The Evangelist, the other two Disciple papers, say about it? If they would say so, too, The Advance, which has no right to commit the Congregational denomination, but which knows fairly well its mind, is ready to open its columns to what might be a very fruitful discussion.
>
> For this would be church union worth talking about.

Never has there been a more inviting opening not only for a discussion of Christian unity but for action.

Probably no denominational newspaper has ever before held out so cordial a hand to the Disciples of Christ as The Advance now does. The words quoted above are a simple, frank and hopeful utterance, constituting a challenge which the Disciples cannot pass by without laying themselves open to the charge of insincerity in all their talk about Christian unity.

✣ ✣

The Advance is not mistaken in its reading of the mind of The Christian Century. We believe with Mr. Boren that there is more hope of getting somewhere in a discussion with Congregationalists than with any other Christian communion.

There is a certain streak of perverseness in all Christian bodies that makes them prefer to discuss Christian unity with those with whom there is only the remotest likelihood of effecting actual union. Such is the Episcopal-Roman Catholic negotiation. Such also is the Disciple-Episcopal courtship which The Advance calls a joke.

We do not agree in calling it a joke—the Disciples are striving to hold a position that makes Christian unity a possibility with any group of Christians that really desires to practice it. But it is clear that some groups are nearer to the position we are striving to attain than others.

The Congregationalists, probably, come more nearly attaining the ideals which Disciples have historically held than any Christian denomination. It is therefore logical that the discussion of the ground of union should begin between them before it begins anywhere else.

If they can unite, their action will open up more remote doors of unity.

If they cannot unite, their discussion will be more likely to reveal the essential difficulties in the way of unity than would a discussion between bodies having less in common.

✣ ✣

With Disciples and Episcopalians each side is under inhibition when it comes to dealing with the weaknesses of the other side, because each side is guilty of precisely the same sort of sectarian practice. Disciples hesitate to expose the the essential sectarianism of a closed ministry (the episcopate) because they are conscious of the essential sectarianism of a closed membership (the fellowship of the immersed only). And the Episcopalians cannot freely attack the closed membership practice of the Disciples because they have their own sectarian point to gain for their closed ministry.

Hence the conferences between Disciples and Episcopalians consist in an unbroken series of complimentary remarks from Disciples who admire the venerableness and orderliness of the historic episcopate, and from Episcopalians who admire the historic precedence of immersion and point with affected unction to the fact that the prayer-book mentions immersion first in its rubric for the baptism of babies!

And there you are. It is a plain deadlock—not a contentious and irritating deadlock, but one fraught with all courtesy, and in which there are implicit endless possibilities of further discussion from which neither side hopes to achieve any result save to increase its emotional satisfaction in "working at the problem of unity."

But between Congregationalists and Disciples a discussion would not need, fortunately, to be so ineffectively gentle. Our differences are not so co-ordinate, so analogous, and therefore so well-balanced. We would probably speak in a more natural tone of voice, and deal with each other's sectarianisms in a more robust and virile fashion.

And, after all, that is what the cause of unity stands most in need of.

The Christian Century speaks for itself now, and we believe the leaders of the Disciples, as well as other Disciple papers, will join with us in hoping The Advance will "start something" looking toward a union of these two fellowships or at least a discovery of the essential reason why we may not be one even as our Lord prayed.

At a Favorite Riley Shrine

Visiting at "Old Aunt Mary's," a Spot Made Famous by Hoosier Poet

BY F. K. KOCH

There is "poetry"—and there is also poetry. That is, there is a good deal of composition being printed in magazines and books today which is called poetry. Then there is another kind of writing which is not only called poetry; it IS poetry. The former brand of composition, which includes much of the so-called "New Poetry" —verse libre, etc.—the people do not like. The other kind of poetry the people do like, for it is of them, the people. The patron saints of this kind of verse are such writers as James Whitcomb Riley and Eugene Field. To the "new poets" and their supporters the work of these poets is "drivel." But, be it said, these "old-fashioned poets" can afford to be deprived of the commendation of a few supposedly intellectual readers, if they can have, as they do have, the sincere friendship of the great common people, whom Lincoln said God must have loved, because he made so many of them! It is with pleasure that we reproduce this brief article concerning Mr. Riley and his poem, "Out to Old Aunt Mary's." The article first appeared in the United Presbyterian.

ALMOST on the verge of the season when "the frost is on the pumpkin and the fodder is in the shock," there comes the annual exodus of country-folk from the broad Indiana farms to Kokomo—to sell and buy for the winter. Many of the farmer-folk as they ramble the streets of the little town, are prone to stop and relate incidents of the Hoosier poet, James Whitcomb Riley. What Longfellow and Whittier were to New England, Bret Harte to the Golden West, and Joel Chandler Harris to the South land, that, between the Alleghanies and the Rockies, people seem to find in Whitcomb Riley. Riley's fame hangs on many things, of course, but country-folk and city-folk, both, seem to base it mostly on his poem, "Old Aunt Mary's."

Where, then, was Old Aunt Mary's? We set out to investigate.

Many, many years ago—though he may not have boasted of the fact—James Whitcomb Riley was a country ad-painter. Country merchants in Indiana, even today, make use of the primitive form of bill board by sending men all along the turnpikes, decorating the fence-rails with, "Buy your shoes at Roosa's," and "your drugs from Gordon's," and so on. So Riley used to "hoof it" at this work.

Then he struck Kokomo. That was his first love. Mr. Kautz, editor of the Daily Tribune, looks proudly at the early columns of his paper, which is still the leading publication of the county, and points out poems, which Riley wrote in those days for the pure love of the thing—"pride of craft," his biographers might call it—and for no more pay than possibly a few complimentary copies. It was in those days that Riley received his real insight into the Indiana type. Until then the callow Indiana youth had hardly set himself to work to gather impressions. Later these impressions were fixed and could not be altered.

With Editor Kautz we sped by auto "Out to Old Aunt Mary's!"

> "Way out in the country, where
> They's but woods's an' pigs an' cows;
> An' orchard, swing, an' churry trees,
> An' churries in 'em. Yes, an' these
> Yere red head birds steal all they please
> —An' tetch 'em, if you dare!"

The soft loam 'pike, one of those interminable Indiana highways, went in billows down and up. At one point it bore onto a palisade, where we dismounted, to look down between the tall sycamores, far down to Wild Cat creek, winding at the edge of a vast plain of waving corn. Among the trees the red-headed wood-pecker, that Riley wrote about, was "knocking;" and down the road ripening wild cherries threw visions of winter's cherry-bounce in the air.

Here were the pigs the poet wrote about out in the open field.

Then, as we sped along, the little girl began to recite, as every child in central Indiana does, as soon as the delightful old two-story frame, far from the 'pike came into view:—

> "Wasn't it pleasant, Oh brother, mine,
> In those old days of the lost sun-shine
> Of youth, when the Saturday's chores were through
> And the Sunday wood in the kitchen, too,
> And we went visiting, me and you,
> Out to old Aunt Mary's?

"Aunt Mary," the editor explained, "has been a feature here for who knows how long! She is a

Mr. Riley

dear old lady—and every one, young and old, calls her 'Aunt Mary!' They own that farm and it is as typical a farm of the Hoosier-land as you can find."

We stopped beside the road. Auntie and Uncle came out to meet us, and discussed the weather—in that inimitable Indiana brogue. "An' won't you come in an' have something?" they asked. Meanwhile any Indianian of the third generation ran up the drive to the house:—

> "It all comes back so clear today,
> Though I am bald as you are gray
> Out by the barn-lot and down the lane
> We patter along, in the dust again,
> As light as the tips of the drops of the rain,
> Out to old Aunt Mary's.

No, we couldn't tarry; we had more to see. The auto went the way of the dust. We, too, crossed the pasture, where now the iron-weed was bursting with purple and the wild carrot ran riot. Then, "through the wood," a curious grove of walnut trees, densely set and each trunk as clearly cut as a pole to the top.

We could see, just beside the road, where "the old grey snag of the poplar stood," and where "the hammering red-heads hopped awry," for the woodpeckers were out perforce. A quail piped at us and once a squirrel darted across the auto's path.

Over yonder a farmer, a picturesque Dunker, had left a dead chicken in the road, and high above it.

"The buzzard raised in the clearing sky,
And lolled and circled as we went by,
Out to old Aunt Mary's

Meanwhile our friends talked Riley. James Whitcomb Riley, they said, was a prankster in his Kokomo days. Folk here in mid-Indiana recall the sensation he caused, years ago, by publishing a "lost poem of Poe's," and then, when the reviews had discussed it and the critics had praised it, Mr. Riley politely told them it had been penned down here, by "their's very truly," in the land of old Aunt Mary!

We swerved into another country turnpike.

Then in the dust of the road again
The teams we met and the country men."

bowed to the editor, for out here in Indiana "literature" is respected.

"And the long highway, with the sun-shine spread
As thick as butter on country bread,
Our cares behind and our hearts ahead—
Out to old Aunt Mary's.

"Over that way lies Greenfield, Riley's home," Kautz said. "In the old house the Montgomery's, editors of the town paper, live, and Mrs. Montgomery relates how, again and again, Riley comes down to the old house and asks just to be let alone.

"We just let him be," she says, "and he putters about, and then, by and by, he goes." With Riley the sentiment is expressed in the lines:—

"Why, I see her now, in the open door,
Where the gourds grew up the sides and o'er
The clap-board roof. And her face—Ah, me—
Wasn't it good for a boy to see!
And wasn't it good for a boy to be,
Out to old Aunt Mary's?

An old log-cabin stood at the 'round where we wound back to Kokomo. A whole crowd of merry boys and girls were playing ring-round-rosy in the grass beneath the poplars. One was a little shaver, just the kind who might advise:—

"You better not fool with a bumble-bee—
If you don't think they can sting you'll see!
They're lazy to look at, an' go
Buzzing and hummin' around so slow."

Riley's land is changing a trifle. Kokomo, for example, has grown t oa town of 18,000. Autos are speeding down the streets, and in the town they make rubber tires and plate-glass, and there's a huge brass works. But the country remains that of Riley's poems. Miles and miles of open rolling land, diversified, attractive, the kind of country that holds a lure and makes man yearn for an outing and a chance to get back to "old Aunt Mary's!"

LEARN TO RIDE THE HORSE THAT THREW YOU

The latest address which the late Silvester Horne gave was to six hundred school boys and girls. His words upon that occasion have not been preserved, but we have the text upon which he spoke: "Learn to ride the horse that threw you." To look at an accomplished horseman trotting gracefully along, riding would seem one of the easiest and most pleasant of pastimes. But it is no easy matter to ride a horse, especially some horses, as those who have tried know very well. An inexperienced rider on an inexperienced horse is almost certain to have a fall. Riding a horse is much like riding a bicycle, and where is the bicycle rider who has never taken a tumble?

There is no serious disgrace in being thrown, but it evidences much weakness if we are continually being thrown. The horseback rider must learn how to sit fast, how to control himself and his horse. The bicycle rider must master his muscles, his nerves, and his machine. We may make mistakes, but we must guard against making the same mistake over and over again. It is only by persistent effort that we learn to ride the horse that threw us.

There is that furious steed, difficult to manage, which threw us, perhaps, yesterday—temper. Not a bad horse, but we must learn to ride him. Keen sensibilities, deep feelings, capacity for swift action, strong indignation against wrongdoing are all elements of strength; and if properly reined and skillfully ridden may be of immense service to the world in the work and welfare of life.

Our appetites may throw us, our selfishness may tumble us to the ground. Many who can ride well on horses and bicycles are unable to manage themselves. Determination and perseverance, and also divine help, are essential if we would master ourselves.—Onward.

BELIEVING GOD DAY BY DAY

By George Muller

Just in the proportion in which we believe that God will do just what He said, is our faith strong or weak. Faith has nothing to do with feelings or with impressions, with improbabilities or with outward appearances. If we desire to couple them with faith, then we are no longer resting on the Word of God, because faith needs nothing of the kind. Faith rests on the naked Word of God. When we take Him at His word, the heart is at peace.

God delights to exercise our faith, first for blessing in our own souls, then for blessing in the Church at large, and also for those without. But this exercise we shrink from instead of welcoming. When trials come, we should say, "My Heavenly Father puts this cup of trial into my hands, that I may have something sweet afterwards." Trial is the food of faith. Oh, let us leave ourselves in the hands of our Heavenly Father.

But trials and diffiiculties are not the only means by which faith is exercised, and thereby increased. There is the reading of the Scriptures, that we may by them acquaint ourselves with God as He has revealed Himself in His Word. And what shall we find? That He not only is God Almighty and a righteous God, but we shall find how gracious He is, how gentle, how kind, how beautiful He is—in a word, what a lovely being God is.

Are you able to say from the acquaintance you have made with God that He is a lovely Being? If not, let me affectionately entreat you to ask God to bring you to this, that you may admire His gentleness and His kindness, that you may be able to say how good He is, and what a delight it is to the heart of God to do good to His children.

Now, the nearer we come to this in our inmost souls, the more ready are we to leave ourselves in His hands, satisfied with all His dealings with us. And when trial comes, we shall say, "I will wait and see what good God will do to me by it, assured He will do it." Thus we shall bear an honorable testimony before the world, and strengthen the hands of others.

DO IT NOW.

"The time to do a kindness,
To speak a word of cheer
To ease another's burden,
To drive away a tear,
To soften down a sorrow
That clouds a sister's brow,
Is not, oh friend, tomorrow,
But now, now, now."

The Kaiser Talks to His Army

BY JAMES O'DONNELL BENNETT *

Tremendous Spectacle Before Smoking Ruins of Russia's Fallen Stronghold.

LAST autumn the writer had the good fortune to be able to give a detailed picture of the German emperor at church with his troops. Luck stays with me, and I can now give you a description of the emperor on the battlefield.

At church he was grave, intent, motionless. On the victorious field of Novo Georgievsk he was buoyant, active, jovial, and simple. He stood leaning slightly on an old fashioned, curved handled cane of bright yellow wood (a cane that may have cost as much as $1), and he spoke to the soldiers with the simple heartiness of a brother in arms.

In the last year I have seen many a bitter sight and many a splendid one, but this afternoon brought the supreme thrill of them all, for it brought to me a view of what is at once the stateliest and most austere of ceremonials—that of the kaiser parade—and the setting for it was enormous in its extent and overwhelming in its pictorial value.

RESPLENDENT STAGE SETTING

Some master of ceremonies with a genius for setting the stage must have selected the location for the ceremonies of this heroic day. The resplendent pageantry of war was unfolded against a background of most frightful desolation.

There was seen the glare from the exploding powder vaults in the ordnance depot of the fortress of Novo Georgievsk and the smoke of the burning villages shimmered and rolled against a sky that was heavy with rain clouds.

The troops that the emperor was to greet and thank were massed on one of the grandest stretches of the great Warsaw plain. For leagues around the ground was treeless and swept in soft undulations toward the dark, distant lines of forest and ravine. A broad highway, along which thousands of Russian prisoners were marching, skirted the scene of the kaiser parade.

A little after 1 o'clock the mouse colored lines came streaming up to the summit of the plain from the woods and formed lines that made miles of long vistas of bayonets and shrouded helmets, and behind them were squadrons of hussars.

WAILING OF BUGLES HEARD.

Throughout the formation the wailing of bugles drifted from forest to forest, from village to village, and from fort to fort. The horses of the uhlans responded to that wailing with ecstatic neighing, and the long, hoarse cries of command blended with the bugle notes.

A silence absolutely churchlike began to the field to the highway and spoke some words there, and instantly the clamor of soldiers who were dragging the captured Russian cannon out of the mire with eight horse teams was stilled.

A silence absolutely churchlike began to envelop the plain, and the only sound was the snapping of the pennants in the summer breeze. The men talked in whispers, not because an imperial ceremony was shaping but because the vastness and beauty of the picture made loquacity an impertinence.

But there were moments in the slow co-ordinating of certain gigantic details of the picture that compelled whispered admiration of even the men who hated themselves for uttering banalities in the face of a big proposition.

NEW FORMATION IS STARTED.

There was a cry of command, then a scuffling of many feet that was hardly more than a soft brushing sound. It rose to a rustle and became a trampling, then a great rumble and a roar.

It made the plain tremble as battalion after battalion swung themselves into new formations and behold! a vast hollow square lined with rank upon rank of gray had in a twinkling been formed.

The swiftness and precision of the movement and the effect created by the acres and acres of bayonets bristling against the sodden sky were staggering. Men whispered more to themselves than to one another and with a pause at every syllable of the words, "Donnerwetter, ist es nicht wundeschoen!"

It was like having one of Adolff Menzel's glorious Frederick the Great pictures touched to life and then stepping into the middle of it.

GRAY LINES BECOME RIGID.

The dark gray lines became rigid. A man in gray stood in the middle of the hollow square. The ground around him was strewn with cartridges, belts, and such like discarded equipment. Before him the rolling smoke of Novo Georgievsk, behind him the afternoon sun showed pale through the west clouds.

To his left rose the parapet of fort No. 16, letter A, of the outer works of Novo Georgievsk fortifications, its bowlike interior strewn with Russian cannon. To his right was fort No. 16, letter B, of this chain of defenses. In front of him was an intermediate fort that was taken by storm the day before yesterday. Its parapet was thickly strewn with bits of rifles the Russians had had time to burn or to break before surrender or death.

The man's spiked helmet was the central point of the mighty picture. The only touch of bright color in it was provided when the wind blew back the scarlet lining of his long gray overcoat. He wore reddish brown gloves. His revolver holster hung from a belt of brown leather.

The man was the German emperor.

Beyond doubt he was this afternoon the happiest man in Europe.

RUSSIANS LOSE LAST FOOTHOLD

Von Beseler, the battering ram of Antwerp and now of Novo Georgievsk, last night swept the Russians from their last foothold in Poland. The victory was of tremendous significance. It meant that now the Vistula was open from flank to flank of the mighty German offensive against Russia.

Beseler's aim had been fulfilled, and he had put the Vistula to work for Germany. No more now of killing horses of German ammunition columns on the vile Polish roads, no more now of the destruction of the rubber tires that were more precious than gold chariot wheels; the Vistula was open.

No man knew better than the emperor what all this means, and last night's army bulletin announced that he was rushing across country to meet and thank the troops.

His face was radiant, and his manner eager as he stood there in the hollow square. I never saw a look of more profound content on any human countenance.

The music of the band that had been playing while the troops were forming round died away. Amid churchlike silence he began to speak. Occasionally he made a thrusting motion into the ground with the yellow cane upon which he leaned in a familiar attitude. (This is done when he wishes to emphasize words.)

He spoke very slowly, in a firm, clear, far carrying voice; every word dropped clean cut from his lips. He made frequent pauses between sentences, and when he paused he looked sometimes to the right, sometimes to the left, his eyes traveling slowly along the ranks, and sometimes he let a gaze rest on the blazing fortress that Napoleon founded 108 years ago.

He spoke so clearly and slowly that, remote as I was from him, I began to catch some of the sentences.

WORDS OF EMPEROR.

"I have hurried here," he said, "to give you the thanks of the fatherland. God has been with us and today you wear the undying oak leaves of victory.

"God being still with us, you will go on to more victories. The thanks of my heart I give you and we all give thanks to the Lord of Hosts.

"My comrades, the fatherland thanks you, and its prayers go up to God for you."

Then there were several sentences of the fact that the enormous works of Novo Georgievsk had been in the main taken by the landstrum. That made him very happy and with his eyes fixed on the blazing citadel of the fortress he paused to dwell on the fact.

Then I caught the words: "Farewell, my troops; farewell comrades."

In response a long crashing roar broke from the line that shaped itself into the words, "Adieu, your majesty."

RESPONSE OF TROOPS.

The roar died away and the far carrying voice of an officer came crackling across the plain in the command:

"Three cheers for the kaiser."

The cheers went surging from battalion to battalion like the throb of artillery and blended grandly into the strains of the kaiser anthem from the massed bands.

All through the anthem the emperor stood at salute, all alone in the mighty hollow square of bayonets, and all the bulwarks of the empire—Hindenburg, Beseler, Falkenhayn, and Mueller—stood at salute, too, and everybody from the humblest Pomeranian grenadier to the general whose breast was blazing with decorations was very still and had to set his jaws hard to keep from letting go.

Like a brother the emperor had spoken and like brethren his troops had received his thoughts. It had all been more a rite than a parade, and the keynote of it was an intimacy so tender and so sacred that finer fibered foreigners present felt almost a sense of shame in looking too sharply on.

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AMERICAN LIGHTS CIGAR.

Nevertheless the inevitable brash American was present, and no sooner had the strains of the kaiser anthem died away than one of them lit a long cigar and started puffing. A Roumanian did the same.

"This is not correct, not correct, decidedly not correct," whispered an Argentine correspondent, and a Dutchman added,

"No one does not smoke at the kaiser parade."

The American glared and then dropped his cigar.

The bestowal of honors followed the anthem. The emperor gave iron crosses for fifteen private soldiers into the hands of Hindenburg, and Hindenburg pinned them on the soldiers' breasts. There were honors for certain generals, too, but I was too far away to catch the drift of all that.

After the bestowal, the emperor visited with animation with many officers, devoting much of his time and solicitude to Hindenburg, who towered beside him. Many officers also came to pay respects to Hindenburg, and it seemed to me that they bent lower over his hand than they did over the emperor's, partly, perhaps, because the emperor has a way of shaking hands in a thoroughly upstanding manner that gently but firmly prevents an overobsequious attitude. He is a man.

KAISER'S VOICE STRONG.

The emperor appeared to be in splendid condition. His voice was strong and his bearing that of a much younger man than his grandfather. The officer who followed him with a cry for three cheers had to roar like a bull, yet his words hardly came as clearly to the ear as had the emperor's.

A Spaniard who stood next to me said: "His majesty seems very joyful, but excellenz Hindenburg looks very serious."

Well, at that instant my Spanish colleague, Senor Dominguez, was having a better glimpse of the party than I was, and so I quote him.

When the emperor left the hollow square the yellow imperial standard, bearing an iron cross embroidered in black and the words "Gott mitt uns," was borne close behind him by a soldier.

He crossed the field to the highway, where an open automobile stood, with swinging steps. Beseler walked beside him. The emperor swung himself into the auto, a military servant wrapped a rug around him, and he lit a cigaret, threw himself back in the car, and smoked luxuriously.

He then called Sven Hedin to the side of the car, shook hands with him and chatted with much gusto, laughing long and heartily.

Falkenhayn soon joined the kaiser in the auto, and the car swept down the road amid the cheers of the troops that lined the way for more than a mile.

CHRISTIAN UNION THROUGH HUMAN SERVICE.

A book which leaves a good taste in the mouth of us Disciples is Paul Moore Strayer's "Reconstruction of the Church," which has recently come from the Macmillan Press. It concerns itself with the message and program of the church in face of the present struggle for economic justice, and closes with a stirring appeal for Christian union as the only possible means by which the church may realize its mission in the modern age. "In view of the church's social task our sectarian differences are insignificant. That task is driving us along toward union. We have been hampered and retarded by denominationalism until it is unendurable, and the great throbbing, social passion which is now felt throughout the church not only makes our differences contemptible, but is pointing out the way for us to unite."

The present estrangement of trades-unionists from the church is disastrous both to the cause of labor and of religion. The church cannot live without the spirit of heroism and self-sacrifice which is ever springing up anew in the ranks of toil.. It is this class which furnished the ancient prophets and the first disciples, and from which the reformers of the church have come. On the other hand, labor has won about all it can hope to win without the aid of the religious spirit. There is among many non-religious union men a hopelessness regarding the future of organized labor, while the optimistic are inspired by the belief that the time of co-operation with the distinctively religious forces is at hand. In the words of Keir Hardie: "My friends and comrades, I am often sick at heart with politics and all that pertains thereto. If I were a thirty years' younger man, with the experience I have gained during the past thirty-five years, I would, methinks, abandon house and home and wife and child, if need be, to go forth among the people to proclaim afresh and anew the full message of the gospel of Jesus of Nazareth."

In the conflict between labor and capital the church has generally been content with platitudes. It has pleaded for generosity when the workers have asked for justice, and talked weakly of magnanimity while they were struggling for fundamental human rights. Mr. Strayer believes that the church has the true message of reconciliation for today, which will triumph only by the adoption of a vigorous social program such as he sets about to construct.

The book is timely and inspiring, as the passing of Labor Day brings home to the heart of every forward-looking minister the poignant sense of the estrangement which exists between the church and the masses of those who toil.

HOWARD E. JENSEN.

CHAPTER AND VERSE.

We have all heard him, and we've been sorry for him, and for ourselves, too. I mean the man who inflicts upon the audience chapter and verse for every passage of scripture he quotes, and with an unction that rivals the enthusiasm of the old-time auctioneer. He prides himself upon being able to tell where every passage is found, and the logical consequence is that the location of the passage receives considerably more emphasis than the Word of God itself. It is Acts 2:38, for instance, that is the important fact, more so than the words contained within it; and you may be certain that that particular passage is a part of the sermon.

As the speaker progresses, if movement can be said to be a part of such sermonizing, we begin to wonder when he is going to take up a passage of scripture, in its true historical setting and give us from it the true meat and drink of the Word; but we are disappointed, for he never does. He is so bent upon exploiting his theory, and so determined to enforce every point by proof texts, always making his text fit his proof, that he forgets to give us spiritual food for our souls. The argumentative tone becomes deep and insistent, and we wonder how any can stand before such an onslaught.

He warms to his theme, especially if there be those present whom he hopes to win to his especial way of thinking; and the air of satisfaction as he approaches his climax is wonderful to behold. And as he closes with one grand flourish, we wonder why the walls are able to stand, for certainly they have been bombarded with enough figures to satisfy the most mathematical; and our idea of the Bible, for the moment, is of a vast array of figures and arguments, cold blooded and logical, which hedge humanity about and compel it to think thus-and-so. The figures, and not the words, have compelled; and the array of individual verses of scripture would stagger any scholar to interpret in connection with any one theme.

When we get out of the building, away from the atmosphere of battle, we ask ourselves what good came of it, after all. And the reply, nothing. We have been bombarded, but to no purpose. Instead of the Book of God appealing to us as a Book of Life, it was presented as a huge compend of figures; and in place of a sermon that lifted us up and made us feel the very presence of God in the sanctuary, we have listened to something that made us feel the hard lines of living and that brought on rebellion in our hearts.

The man, and not the message, we have listened to; the logic of proof texts, and not the living truth of God's Word, have dinned our ears, and where we had hoped to receive uplift and spiritual benefit, we have come away with a feeling of depression and dissatisfaction. No more "chapter and verse" sermons for us, please.

G. D. SERRILL.

THE MIRROR AND THE WORLD.

In the glass one sees smiles; another tears.
Same glass—why is it?
In the same world one sees hopes; another fears.
Same world—why is it?

The glass reflects the features of him who looks therein. Smile is returned for smile or tears for tears. With the world, as with the glass, one finds what he brings to it. Is a man suspicious and looking for evil? He will meet it on every hand. Does he seek goodness? He will find it all about him, lurking in unexpected places. The traveler intent on watching for obstacles or enemies misses the wayside flower, the song of the bird, the music of the brook, the smile of a child. If he is on the lookout for evil, it comes to meet him and the good is unseen. Are you possessed of fear? You see danger in every shadow; you hear threats in the wind. Smile on the glass. Smile on the world. Hope and fear not. Believe in good and expect good in others and you will find it. Look for sunshine, look for joy, look for love and kindness. Do not miss the good while repining over wrongs, real or fancied. Be yourself what you would see in the mirror. Be yourself what you would find in the world.—Milwaukee Journal.

THE CHRISTIAN CENTURY

EDITORIAL

COUNTY CONVENTIONS.

SIGNS indicate a sort of revival of county conventions in the past two years, especially in the states of Indiana and Missouri, both of which have a more orderly district administration of church affairs than other states.

This is a very favorable development. Our convention system must be made to reach down to the last church in the brotherhood. This cannot be done by state and national gatherings with their comparatively unwieldy masses.

The superintendents of districts in Indiana and Missouri make it one of their chief duties to create a group consciousness among the churches of each county in their several districts, gathering representatives of these churches together in annual conventions and engaging them in the work of fostering the weaker churches and planting new ones.

This method of organizing the churches on the basis of the county unit is the only method by which the wasteful individualism of the Disciples can be overcome. Until the congregations of a county, or of a district as small as a county, come to have missionary fellowship together there will always be a certain proportion of churches in that county which have no missionary fellowship with their sister churches at all, but continue to lead an isolated and visionless existence.

Let the development of county organizations with their annual conventions go forward with the active encouragement of all who have upon their hearts the care of *all* the churches.

MISREPRESENTING THE DISCIPLES.

THE most remarkable piece of printed matter that has appeared among the Disciples of Christ in in the memory of the present generation is the Christian Standard of August 28.

It is not the custom of The Christian Century to make allusion to our Cincinnati contemporary with which we have little in common, which very few of our readers ever see and which exercises a rapidly decreasing influence upon the thought and practice of the Disciples of Christ.

But this particular issue that lies before us shows with such vulgar frankness the inevitable outcome of the attitude of the Standard's sectarian bigotry that the lessons implicit in it should be brought to the attention of the brotherhood.

It is called a "special evangelistic number." Most of the space is occupied with a discussion of the question whether churches and ministers of the Disciples should engage in union evangelistic meetings. All of the articles contributed on this subject, as well as the editorial comments, are against participation in such meetings. The reason given is that a "full gospel" cannot be preached, by which is meant that baptism by immersion cannot be preached.

The leading contributed article abounds in talk like this:

> The only way to deal with a rattlesnake is to cut its tail off just back of its neck. The only way to deal with sectarianism or denominationalism is to annihilate it. It has sent martyrs to the stake, it has retarded the progress of the church, it has divided the church into warring factions, it has rent homes asunder, and the only way to deal with it is to abolish it. The farmer would not keep anything among his hogs or cattle that caused confusion or disease; we always try to eradicate the plague, the mosquito, the yellow-fever germ, etc.; why not get rid of the pest—sectarianism—in the church?

The editor says:

> The so-called "union evangelism," now in vogue, is related to New Testament evangelism as is sectarianism to the church of Christ. The evangelist who gives up the one for the other, therefor, whether he so designs or not, is turning from the well-established principles of a New Testament faith and practice to the temporary and insecure foundations of a tottering denominational regime.

And again he approves of this description of an ideal evangelism for today: "to baptize sinners and to capsize sectarians."

Another contributor closes his article on union evangelism with this tolerant and open-minded utterance:

> To crack a joke at its [the Disciples' movement] expense is a sin. I thoroughly believe that the message we proclaim contains the whole truth. The evidence is all in. Nothing can be added, nothing must be taken away. New methods, new plans and ways of proclaiming the divine message may come, but the message will stand unchanged until Jesus comes.

We have selected only certain of the milder utterances which indicate the type of thinking upon which the movement of reactionism bases itself. The coarse and contentious spirit revealed in certain other utterances, the legalism, the unbrotherliness, the vulgar personalities indulged by the editor and permitted in his contributors, those we have not quoted because our readers will not care to see them in our pages.

As an illustration of what the Disciples do *not* believe and as an object lesson of the spirit that does *not* possess them in their advocacy of Christian unity there has not appeared a better statement since the vitriolic days of Benjamin Franklin and the American Christian Review.

The Disciples are embarrassed and hindered in their work of preaching and practicing Christian unity by the preposterous claim made by the Standard that such teaching represents them. It is the duty of every man of right feeling among us to repudiate the claim that such a spirit actuates us and either to reclaim the Standard from its unspeakable course or compel it definitely to go to its own place.

There are other things even more significant occupying space in this issue of the Standard upon which we will comment next week.

ILLINOIS MUST NOT LAG.

IT WOULD seem that the time has fully come for the Disciples of Illinois to provide their work in this state with a more adequate type of organization. Progressive in most points, and awake to the call of new duties, the churches of Illinois have allowed the churches of other states to outstrip them in the matter of efficiency in articulating their congregations together in a self-conscious and effective unity.

Missouri, Indiana and perhaps Ohio are ahead of Illinois in this respect. What has been lost by delay may be gained, perhaps, by taking account of the experience of these states that have pioneered a new day for state organization.

Notably successful has been Missouri in bringing the organization close to the churches by means of the district plan. There is a closer fellowship among the churches of that state, large as the membership is, and geographically isolated as many congregations are, than in any other state of the union.

In Illinois there is still in vogue the same worn-out one-center system which Missouri and Indiana have definitely discarded. In the nature of the case it is impossible for one man, the state secretary, to bring the organization close to all the churches of the state. District evangelists of the old style help but little.

What is wanted is an administrative officer, a superintendent, for the various sections or districts of the state. The central officer, or state secretary, would still serve a useful function if the funds could be provided to support both him and the district leaders.

But if the funds are insufficient for all, the expenses of the central office could be greatly reduced by dropping from it the administrative function and keeping it as a clearing house for correspondence between the workers in the various districts, in which event it would require only a part of one man's time. This is the method which Missouri has demonstrated beyond question to be the most economical and fruitful way to spend its funds.

The Illinois state convention cannot afford longer to disregard the wisdom learned by other states. Positive steps should be taken at the Bloomington convention this month to put the administration of the work in this state on the most effective basis that can be devised.

ONLY CHURCH MEMBERS COULD VOTE.

WHILE the world has been evolving toward free and unrestricted franchise for all adults, there have been many haltings on the way. There have been property tests, educational tests, ancestry tests and many other devices of limited suffrage. One city in the United States preserves the memory of a time when church membership in the Presbyterian church was the test.

The First Presbyterian Church of Newark, N. J., recently celebrated its 250th anniversary and it is said that the church is much older than the city. In the early days of Newark, only members of this church were given the right of the ballot. Though the congregation no longer enjoys this unique distinction, it is still very prominent in the community life and is by no means bowed down by the weight of its years.

A NEW ACADEMIC DEGREE.

ON academic innovation was introduced by the Utah State Agricultural College recently in the conferment of the degree of "Master Farmer" upon five citizens of that state.

Speaking of this departure, the Abilene, Tex., Reporter voices a widespread sentiment in America when it says that, whenever and wherever a constructive man is found tilling the soil in a way to make two blades grow where only one grew before, he should be sought out and honored, and it adds, pointedly: "We say let the schools of Texas honor our worthy men of the soil by conferring upon them the degree of master farmer . . . a degree that if deserved should rank with . . . any of the rest of them."

This new degree is no more unacademic than many other degrees to which we have grown accustomed. Why should we grant the title of Bachelor of Music, or Doctor of Medicine, or Bachelor of Civil Engineering, or Doctor of Jurisprudence, and not Master of Farming?

The movement to bring education into vital relation with life, to test it by its adequacy to meet the issues of life and to make life richer, gives a philosophic justification for conferring upon an intelligent master of the science of farming a degree appropriate to his achievement.

CASTE AND LABOR.

A SUGGESTIVE and luminous article by John Macy recently appeared in the New Republic on the subject of "Dirty Work." The writer's purpose was to show that it was not the "dirt" that made work objectionable, but the suggestion of inferiority that went with it. Remove that, and give interest in the work, and the dirt carried with it not the slightest objection.

Mr. Macy's first illustration was a wealthy friend who had bought a farm and was surprised by five "sons of luxury" who drove out to see him and found him carrying a dung fork and begrimed with the soil. Yet he was "proud of his Tolstoyan picturesque uncleanliness."

The next illustration is from the letters of a French scholar who is in the trenches. He "is now simply Corporal X, up to his waist in filth," which he describes with no sense of shame, and with no indication of loss of any of his finer qualities. "If our professor survives, an exquisite lady will kiss him without waiting for him to wash. His mother . . . may be breaking her heart at the thought of his danger, but she is not grieving because her son is a failure, sunk to the low levels of labor."

The third illustration is "an aristocrat in blood and intelligence, rich by inheritance and by his own efforts. For his services to humanity governments had hung his breast with stars, and universities had strung letters after his name." Yet "that morning he had thrust his hands up to the elbows in the diseased bowels of a man. He had been doing something which the ordinary layman cannot witness without nausea. A dirty job, but the greatest surgeon in England."

The illustrations might be multiplied indefinitely where skill and brains and culture are doing things that involve the personal doing of dirty, repulsive mal-odorous work not only with no sense of inferiority and lessened dignity, but with pride and pleasure.

It is not the dirt or the effort, it is the artificial social judgment which has branded one work higher than another. How little better our caste system is than that of China or India is disclosed only when we cut into a subject like this.

"All service ranks the same with God"

sang the poet. But men have made silly and false distinctions. There is hope of raising labor to its due dignity only by raising the social conception of labor to the level of the poet's conception.

This can be done, slowly but effectually, by the state's use of the principle of conscription, setting every young man and woman for a period of one or two or three years at some task of manual labor, just as European young men are given military discipline, as a part of their education.

By this device the state would get its dirty work done and remove the "dirt" from the doing of it.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE. — *By Orvis F. Jordan*

Dr. Shaw Called to College Presidency.

Dr. John Balcom Shaw, formerly pastor in Chicago, and now pastor of Immanuel Presbyterian church of Los Angeles, has been elected president of Elmira College for Women, Elmira, N. Y. He has not announced his decision yet with reference to the call.

Baptist Secretary Goes Through Orient.

The Baptist Foreign Missionary Society has a foreign secretary to whom the problems of administration are in considerable measure entrusted, Rev. J. H. Franklin. Last January he went to the orient and ever since has been engaged in inspecting the mission work of Japan and China, attending annual conferences and conferring with individual missionaries. He has just returned from his interesting trip.

Northern Presbyterians Prosperous.

The northern Presbyterians have issued a very creditable report of their work for the past year. They have had a net gain of 55,000 members and now number more than one and a half millions. Both the home and foreign missionary causes of the church are now receiving well up to two million dollars annually. The local expense budgets of the churches amount to nearly twenty millions a year.

Evangelize the Jews by Mail.

A novel plan to evangelize the Jews has been devised by Mr. Leopold Cohn, who is in charge of a department of the Williamsburg Mission to the Jews, 27 Throop avenue, Brooklyn. He says: "If you want to evangelize the Jews of your own town all you need to do is to get a list of the Jewish families there. Do not include more than one person in a family. This can be done by you as an individual or by some church or society in a church. Then you may forward to us the names as frequently as you like and send with each name a remittance of fifty cents. We will immediately enter the name in a special card index file and send to each a copy of our seven Jewish tracts and a New Testament either in Yiddish or any other language desired. In addition we will mail a special letter which we will use for such work. This letter is the result of the following process: We first made up a dozen forms of personal letters and submitted them to our staff of workers. These were sifted down to four. These four were sent out to a total of 10,000 names and an accurate record kept of the returns from each letter. The letter which secured the most inquiries and expressions of interest is the one we have adopted for the national campaign which we are now proposing."

To Reverence Name of Christ.

A movement for the suppression of profanity has arisen in the circles of the Roman Catholic church. The societies of the Holy Name in Detroit, have secured a membership of 12,000 young men. These are pledged to "reverence the name which is above all names, the only name in which we claim salvation, the name of Jesus Christ." It is claimed that the new order has a membership of over a million in the United States.

How the War Affects Religion.

It is inevitable that so outstanding an event as the world war should have an effect upon the religion of England. Dr. A. C. Dixon, formerly of Chicago, who is now a successor to Spurgeon in the Metropolitan Tabernacle, says that his church and its missions have had 800 men go into the army. When the Germans are winning, people crowd into his prayer meetings, but when the English win, people stay at home and enjoy the good news! The sermons of the pastors upon war themes attract a large hearing, but otherwise the attendance upon preaching is about the same as before the war. The established church is much agitated to provide an adequate supply of chaplains for the army. An army bishop will be appointed, in charge of these chaplains. The place was offered to the popular Bishop of London, but he has declined it and another nomination has not been made.

Seventh Day Adventist Progress.

The Seventh Day Adventists have increased from a handful of 5,440 members in 1870 to 104,526 in 1910 at home and abroad. These people are tithers and their average per capita giving in America is $28.93. This denomination has made the development and operation of sanitaria a specialty. In 1910 it was operating seventy-four of these health-resorts with 1,989 employees.

Oriental Languages at University of Chicago.

The new missionary usually spends from a year to two years on the field, doing nothing but studying language. Often the facilities are bad for the scientific teaching of language, the new missionary depending upon native tutors. The University of Chicago will soon be teaching the leading Asiatic languages in a newly-formed school of oriental languages. Professor Samuel N. Harper, son of the late President Harper, will teach Russian. Professor Ira M. Price and Professor James H. Breasted will be on the faculty of the new school. Courses in Chinese and Japanese will soon be added.

Hostility Within Denominations.

The problem of Christian union is not only that of bringing now separate denominations into unity, but to prevent existing denominations from splitting over inconsequential questions. In a city of ten thousand near the Mason and Dixon line—on which side, we do not say—there is a situation illustrating this. There are twelve church buildings located within the limits of three city blocks. There are four varieties of Presbyterian church, two each of Methodists, Baptists and Disciples. The Presbyterian and Disciple churches split over the question of the use of the organ in public service. The Baptist church split over the use of a spittoon in the meeting-house—for which there was doubtless no scriptural precedent found! We are not told the reason for the division in the Methodist camp, but it was probably an outgrown sectional matter. It would appear, then, that the cause of unity in the Christian world depends not only upon the work of the theologians, but also upon an agreement with reference to the proper accessories of worship.

Mohammedanism's Call to the Holy War.

A call to holy war in Persia has been an excuse for certain evil minded Mohammedans to kill the men and outrage the women of the Armenian population. The call to the holy war is a reversion to the earlier ideals (?) of Mohammedanism. The call in part is as follows: "Kill them: God will punish them in your hand and put them to shame (Text from the Koran). How often have the savage Russians, the traitorous English, the Frenchmen, born of impure blood, yet proud in their baseness, planted their unclean flags upon your pure and holy mountains? Behold! God has bestowed upon you a greater favor. The tears of the faithful for centuries past are bearing fruit. Your enemies are trembling under your hand. Attack them from every side. Whenever you meet them, kill them. Quicken the failing proclamation of the unity by the fire of your rifles and cannon, and by the blows of your swords and knives. Cause the minarets and mountains and wilderness to resound once more with the cry. 'Allah! Allah!' If you desire honor and glory, houris and damsels, behold all are waiting for you. Eternal joys, the shade of green trees, houris, angels are in the grasp of your sword."

Activities of the Y. W. C. A.

The Y. W. C. A. is doing a world-wide work for women. They have been much interested in the Japanese women of America and have issued a post-card giving the pictures of the first five to come to this country. Three of the five are now of national fame in Japan. One is a principal of a school, one a baroness and the other a princess. In Ft. Wayne, Ind., the association is waging a war against Saturday evening shopping. They have given great publicity to the question, "Have you ever thought, when making purchases on Saturday evening after 6 o'clock, what this privilege is costing hundreds of clerks in the retail stores of our city?"

Smaller Crowds at Northfield.

The Northfield conference was much reduced in size this year by reason of the rain. Among those who spoke were Dr. J. Wilbur Chapman and Dr. Zwemer, the expert upon Moslem lands. This conference was founded by Dwight L. Moody and has a most interesting history.

Is South America a Mission Field?

The extreme high church wing of Episcopalianism is much agitated over the suggestion that Catholicism has failed in South America and that the continent is a proper field for missionary work. They have used up much ink to prove that the Roman Catholic forces in that country have met with success. Meanwhile the Roman Catholic writers speak in pessimistic terms of the same matter. Cardinal Vaughan, after visiting South America, writes as follows of what he saw in Columbia: "The monks are in the lowest state of degradation and the suppression of them would be an act of divine favor. . . . Priests scandalize the people much by cock-fighting. I have been several times told of priests taking their cocks into the sacristy, hurrying disrespectfully through their Mass and going straight from the altar to the cock-pit. They are great gamblers." Father Sherman, when a member of the Jesuit Order, visited Porto Rico shortly after its annexation. The low tone of moral life seemed to have oppressed him and he spoke pessimistically of the decreasing influence of religion: "The ethical status of the Roman Church sunk lower, oftentimes, than the atheism which surrounds it. Such are the dark lines which portray the condition of that portion of America which is under undisputed Roman sway."

Change of Name for Conference.

The Latin-America Missionary conference to be held at Panama next winter has had a change of name and is now the Congress on Christian Work in Latin-America. This change has come about doubtless to meet the criticism of one of the participating denominations. In order to further define its attitude, the leaders of the Congress have issued the following: "Resolved, that this conference strongly recommends that those who are making arrangements for the Panama Congress, as well as all writers and speakers at the congress, bear in mind that, if the best and most lasting results are to be obtained, while frankly facing moral and spiritual conditions which call for missionary work in Latin America, and while presenting the gospel which we hold as the only adequate solution of the problems which those conditions present, it shall be the purpose of the Panama Congress to recognize all the elements of truth and goodness in any form of religious faith. Our approach to the people shall be neither critical nor antagonistic, but inspired by the teachings and example of Christ and that charity which thinketh no evil and rejoiceth not in iniquity but rejoiceth in the truth. In the matter of Christian service, we will welcome the co-operation of any who are willing to co-operate in any part of the Christian program. We should not demand union with us in all our work as the condition of accepting allies for any part of it."

Colored Methodists to Federate.

There are several families of colored Methodists and they recently met in conference in Cincinnati. Very favorable sentiment was foud among the different groups to unite the millions of colored Methodists in this country. Immediate steps are being taken to eliminate competition in their work.

Here and There

THE PLIGHT OF THE EVANGELISTS.

Though not numbered with the fathers in Israel, I well remember the day when the man who essayed to speak lightly of an evangelist of prominence took his pen in one hand and his life in the other. I recall the efforts of a few bold spirits to correct abuses similar to those which are now being spread before us in solemn warning, and how the few were written up as wanting in those qualities of mind and heart which mark the sane from the insane and the faithful from the felon. They were put on the editorial rack and if any kinks remained in their thinking or their theology after the rackist had done his work, they could be attributed to the faults of the machine, and not to the merciful disposition of the machinist. Whatever latitude a victim had was converted into longitude. Time was when we discussed the vices of evangelistic methods sub rosa, and if we could conveniently retire to the cellar to do so we felt half a league further removed from danger. All hail to the men who braved the charge of unsoundness because they condemned unsane evangelistic methods ten years ago.

But the evangelist, not his critics, is on the rack today, and when he gets off he must go way back and sit down—if he can find a pillow. Otherwise he must content himself with leaning against the fence.

We remember the day when our evangelists were assets. Now their influence among us can be appreciated if you will kindly drop the "t"—that is, if we may trust the record.

The newspaper organ that more than any other helped to make the evangelists just what they are is now ashamed of its work. It fawned, flattered, and boosted, ad infinitum. Now the fawn is forgotten, the flattery has flattened out, and the boosting has gone up in a balloon.

I see no difference between the methods of today and those in vogue before our men went into union evangelism. Why this heat now over what were always questionable, if not unpardonable performances? Can it be that union evangelism has become flat, stale, weary, and unprofitable?

As for myself, I can truly say that with all their faults I love the evangelists still. They are human beings, and flattery in large unbroken doses has made them more human than ever. We have made them what they are. Year after year our journals insisted that the number of noses counted was a sure proof of zeal and efficiency; and while we "whooped" things up in a sort of "let 'er go Gallagher" spirit, it was natural that noses should be counted even in the dark, and at times when there was no nose to count. We seemed to say, "Blessed is the man who can make two noses grow where one grew before." We took it for granted that the churches would make a path to that man's door, while the man who dissented from this undiscriminating method was compelled to see the sage brush take possession of his lowly dwelling. And the green grass grew all around. Even the coyote sniffed the taint of heresy on his clothes.

We have been creating a demand for numbers, lo these many years, and the evangelists have been supplying the demand without any particular pangs of conscience as to the manner. Of course, we do not forget the exceptions. And while the church roster bulged with prosperity the wonder grew at the disproportion between its dimensions and the spiritual life of the congregation. The giants on paper were pigmies in the pew. In the long ago many were called and few were chosen, but under our modern evangelistic era it was discovered that many were cold and more were frozen. But the numbers showed up handsomely in print. They told their stirring tale, none daring to molest or to make afraid. To suppress, revise, or curtail was regarded as the work of those whose dry baptistries eloquently told of their departure from the faith. Now the tail is being squeezed in the door, hyperbolically speaking, while the demand for greater curtailment cries aloud to heaven. Hereafter when we read evangelistic extras and specials we shall exclaim with the prophet, "Lord, who hath believed our report!"

But we do not complain. Forgive us if we seem to. Rather than complain we ask the critics to be merciful to the erring, to go slow in correcting errors which we ourselves have encouraged. Thanks for all the aid given by those who eventually have come to the help of the Lord against the mighty. Even China changes, and we are glad to note the recent change of front on the part of some of our friends. This is not the first retreat from Moscow we have observed in recent years.

A final word to the victims. Brethren, you have done wrong and should repent. Whenever you need our help or our handkerchief on which to shed those tears now long overdue, please apply. We have always been your friend. Your real enemies played the part of friends even while telling you that those who criticized were "sore," or something worse. Now you know that the man is not a true friend who cuts your acquaintance when you refuse to take your grist to his mill. So when in trouble call on us. The latch string is out. We will see that you get turkey in season, and old country ham at any season. We never kick a man when he is down. So polish up your halo, lubricate your scars, throw away all useless baggage and get down to business, and all your troubles will come out in the wash as surely as they have come out in the press.

ELLIS B. BARNES.

"I beg you never to imagine you can be loyal by repeating that cynical and base saying, 'My country, right or wrong.' America is not yet so poor and weak that she need to ask us to subscribe to such a creed, which contradicts all the fundamental principles upon which the republic is founded." —*Chas. R. Henderson.*

"Constructive."

The "Century" is of such quality as to commend itself to one who believes in real constructive work. T. J. Due.
Brownstown, Ind.

The Sunday School

REVIEW—OBEDIENCE AND KINGSHIP.

Lesson For September 26.

Golden Text: The king shall joy in thy strength, O Jehovah; And in thy salvation how greatly shall he rejoice! Psalm 21:1. Read Psalm 72.

REVIEW QUESTIONS—THIRD QUARTER.

I.

1. How did Absalom win his following? 2. How was Absalom deceived? 3. How was Absalom suspended? 4. Why did Joab kill Absalom? 5. What became of Absalom's body?

II.

1. Who anointed Solomon king? 2. What was Solomon's choice? 3. Who are the leading characters? 4. What is the leading truth? 5. In what book is the text found?

III.

1. Where was Gibeon? 2. What is meant by the great high place? 3. Where was the ark at this time? 4. What rivals did Solomon put to death after he was made king? 5. Do we have an opportunity to make such a choice as Solomon?

IV.

1. What reason did David give for wishing to build the temple? 2. Why was David not permitted to build the temple? 3. Where was the temple located? 4. Where was the ark placed? 5. Describe the temple.

V.

1. By what means was Solomon's fame extended? 2. Where was Sheba? 3. What sort of house had Solomon built? 4. What is meant by "hard questions?" 5 What did Jesus say about a greater than Solomon? 6. Who was the queen?

VI.

1. What was the length of Solomon's reign? 2. Who was Rehoboam? 3. What request did the people make of him? 4. What tribes remained faithful to Rehoboam? 5. To whom did Rehoboam go for counsel?

VII.

1. What cities did Jeroboam build? 2. What is meant by the house of David? 3. Whom did he make priests? 4. Contrast Rehoboam with Jeroboam? 5. What commandments did Jeroboam violate?

VIII.

1. Who was Asa? 2. Who was king in Israel at this time? 3. What prophet came to Asa? 4. What great work did Asa undertake? 5. What reasons were there for rejoicing?

IX.

1. What did Ahab call Elijah? 2. For what was the drought a punishment? 3. Where was the brook Cherith? 4. Why did Elijah appear before Ahab? 5. Why did Elijah flee from Ahab?

X.

1. To whom was Elijah sent? 2. What was the feeling of the king toward Elijah? 3. How long had the drought lasted? 4. What was the test Elijah demanded? 5. What truth does the lesson teach?

XI.

1. How was Elijah fed in the wilderness? 2. What happened at the close of the great contest at Carmel? 3. Where was Beersheba? 4. Was it cowardly in Elijah to flee? 5. Is it ever right to long for death?

XII.

1. What did Ben-hadad mean by his boast? 2. What did Ahab mean by his retort? 3. What was the relation between Israel and Syria? 4. What was the relative strength of the two armies? 5. Why was Syria defeated?

The Kingliness of Obedience

The Lesson in Today's Life.

BY ASA MCDANIEL.

Life is a series of choices. The world is filled with the material out of which to build character. It is our part to choose the kind of material from this treasure-house of our Father which will form character after our ideal and his image. In the past quarter's lessons we have a series of contrasts. Obedience and disobedience, kingship and slavery stand over against each other in striking and impressive contrasts. Disobedience to God and neglect of the laws of righteousness spell the ruin of nations as well as men. The great men of the past who have fallen with seeming suddenness have been paving the way by their small choices in previous life. The great nations of the past collapsed in form after they had died at heart. Egypt, Assyria, Babylonia, Persia, Greece, and Rome are eloquent testimonies to the truth that "the soul (or nation) that sinneth, it shall die."

The divided kingdoms stand in history as an object lesson to modern nations, of the withering effect that follows national sin.

The past quarter we have followed also the fortunes of some of the great leaders in Israel's life. We have found them following the higher ideals of their day, and as a result walking in the paths of peace. On the other hand we have seen them neglecting the higher values, and consequently sailing in troubled waters.

Part of our observation had to do with the united kingdom under the brilliant reign of Solomon. In this reign many of the seeds of dissension were sown. Solomon's ambition led him into entangling alliances with other nations who knew not the God of Israel. Their ability to appreciate the spiritual realities was not highly cultivated, and hence we are not surprised to find them worshiping forms and ceremony rather than the higher ideal of Jehovah.

The kingdom of Judah situated as it was in the most rugged part of the country resisted the approach of the foreign religions longer than the northern kingdom where the approach was more favorable. Its rigid exclusion, however, was in the end impossible. Contact with idolatrous nations, the presence of an active pro-heathen party, the influence of a too liberal king, the tendency of baser natures to turn to any sensuous worship, beat back the ancient faith, and sapped it of its vigor. Under the cold and worldly priesthood favored by the court, a superstitious ceremonial and dead ecclesiaticism gradually threw the people into a spiritual sleep, in spite of the watchful and earnest care of the prophets. There is grave danger of our pleasure-seeking, money-making, age losing its spiritual eyesight.

Nothing but a closer walk with God can keep our pleasures pure and helpful, and our money from being "tainted." Our God is as ready to help us now as he was on Mount Carmel, if we will but trust him.

The kingdom of Israel was more accessible, and hence came in contact with the manners and customs of the other nations. This caused a breaking down of the old ways, as the new people came to the kingdom. At the same time many of the most religious of the people went to Judah; among them were the priests. To them in large measure was confined the education and refinement of the community. They were the representatives of art, law, religion and general knowledge. When the nation lost the elevating and strengthening influence of a living faith it was unable to resist the external forms of worship. This is the great danger confronting the church in our day. Sensitive souls are perfectly aware of this tendency, and are calling the people to a larger faith than could be enjoyed by any form of legalism. We need prophets rather than business managers in the pulpits of our churches. Men who have a spiritual vision, rather than men who count success by mere numbers. Men who call the congregation to worship rather than to enjoy the program. Teachers who teach the spirit rather than the letter of the word of God. Paul said that God made him sufficient as a minister of a new covenant; "not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." 2 Cor. 3:6.

"God is a kind father. He sets us all in the places where he wishes us to be employed; and that employment is truly 'Our Father's business.' He chooses the work for every creature which will be delightful for them if they do it simply and humbly. He gives us always strength enough and sense enough for what he wants us to do. If we either tire ourselves or puzzle ourselves, it is our own fault. We may always be sure, whatever we are doing, that we cannot be pleasing him if we are not happy ourselves."—Ruskin.

Disciples Table Talk

Bowling Green Church Gives Good Signs of Growth and Efficiency.

Under the ministry of Arthur Stout the church at Bowling Green, Mo., has made gratifying gains in the nearly two years of his pastorate there. One favorable index is the fine increase in the membership of the woman's auxiliary from 55 members to 107, or 85 per cent of all the women of the congregation. The Sunday-school has grown from 110 to 250. Through the activity of this church in co-operation with other Christian forces, Sunday baseball has been banished this season for the first time in many years.

Sells Old Church Edifice and Begins Plans on New.

The congregation of First Church, Wilkinsburg, Pa., of which W. Scott Cook is pastor, sold its church lot the other day for $25,000, paid their debt, purchased a fine new lot and have a nice balance in the treasury with which to begin the erection of a splendid new house of worship. The architect is already at work on the plans and it is hoped the house will be ready for occupancy in the spring. Mr. Cook took no vacation the past summer, save for one Sunday which he spent in visiting his father, Dr. S. M. Cook, who at 70 years is still preaching with a finer enthusiasm than ever. The son reports his father as reading The Christian Century, The Christian Evangelist, The Christian Standard, The Congregationalist, The Christian Work, the Homiletic Review, The Literary Digest, The British Weekly and books like those of Jefferson, Horne, Jowett, King, Clark, etc. He has preached for the Old Munger's church for over ten years. Such mental habits and physical power would outmatch many a younger minister.

The Farises in Texas and Chicago Going on to New Success.

A new $25,000 church building at Hereford, Tex., is approaching completion. G. A. Faris, for many years editor of The Christian Courier, of Dallas, is pastor of the church. Mr. and Mrs. Faris spent three weeks during the summer in a visit to their son, Dr. Ellsworth E. Faris, of the University of Chicago. Dr. Faris has been called to a professorship of Philosophy in the University of Iowa and will move to Iowa City this fall. He spent the year before last in that institution supplying for Professor Starbuck, who was on a leave of absence. His call to a permanent position there is a strong testimony to the respect created for him by his one year's instructorship.

A Service that Makes Increased Demands as it Attains New Successes.

The partial report made by the National Benevolent Association at the Los Angeles convention showed that during the first eight months of this year a larger number were cared for in the six homes for children than were ministered to by those homes during all of the previous year. The new building at Dallas, Tex., which has been so greatly needed, has more than twice the capacity of the old one. All the association's homes have been heroically striving to meet the heavy demands made upon them. The secretaries point out that the enlargement of the association's equipment for the care of children, the increased cost of supplies, and the high standard of service that must be maintained in these homes, all mean that the expense of properly conducting this important ministry is, of necessity, increasing. And, as the years pass, the number of homes that will be required, if the Disciples are to accept their share of the gracious opportunities for Christian service offered by the needs of the unfortunate "little ones", and if we are not to fail of our duty, will be considerably larger. Already other communities are demanding that homes be established in their midst. A day of very great opportunity and obligation is upon us, and every church and Sunday school should be responsive to the urgent call. If your church or school has not yet sent an offering for the "fatherless and the widow" under the care of the association, see to it that a generous offering is sent before the closing of the books for the year, September 30. Address: The National Benevolent Association, 2955 N. Euclid Ave., St. Louis, Mo.

Dr. Idleman's Home Coming Sermon on Human Brotherhood.

Returning from his trip to the Pacific coast and a vacation in Minnesota, Dr. Finis Idleman preached to his congregation at Central church, Des Moines, on "Our Father." He dwelt on the simplicity of Christ's way of salvation and deplored the complexities that have grown up in the faith of the Church through the historic creeds, to the mystifying of men's minds. He declared the necessity of casting aside dogmas and coming into the kingdom as a little child. The world will be redeemed he said only when the sense of brotherhood shall so fill men's hearts that they will together say "our Father." "When the church at home identifies itself with filthy pagan peoples and prays, 'our Father,' when wealth goes with gracious intrusion into the stifling tenements of the poor and prays, 'our Father,' when culture learns to kneel besides ignorance and say, 'Our Father,' when nations now at war come to stand by broken cannon with uncovered head, while Frenchman, German, Russian, Austrian, Englishman, Italian and Turk repeat together, 'our Father'—then will be the brotherhood of man." Dr. Idleman is beginning an aggressive year's work at Central church. He addressed a city-wide meeting recently on the 1916 General Convention.

Pastor Brings Strong Condemnation Upon the Wastefulness of Denominationalism.

In a strong sermon on Christian unity J. W. Darby, of First church, Tulsa, Okla., declared: "Just think of it. In a little town of 1,200 population there are thirteen churches, with 600 members in them all together. At lowest estimate there is invested in those churches $50,000, while only three maintain a preacher full time, and they are weak men on small salary teaching people religious prejudice more than religion. While that same community with one good church costing half that money could support at their present outlay of salary a good

Christian Unity in Actual Practice

By Oscar Sweeney.

The Imperial Valley in California is famous for her alfalfa, asparagus, barley, bees, butter, cotton, corn, cantaloupes, dates, and earthquakes, but a thing of greater significance to the religious world is her illustration of practical Christian union for small communities.

In Seeley, one of the newer cities of the West Side, the people said, "Let's have a union church." And the people did it. Members of eight different denominations banded themselves together in a union church for the furtherance of the Master's work in their community. These include Methodists, Presbyterians, Disciples, Congregationalists, Episcopalians, Baptists and a Quaker. Each esteems the other better than himself. There is no jealousy. I never have seen finer fellowship anywhere. There is no question as to loyalty or as to how any came to be Christians. The simple pledge is the acceptance of Jesus as Savior and the "promise to obey him in all things according to the measure of my knowledge of his will."

And the movement has grown. Starting with twenty-five there are now seventy-five members. Every one is interested and almost every one in the community who had been a member of any organization united with the Union Church. There is something in it which makes an unusual appeal.

A denominational representative who came to town to start another church was met at the depot by almost the entire membership of the union church and told that the people had what they wanted and did not care for any more churches.

Mr. R. W. Gray, the capable Sunday-school superintendent, said: "You ought to come and worship with us and see how fine it is for members of eight denominations to worship together. We don't want our union broken up. There must be a beginning. We will make it succeed in Seeley. We want to get so full of the spirit of union that the plan will be carried into effect everywhere."

There is a splendid Sunday-school which has an excellent attendance through the hot weather. Of course there is a live Christian Endeavor Society. Through the hot season the attendance on all the services is unexcelled in the county. The church commands not part, but all the talent of the community.

Communion service is held the first Sunday of each month. It is a beautiful sight to see all partake of the emblems together. In faith and love they come so close to the Master's feet that each desires only to know his will and to serve Him.

The splendid auditorium of the school house is used for all services. When the congregation is ready it will build a commodious house of worship—and pay for it. There is no difficulty about finances. All being united instead of divided it is easy to raise money for anything they want.

George A. Ragan, a Disciple minister who also engages in business affairs, preaches for this interesting church. He says: "We are just doing what it seems to me should be done everywhere, instead of dividing the Lord's forces till each body is too weak and insignificant to accomplish anything worth while. We are trying to practice Christian union instead of just talk about it."

Mr. Ragan is held in highest esteem by the church and the entire community. Business men, professors and ministers are delighted with the opportunity which occasionally offers for them to address the model congregation. For me it is a red letter day when I am "drafted" into that service.

The Seeley church is an illustration of what might be done in thousands of places if the Kingdom of Heaven were put first instead of denominational pride. The increasing desire of communities to be permitted to work unitedly for the Master should command the co-operation and support of every organization interested in the advancement of the Kingdom of Heaven.

preacher, have fine music and teach the people the broad principle of religion. Then these other men with more training to qualify themselves could fill three other pulpits or go as missionaries to carry the gospel to someone who has no chance to get it."

Enthusiastic County Convention in Indiana.

Two hundred members of First church, Bedford, Ind., attended the Lawrence county convention at Heltonville, the last week of August. This number was swelled to 500 by representatives of other churches, only two of the fourteen congregations in the county failing to send delegates. Business was transacted in the morning, a picnic dinner served at noon and the feature of the afternoon was a sermon-lecture by E. R. Edwards, of Martinsville, on "Christian Brotherhood and Patriotism." The day was a happy one and productive of great good for the cause of Christ.

United States Judge for China Visiting the Homeland.

Judge Charles S. Lobingier, of the United States court for China, a frequent and interesting contributor to The Christian Century, is visiting in this country at present spending some time in his boyhood home at Hebron, Nebr., and visiting in Lincoln and Omaha, Nebr., in which latter city he was practicing law at the time of his appointment to the United States court for the Philippine Islands. In filling his present position in China he resides in Shanghai. His jurisdiction includes the entire country of China, all United States citizens being amenable to his court. Judge Lobingier is a Disciple by heredity and stout conviction.

Saloon Keepers Turn the Other Cheek to Pastor Sharp and His Congregation.

"Turn the other cheek to them and let them smite it hard," said W. J. Herrington, president of the Hammond Saloonkeepers' Association at a meeting of that body recently in speaking of one of the bitterest opponents of the saloon, Pastor C. J. Sharp and his congregation of First church, at Hammond, Ind. The business men had been asked as a mark of respect to the visitors at the "Efficiency Congress," which met in Hammond last week, to decorate their stores and the city was a riot of color. It was then that Herrington called a meeting of the saloonmen and it was decided to decorate. They did, and welcoming signs, bunting and colors were emblazoned from the saloons to greet the astonished ministers and President Sharp. "We are good fellows," said Herrington today. "If they want a little wine for their stomachs' sake, we will give it to them."

Prominent Christian Merchant of St. Louis Dies.

Mr. James H. Allen, prominent layman of the Disciples' fellowship in St. Louis, died Aug. 29. Shortly after an operation he suffered a stroke of paralysis from which he never rallied. Mr. Allen was a member of Compton Heights church, and the funeral service was conducted by his pastor, C. A. Cole. Prominent in all the work of the Disciples in St. Louis, Mr. Allen's personal and financial support will be missed from many Christian activities. He was president of the Allen-West Commission Company. He was born in 1844, and served throughout the war in the Confederate army.

Baptists and Disciples Practice Unity in Letting Church Building Contract.

The Baptist and Christian churches of Princeton, Mo., let contracts for new houses of worship to the same contractor, both buildings to be constructed simultaneously. The Christian church will spend $2,300 on its house which, with its Baptist neighbor, will be ready for occupancy in the spring.

It would seem that the co-operation in letting the contract would have suggested forcibly the question, Why not combine the two houses in one house and the two congregations into one body?

News from the Benevolent Association.

News of the death of S. Thornberry recently called to the management of the Juliette Fowler homes at Dallas, Tex., has just reached the National Headquarters office. Mr. Thornberry was manager of the Christian Old People's Home at Jacksonville, Ill., for several years, where he rendered valuable services.

Charles E. Smith, for two years and a half pastor of the Tuxedo Christian Church, St. Louis, has been employed as N. B. A. field man for Iowa. Mr. Smith did excellent work as financial secretary of Bethany College a few years ago.

Belt White has been called to succeed John H. Wood as field representative of the Association in the Southeast. He will probably make his headquarters at Atlanta, the location of the Southern Christian Home. Mr. Wood and his competent wife have served the Association faithfully and profitably.

* * *

BRIEFER ITEMS.

—Sterling, Ill., church raised $10,000 in pledges on a recent Sunday morning as the first installment on the cost of a new church edifice.

—Dean Vernon Stauffer, of Hiram College, will be the speaker at the annual meeting of Allen County, Ind., churches at Foster Park, Sept. 12. Ft. Wayne, with its West and East Creighton Avenue and West Jefferson street churches, is in Allen county.

The Passing of F. E. Meigs

By F. M. Rains.

F. E. Meigs, of Nanking, China, a missionary of the Foreign Society since September, 1887, has gone home to God. The cable that brought the news was dated August 24, and he probably died the 23rd.

He was appointed January 12, 1887, and sailed September 1 of the same year. He

The Late Rev. F. E. Meigs.

went out from Missouri. For twenty-eight years he worked faithfully and successfully. Few missionaries have been permitted to do a more enduring work. He was stationed in Nanking. When he went out he joined Dr. W. E. Macklin, who had already preceded him and located the mission. The Chinese did not give him a cordial reception.

Wondrous changes have come over China during the period of his services. He has witnessed uprisings, and political and social revolutions, dire famines and pinching want. Not only so, but he has been an eye witness to the rise of a young, growing, vigorous church, and a new and better social order. The whole life of the empire has been changed, and new ideals and fresh hopes now dominate the people everywhere. How Mr. Meigs rejoiced in the transforming power of the gospel!

It did not require many years to convince the new missionary of the absolute necessity of hospitals and schools. He led in providing for our hospital in China to be conducted by Dr. Macklin, and really this was our first hospital on heathen soil. It opened a new era for all our missionary work. It set a new standard on all the fields. It can be truly said of Mr. Meigs that he had vision reinforced with practical business knowledge. No missionary could make a dollar go farther than could our own F. E. Meigs. Many are still living that can recall the first appeal at one of our national conventions for the first hospital. The voice that is now hushed in death rang out clear and strong for China's suffering millions. The lamented A. M. Atkinson gave $1,000, or about one-fifth of the whole cost.

F. E. Meigs was a business man. He purchased all the land for our mission in Nanking. After the organization of the university in that city, he bought all the land for that institution. The whole campus includes about seventy-five acres. It is said of him that he was the best land purchaser in China. The task was far more difficult in that land than in America.

Soon Mr. Meigs came to feel that we could not do an enduring work without Christian education. He began in a very modest way by starting a "boys' school." This grew into a college, and the college made rapid progress. He educated or trained practically all the Chinese evangelists we have in China. The idea of a great union educational institution fastened itself upon him. He could not get away from it. It was his dream by night and the topic of his conversation by day. He agitated it in season, out of season. By and by the proposal began to take root in the minds of others. The results are seen in the present splendid University of Nanking. This is one of the greatest institutions in all Asia, and one of the finest union movements in the whole world-wide mission field. It gives ideals and inspiration to all the missionary workers throughout the world. It also helps to blaze the educational path for the whole empire of China. No man did more for the institution than did F. E. Meigs. But for him it would probably not exist today. At the time of his death he had charge of the Bible department for the whole institution, a position of honor and of far-reaching influence. He also conducted the Middle School.

He knew the heathenism of China thoroughly. He knew what paganism does for a people. No man knows so well the meaning of heathenism as he who comes in contact with it every day. Prof. Meigs knew how to interpret the gospel to the Chinese. His constant and over-mastering purpose was to make them see and know Jesus Christ. One of the best tracts we have ever read on heathenism, Mr. Meigs penned nearly a quarter of a century ago. In that document he made the light flash over the whole dark and hideous system, and revealed the hopelessness of its people, and the whole nation in the grip of its power.

How cheerfully he bore heavy burdens is known only to those who were close by his side. He had not been well for some time. The particulars of his death have not reached us. He leaves a wife, who stood faithfully by his side during all those laborious years. His daughter, Ruth, is the wife of our beloved David W. Teachout of Cleveland, well known to a large number of our brethren. Earl, the only son, is now here in America, preparing, we understand, to enter college.

A mighty man has fallen. The dauntless leader will be sadly missed in the councils of the China mission. His faith was firm and practical, and optimistic for the future good of the Chinese people. His name and spirit will be missed in the mission rooms here in Cincinnati. This is one of the heaviest blows the foreign society has ever received. His body will sleep in Chinese soil and beneath its miry sod, but the work he did for the Chinese people will endure to the end. Under God the agencies and influences he started will never cease.

—Charles E. Smith, who has just resigned the leadership of Tuxedo church, St. Louis, to take up the field superintendency of the state of Iowa for the Benevolent Association has been the president of the Christian Ministers' Association in St. Louis, during the past year. He went to Tuxedo church from Du Quoin, Ill., and has doubled the membership of his congregation during his two years of service.

—Three hundred persons attended the home-coming exercises of the Manilla, Ind., church the last Sunday in August. Addresses were made by Walter S. Smith, of Indianapolis, a former pastor; C. M. Yocum, of Rushville and W. R. Jinnett, pastor at Manilla and at present representative from his district in the Indiana legislature. The Manilla church was organized in 1850.

—Charles E. Cobbey, pastor of Omaha's First church, is the chairman of the personal work committee of the Billy Sunday revival which is to begin soon.

—Prof. W. C. Bower, of Transylvania College and director of religious education of Central church, Lexington, Ky., officiated at the dedication of a new Sunday-school department building recently erected by the congregation at Stamping Ground, Ky. The beautiful annex to the main auditorium is the result of the labors of the women of the church who last winter appeared on the tobacco market at Lexington with a large offering of tobacco which they had solicited from the men. The sum received for this tobacco was the nucleus of the building fund.

—President A. McLean, of the Foreign Society, recently preached for M. M. Garrard at Battle Creek.

—Neweastle, Ind., congregation is about to build a church home. Bids are now being received from contractors.

—The convention of the southwest district of Texas will be held at Yoakum, Oct. 18-20. Many prominent pastors of the state are announced to speak.

—Robert E. Henry, of Havana, Ill., who recently accepted a call to First church, Decatur, Ill., went to his new field of labor last week to attend and participate in a farewell reception given by the church to its retiring pastor, E. M. Smith. Mr. Smith becomes pastor at Carthage, Ill.

—The members of the Sunday-school and congregation of First church, Marion, Ind., gave a farewell reception recently in the social rooms of the church, complimentary to Rev. and Mrs. Rollin A. Bennett, their departing minister, who leaves them soon to enter the evangelistic work.

—Perry J. Rice, returning to his pulpit at El Paso, Tex., from his summer vacation preached on this novel and suggestive theme: "Preachers that Have Preached to Me." He named Nature, the work of God untouched by the hand of man; The City, the work of God moulded by the hands of men; and The Crowd. These all had spoken to him their messages of the divine.

—A. J. Bradshaw, who resigned recently from the pastorate at Galena, Mo., has begun his new work at Columbus, Mo.

—William Barth, who recently came to the Disciples from the Congregational fellowship, uniting with First church, Cedar Rapids, Ia., supplied the pulpit at Cedar Rapids, during the six weeks' absence of Pastor Walter M. White the past summer. Mr. Barth is described by Mr. White as a man of rare ability. His sermons greatly delighted the congregations that heard him. He will no doubt soon be called to the leadership of a church.

—The two Washington, D. C., pastors, Earle Wilfley and George A. Miller, have returned to their pulpits, the former having spent his vacation on his farm near Petersburg, Va., the latter at the seashore.

—The congregation at Uhrichsville, O., will vote on a proposition to build a new house of worship. J. A. Canby is the pastor.

—Prof. A. W. Fortune of the College of the Bible, Lexington, Ky., received the degree of Ph.D. at the summer convocation of the University of Chicago last week.

—R. A. Doan, the new secretary of the Foreign Missionary Society, has removed with his family from Nelsonville, O., to Cincinnati, where they have taken membership in Norwood church.

—Wallace Tuttle, the singing evangelist, will make a short concert tour under the management of a Chicago bureau in November and December. Miss Mary Tuttle of Springfield, O., will accompany her brother as pianist and soprano soloist. Mr. Tuttle gave several concerts at Bethany Park in August which were favorably received.

—Ellis B. Barnes of Richmond, Ky., held a short evangelistic meeting at Macedonia, Ky., resulting in 24 additions to the membership.

* * *

CALLS.

W. T. Adams, Ukiah, Cal., to Santa Rosa. Accepted and has begun work.

Charles E. Smith, Tuxedo church, St. Louis, to the field superintendency of the Benevolent Association for the state of Iowa. Accepts.

H. H. Hubbell, Corvallis, Ore., to Pendleton, Ore. Accepted and has removed to new field.

A. Homer Jordan, Greensburg, Ind., to Marion, Ind. Accepts and will remove immediately.

W. H. Baker, Newcastle, Ind., to Franklin street, Grand Rapids, Mich. Declined.

Roy A. Miller, Rock Falls, Ill., to McLean, Ill. Accepts.

F. Z. Burkette, Van Wert, O., to Greensburg, Ind. Accepts.

* * *

RESIGNATIONS.

Geo. McGee, Blue Mound, Ill., will hold evangelistic meetings or take pastorate.

W. R. Burton, Fairmount, Minn., to go into an evangelistic company.

J. F. Montgomery, Big Springs, Tex.

Traverce Harrison, Belfontaine, O., to enter evangelistic field with a company he is now organizing.

Let the Deficit Be Wiped Out

An Appeal for Worthy Gifts in September.

At the beginning of September the loss in the receipts of the Foreign Society in comparison with last year is more than $25,000. Every effort should be made to wipe this entirely out during the month, before the books close for the year. We believe it can be done. Early in June when retrenchment became necessary, the deficit for the year was almost $30,000. A small gain has already been made but it will take a loyal and self-sacrificing response during this critical month in order that the receipts may be brought up to those of last year.

September is the most important month of the year. Last year the Society received $134,000 during the month; this year we must go far beyond $150,000. During the closing month of the year the income is watched with the keenest anxiety, both from the fields and from the office.

It is hard to realize how deep is the suffering on the fields because of the necessary retrenchment which went into effect two months ago. The missionaries bravely bear the cut in their salaries without complaint, but they speak with the keenest anxiety about the suffering of the native work and workers. We must have such a rally in September as will hearten these loyal toilers at the front.

In Japan our native churches out of their deep poverty have assumed the amount of the reduction in payments to the Japanese preachers. At Jubbulpore, India, the native congregation has pledged a tithe of the income of all its members to help in these times of need. These people are extremely poor, some of the students only receiving three or four dollars a month. In other fields like sacrifices are being made. Surely with our great abundance we can practice real self-denial and make a worthy showing in December. Every resource should be enlisted. The churches, the Sunday-schools, Endeavor Societies, and individuals should rally as never before. If the offering has been delayed, by all means take it in September. If the church has not yet taken an additional emergency offering, now is the time to do it. It would be almost a crime at this critical moment to allow any offering, or a part of one, to lie in a church treasury unremitted. The prayers of nearly two hundred missionaries will be ascending for the supporters of the work at the home base during this closing month. The native workers in their anxiety and suffering will be waiting for news from our churches in America. Let us make this the greatest September in our history. Let us wipe out the deficit with offerings worthy of the great work we have undertaken and thus gladden and encourage the hearts of those at the front who depend upon us for support.

F. M. Rains, Secretary.

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Vol. XXXII September 16, 1915 Number 37

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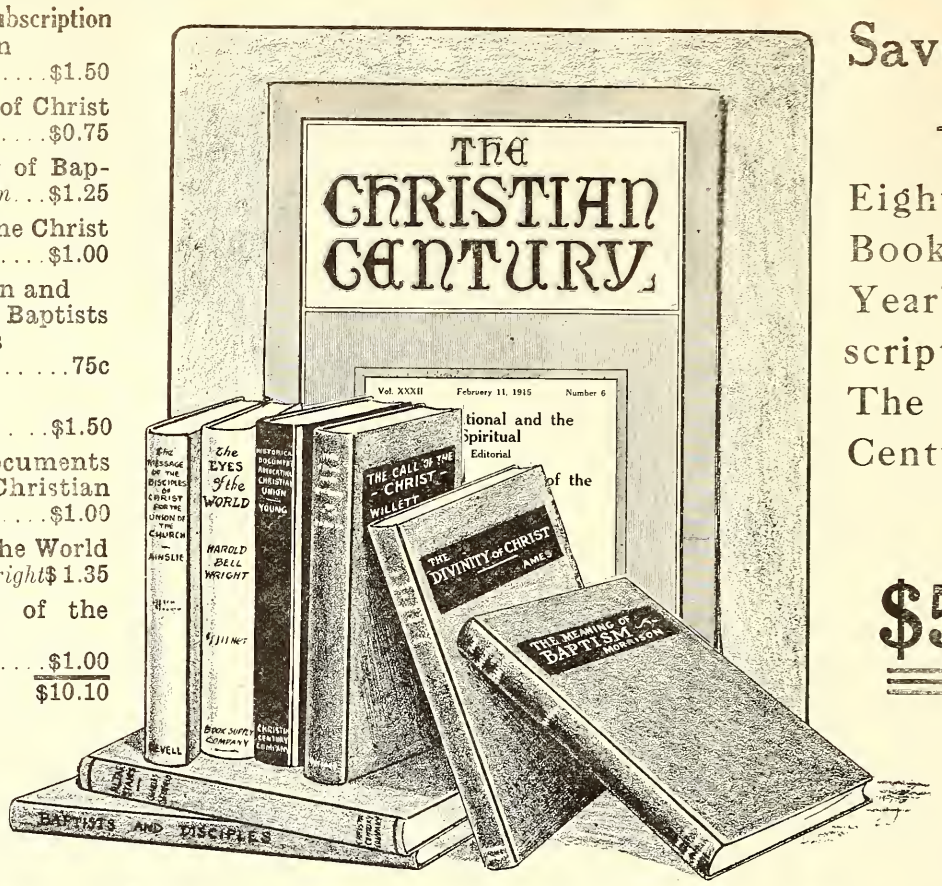

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII SEPTEMBER 16, 1915 Number 37

Made For Each Other

THE DISCIPLES AND CONGREGATIONALISTS SEEM TO BE MADE FOR EACH OTHER.

They have enough in common to afford a sure basis for congenial fellowship, and their dissimilarities are of such a nature as to stimulate and instruct without irritating and inhibiting each other.

I.

Both bodies are evangelical. They accept the Bible as the Word of God and strive to follow its teachings. Both own Jesus Christ as their divine head and savior and hold his will supreme in their lives. What he commands, Congregationalists and Disciples stand ready to do.

The two bodies do not understand the Bible alike, or Christ's commands alike, in all points, even as the Disciples do not among themselves understand them alike or the Congregationalists among themselves.

But neither communion is more loyal to Christ and the Scriptures than the other.

Given this fundamental like-mindedness there are certain outstanding contrasts which suggest the possibility of mutual enrichment through union.

II.

There is first the obvious fact that in territorial position in the United States these bodies supplement each other. The Congregationalists are an eastern people; the Disciples belong to the middle west. In the six New England states the Disciples have a membership of only 2,780, while the Congregationalists have 267,377. In the five states of Ohio, Kentucky, Indiana, Missouri, and Illinois, the Congregationalists number 115,546, while the Disciples number 681,000. Of the Congregationalists' membership in these five states Illinois alone holds 57,000, mostly in Chicago and the northern third of the state where the Disciples are but little more numerous than in New England.

In the states of Tennessee, Texas and Oklahoma, the Congregationalist membership is 8,500. In the same states the Disciples number 217,000.

In Michigan, Wisconsin and Minnesota the Disciples number 13,000, the Congregationalists 83,000.

In Iowa, Nebraska, Kansas, Colorado and the Pacific states there is no marked difference in strength.

The Disciples, moreover, are in large part a rural people. The Congregationalists are strong in the cities.

It is apparent that the union of these two bodies besides emancipating each from its provincialism would create an instrument capable of rendering much greater service to the Kingdom of God than they can render as separate communions.

III.

A second point to consider is the respective ecclesiastical organization of the two bodies. Both are congregational. No elaborate reconstructions would be necessary. We have no need to wait long for machinery to be put into operation. No ecclesiastical authority from above need be invoked. Our common Christian democracy makes it possible to begin the union whenever two congregations are disposed to unite.

IV.

Congregationalist religious thought has always gone out along the lines of political and social justice. Her scholars and preachers have ever set the Kingdom of God ahead of the Church. As a consequence Congregational effort has been expended more upon the community than upon itself as a church within the community.

With the Disciples, on the other hand, the church consciousness is intense and militant. Disciple history nowhere touches vitally a social or political crisis. The civil war, for example, found their churches on both sides of Mason and Dixon's line and passed without making a breach in their fellowship.

The Disciples have a passion for building up the Church. Their devotion to the Church takes precedence of political or social interests. If in the Church their social and political problems are not solved they are at least transcended.

These two ideals—that of a redeemed society and that of a redeeming Church—need each other. Congregationalism needs the institutional feeling so strong with the Disciples. The Disciples need the vision of a Christian social order and a vital connection with civil progress which is Congregationalism's glory.

A united communion of over two million souls such as Disciples and Congregationalists together would comprise, would make the most potent instrument for personal religion and social justice which our American life affords.

V.

Closely related to this consideration is the contrast in the respective methods of propaganda charactertistic of the two bodies. Congregationalists emphasize culture; Disciples emphasize evangelism. The Disciples are by instinct propagandists. Every pastor is an evangelist. The ingathering impulse is fundamental.

Weak in its evangelism, the Congregational fellowship is stronger and richer than the Disciples in its cultural ideals and resources. It has been the greatest educational force of all the Christian denominations in American history. And its religious growth has been carried on in the quiet and steady ways of instruction and nurture rather than in the more spectacular ways of the evangelist.

Here again Disciples and Congregationalists need each other. One needs the dynamic of evangelistic passion to keep its culture religious, the other needs trained insight both to refine its evangelistic methods and to conserve and perfect its evangelistic results.

These are some of the more salient considerations that suggest the peculiar desirability of union between Congregationalists and Disciples.

A union of two such groups of Christians involving differences, disagreements, contrasts, and rejoicing in them as a positive enrichment of the united body, would be a clear and beautiful demonstration of the kind of unity for which our Lord prayed.

It is to be hoped that both Congregationalists and Disciples will continue the discussion until substantial and measurable progress toward unity shall be actually begun.

Marion Preserves Neutrality

BY FRANCES BARING

In the Christian Register.

ARCHIBALD BOYCE, ESQ., United States consul at Hong-Kong, leaned back in his long rattan chair, and as he looked across the veranda at his daughter his face was troubled.

"You are such a dear silly girl," he remarked sorrowfully. "I am sure when I was a boy of eighteen I should have known better than to make such a ridiculous suggestion."

They were both resting after "tiffin" during those terribly hot, depressing hours of early afternoon for which the tropics are famous. Hong-Kong heat in August is known to the English residents and there is a saying that only fools and Americans stay there in the summer months. This month, however, matters were quite different. The European war had changed many things.

"All I can say"—Marion Joyce, immaculate in white linen, shrugged her shoulders impatiently—"is this: America is supposed to be strictly neutral, and if I want to give a party for Elsa von Weissenbach before she and her father return to Bremen I can't see why the war will make the slightest difference. I had thought of giving a picnic supper over by the new fortifications, but you say that is impossible. Why?"

"Quite impossible, because the British government has put the whole district under martial law. Then don't you see, Marion, that the English residents won't mind meeting the Russian, French, or even the Italian consuls and their families, but they'll draw the line at the German consul?"

"It's ridiculous." The American girl's blue eyes grew indignantly bright. "We are all just the same human beings we were before this hideous war broke out. Pierre Ravi was quite devoted to Elsa all last spring; and the Marovitches and Signorina Pologna and Elsa have always been very intimate." With a certain charming irritation of manner Marion Boyce pushed back the chair in which she had been sitting, and stepped into the inner room. "It's much cooler indoors, father," she called a moment later. "I'll turn on the punkah, and you can take your nap in here on the sofa. Let's not talk about the party any more. The German mail-boat doesn't come until next Friday, and I can arrange everything with two days' notice."

The American consul, a tall man of about fifty, climbed out of the chair. "No sleep this afternoon, dear," he responded quickly. "I have had the work of six men to do in my office since August 1. Do you mind ringing for the bearers? I'm afraid I shan't get back for tea. You think over this 'neutral party' carefully. I wish I could make you see that in times like these each man, German or English, must be loyal to his own country first, and that friendships must take a secondary position. No matter how fond Herr von Weissenbach is of the French consul or of some of the Englishmen here, he knows, and we know, that his first duty is to his country. And our duty to ours is to be strictly neutral."

Two shadows darkened the windows. Moey Sat and Ci Wong had brought the sedan chair in which they were to carry the "Melican Master" to his office in the town below. Mr. Boyce, taking his sun-hat from the table, gave one searching glance about the room; but so swift was that glance that he overlooked the fact that the heavy door of the safe marked "Consulate of the United States of America" was slightly ajar. Then giving Marion a farewell kiss, which was heartily returned, he left the room, and in a few moments the soft pad-pad of the barefooted Chinamen could be heard, as they descended the path to the town.

With a little discontented sigh Marion, languidly holding a volume of Kipling, stretched herself out on the sofa underneath the whirling electric punkah. It was shameful, she decided with the impulsiveness of youth, that her father should imagine that Elsa's old friends would not come gladly and eagerly to wish her a "bon voyage." In the eight months she and her father had been in Hong-Kong she had had many such merry informal parties, sometimes picnics, sometimes for tennis, and occasionally sailing expeditions, within the confines of Hong-Kong Harbor. Eventually Marion fell asleep, lulled by the monotonous whirring of the punkah, and she woke only when roused by the sound of voices on the veranda outside. As she tumbled off the sofa, and gave a hasty poke and pat to her neatly coiled hair, she recognized first the gutteral tones of Herr von Weissenbach, and then the clearer, more modulated voice of the French consul, M. Ravi.

"Do come inside," she exclaimed, rushing hospitably to the door. "I'm so sorry father is still at the office, but come right in, and I'll ring for tea."

Both men bowed low with continental courtesy.

"Apres vous, monsieur!" cried M. Ravi, politely, pointing to the door.

"That I vill not allow." Her von Weissenbach stood aside for the other man to enter first, with a suavity of demeanor matching his.

"Such good manners!" cried Marion, merrily, drawing up two of the most comfortable chairs. She liked both men very much in a friendly way. Pierre Ravi was a bachelor of about forty, with a delightful sense of humor. The German consul, a stocky little gray-haired man with shrewd eyes and a warm heart, was almost as good a friend of her father's as his daughter Elsa was of hers. So after sending the houseboy Loo for tea and muffins Marion chatted guilelessly along for at least five minutes before she began to be conscious of a certain atmosphere of constraint surrounding the two men.

"What a beautiful day!" announced Pierre Ravi.

"It is good," exclaimed von Weissenbach unenthusiastically.

"Ravissant, superb!" continued the French consul, placing his cane and Panama hat on a neighboring chair.

"Ja, ja," said the German, rather grumpily.

Marion, feeling a trifle uneasy, caught her breath, and then started to talk further, about the new chemists' shop, of the work in the mission hospital, of the repairs on the English church, of anything, in fact, that had no relation to war. Somehow she felt increasingly and surprisingly uncomfortable. Why did Pierre Ravi wear that very inscrutable smile? Why did Herr von Weissenbach wriggle so nervously in his chair? Could it be really true, as her father had said, that these terrible devastating conflicts in Europe would put an end to friendships between men of different nations, friendships which had lasted indeed many years in this land of Hong-Kong?

As Loo slipped quietly into the room with the tea-table, Marion heard the well-known measured tread of the sedan chair bearers. For a moment she jumped to her feet, thinking that her father had returned. Instead of the American consul, however, the tall, broad-shouldered Russian consul stepped through the doorway.

"Good-afternoon, Miss Marion," he said in excellent English. "I hope you and your father will let us stay for

tea. My wife and Captain Stevens are in the garden, but they'll appear in a second." He had been speaking in a brisk, light-hearted manner. Suddenly he noticed the sturdy figure of the German consul. His expression became a shade less friendly.

"Do sit down, Mr. Marovitch." Marion began to feel even more uneasy. There was something increasingly antagonistic about the German consul's attitude, though he greeted the new-comer in the most deferential of tones.

However, Marion made the tea. Mme. Marovitch and the English captain came in and completed the circle about the tea-table, and M. Ravi, almost as if he perceived the American girl's embarrassment, passed cream and muffins, with his best drawing-room manner. In fact, a change gradually crept over the group. Whereas previously the German consul had been more at ease than the rest of the party, he now looked more uncomfortable than any of them. He wriggled, and shuffled; he dropped two lumps of sugar and then a large muffin butter-side down upon the floor. With an ejaculation purely German he snatched his handkerchief from an inner coat pocket. Out came the handkerchief, and something else with it. A packet of papers fell out, dropping first on von Weissenbach's knees, and then slipped to the floor. Oblivious of muffins or his teacup the German consul bent down to seize that packet. Quick as he was, another man was quicker, namely, M. Ravi. Marion Boyce, busily engaged in consuming her muffin, tossed a smiling glance at the Russian consul's wife. Both of them appreciated M. Ravi. With a bow the French consul was about to hand the little packet to its owner. Suddenly a strong hand was laid on his arm, and the quiet, drawling voice of the English captain said in his ear, "Let's have a look at those drawings."

Instantly Herr von Weissenbach sprang to his feet. "I beg of you," he cried. "I am in a gentleman's house: restore to me at once my private property." His face grew crimson with determination and anger. Marion leaned forward, her lips parted. Then Mr. Marovitch spoke; he had always been a warm friend of the German consul.

"Come, now, Captain Stevens," he said, "this won't do at all. War or no war, this is an insult to Herr von Weissenbach. Until he sails he is under the protection of your own government."

"That's all very good." The English officer was glancing at the papers even as he spoke. "But I decline to return to Herr von Weissenbach these drawings. They are complete plans of our new fortifications!"

"What!" Mr. Ravi and Mr. Marovitch spoke in a single breath.

Herr von Weissenbach threw back his head. "Still they are mine; and I insist on their being returned immediately."

"You'll be jailed for this," said the English captain, curtly. A second passed, and no one spoke. Suddenly Marion Boyce stepped forward and held out her hand to the English captain.

"Give me those papers," she said. The officer laid them in her hand. Clasping them tightly the American consul's daughter faced the assembled company. "This is neutral ground," she said slowly and distinctly. "You have no right to take possession of these papers, Captain Stevens, under the roof of the American Consulate."

"If you return those drawings to him," the English captain now broke in on the girl, "you are giving to Germany a complete set of plans of the Hong-Kong forts. These gentlemen here," and he turned to M. Ravi and the Russian consul, "are, I feel sure, with me completely in this matter."

"Yes, Mademoiselle." M. Ravi nodded gravely. "You must give them up to us. This matter is no longer a game."

"It is no longer a game. Nein." Herr von Weissenbach interrupted the Frenchman. "But I claim those papers as my own. Fraulein Marion, whatever that packet contains I have only done my duty to my government in obtaining it. This is, as you say, 'neutral ground.' Therefore I say that my property should be restored to me without delay; otherwise your American government will be answerable. Ach, my dear child!" For a moment tears glistened in his kindly eyes. "War is a dreadful thing. But each of us must first of all do his own duty toward his country."

Mme. Marovitch whispered a few quick words to her husband at this juncture. The Russian consul began to speak in a voice like steel.

"Return that packet to him if you like, Mademoiselle, but he will not get far from this house with it in his possession. The plans of the new fortifications are not trifles."

"This is neutral ground," Marion repeated; and as she did she stepped back a little distance toward one corner of the room. "It would be unfair to return them to Herr von Weissenbach," she went on, her voice a little unsteady. "And it would be useless, too. I see that you intend to take the plans from him, at all costs. But it would be equally unfair to give them to you, Captain Stevens. There's just one thing for me to do." M. Ravi, ever quick in his intuitions, sprang for her like a cat, but Marion with a single leap had thrust the packet into the safe of the United States Consulate and slammed the door fast.

Bright-eyed, almost weeping, yet triumphant, she turned to her guests. "At the end of the war," she said softly, "your papers will be returned to you, Herr von Weissenbach." Discomfited yet curiously satisfied, the individual members of the tea-party took their leave. Last to depart were the Marovitches.

"You are a diplomat," said the Russian consul's wife, with a laugh. "You should be a Russian."

Marion with a weary little smile shook her warmly by the hand, not trusting herself to speak. An hour later, half-laughing, half in tears, she recounted the afternoon's events to her father. "I've thought it over," she concluded, "and I have decided. One neutral party of this kind is enough for me!"

✠ ✠

THE NEED OF THE HOUR.

Great is our heritage of hope, and great
The obligation of our civic fate.

Fling forth the triple-colored flag to dare
The bright, untraveled highways of the air.
Blow the undaunted bugles, blow, and yet
  Let not the boast betray us to forget.
For there are high adventures for this hour—
Tourneys to test the sinews of our power,
For we must parry—as the years increase—
The hazards of success, the risks of peace!

What need we, then, to guard and keep us whole?
What do we need to prop the State? We need
The fine audacities of honest deed;
The homely old integrities of soul;
The swift temerities that take the part
Of outcast Right—the wisdom of the heart;
Brave hopes that Mammon never can detain,
Nor sully with his gainless clutch for gain.

We need the Cromwell fire to make us feel
The public honor or the public trust
To be a thing as sacred and august
As some white altar where the angels kneel.
We need the faith to go a path untrod,
The power to be alone and vote with God.

—*Edwin Markham.*

The Questioner

BY JOSEPH FORT NEWTON

> *"In that day ye shall ask me nothing."*—JOHN 17:23.

WITH this text St. John of the Cross reaches the top of that Ladder of Love built by the genius of his faith, after the manner of Bernard and Aquinas before him. Ten steps must be ascended on the mystical staircase and the last is beyond this world. The soul that attains the top of the secret stair possesses the clear vision of God and is made one with him. It is a hidden way, but as we climb up step by step the outlook is wider and the vista longer. "But until that day," adds the saintly writer, "although the soul moves ever upward, something remains concealed." If this be true of one of the finest and purest minds, how much more must it be true of the many who walk the low levels of life in this dimly lighted world.

What wonder, then, that man is ever a Questioner, and how deep must be the meaning of that dark, cryptic word among the unrecorded sayings of Jesus, "They who question shall reign." Our mortal life is divided, like ancient Gaul, into three parts—the known, the mysterious, and the unknown. Kant saw the field of human knowledge as a tiny island in a lonely mourning sea, surrounded by vast unfathomable waters. Others have thought of our humanity as a band of pilgrims landing upon a strange shore, slowly making their way inland. Only the coast-line is known, and the hinterland remains unexplored. Whatever the figure, all admit that the known is small, the mysterious vast, and the unknown stretches away into the shadowy distance.

QUESTIONS COME TO THE THOUGHTFUL.

Such is the human situation, and for the thoughtful man questions come early and stay late, as witness my dear dead friend whom some of you may know as the author of that noble story, "Under Pontius Pilate,"—one of the few tales of the time of Christ that is true to the ideas and atmosphere of that age. Late in March, during his serious illness, he composed a little poem which death gave him time to retouch, and he purged it of everything but the most essential feelings of his heart, leaving only the deep sincerities of his soul. Those who knew him will discern in the poem a faithful self-portrait, even in the order of its elements—first his Work, then his Friends, and last of all his Soul ever yearning toward perfection. And those who loved him, reading this, his last message, will find in the man the answer to his questions:

If I should die—
How would it be with this, my work
That I have builded here so nigh
Completion, and would never shirk
For any pleasure floating lightly by
To tempt me from my purpose?
Would it fall
Into a hopeless ruin, incomplete?
Or would some other man my thought repeat,
Building it higher still—using my all
And adding his—achieve my aim so high
If I should die?

If I should die—
How would it be with those I loved
And who loved me? Ah! would they ever sigh
Their sorrow at my loss so far removed—
And in their day-dreams would they even try
To make my image live again? Or would the world
Hurry them onward by its ceaseless flow
Of joy and sorrow ever new; and so
They would forget me wholly—blindly whirled
On toward that dark abyss, so distant, yet so nigh—
If I should die?

If I should die—
How would it be with this, my soul—
This vague, unseen, evasive I,
That strives, in spite of countless failures, toward the goal
Of infinite perfection? Is the ceaseless stress
Of my soul's upward struggle meaningless?
A bitter mockery?—and my very soul
Naught but a chance assemblage—no true whole—
Mere clustered sparks that swiftly upward fly
For a few glowing moments? Would this be I
If I should die?

About all thought of personal fate rise all those old, haunting questions which have so long baffled our race. Why do we live this fleeting life amidst such risk and peril? Why the turbid ebb and flow of human misery, the so frequent victory of injustice, and the triumph of ruthless cruelty in nature and in human nature? Why is it that truth comes so slowly, and the best causes are so often wrecked by foolish friends? Why is it that after great cost and hazard a step is made in advance, only to be followed by reaction which leaves it open to debate whether any advance has been made? Why are splendid gifts given to those who make such poor use of them, or, like Oscar Wilde, sink down in unutterable disgrace? Why are some lives pursued as if by a Nemesis of ill fate, unmerciful disaster following fast, and following faster? Why should virtue be clad in rags and vice flaunt itself in robes of silk or fur? Why is the cup of death pressed to the lips of youth, and young love crushed in the budding? Why should fell disease seize a child and work its hideous will, apparently to no purpose at all, and night come in the morning? Why should war ravage the earth, and the prospect of its end be so dark and doubtful?

LET US BE HONEST.

Let us be true to our own ignorance and say honestly, that we do not know why such things should be. Surely it need not surprise us that there are so many unanswered and seemingly unanswerable questions, it would be stranger were it not so. No, the wonder is that such questions should ever have arisen in the mind of man. The animals do not ask these questions. The fact that man is troubled by them shows that they are put to him as well as by him, and mayhap, as Plato thought, it is the pressure of the answer that puts the question. There must be an answer to all these questions, else man would never have asked them. Since an interrogation point is a symbol of human life, everything depends upon our attitude toward the questions that baffle us. What shall that attitude be? First, let it be one of confident assurance that there is an answer in the back of the book, lest we come to think of ourselves as greater than the universe—that will enable us to work at the problem with hope. Second, let us face the questions of life squarely, measuring our full length against them, grapple them with all our strength, knowing that by struggle we shall become the better able to receive an answer when we are ready for it and worthy of it. Third, let us refuse to accept an answer, no matter how seemingly complete and convincing, which leaves us morally impotent, or which tends to justify moral indolence. And fourth, let us look into our hearts and make sure of the reasons why we ask such questions, that so we may not mistake an idle curiosity for an earnest desire to add to the power and raise the quality of our life.

THE ROOT QUESTION.

Now the root of the whole matter, the first question and the last, is this: What is the character of God and His spirit and purpose toward mankind? Answer this ancient question and all other questions are answered. Until that question is answered, no other question is of any great consequence. Agnosticism may give it up, idealism may seem to ignore it, but evermore it returns to haunt us. Face it we must soon or late, if our human life is to have worth or meaning, much less epic nobility and prophecy. Only a lack of imagination can enable men to say that duty and ideals will retain their hold upon us if the Universe is indifferent to us. Thanks to the human heart by which we live, integrity will maintain itself for a time by the momentum of the past, but not for long. Pain and Sin are tiny words, but they involve terrible issues, not to be dismissed by a few remarks about the excellence and the glory of moral victory. No, there must be real sympathy for suffering and real conquest of evil by the grace of Another than ourselves.

THE AGE LONG QUEST.

Hence the age-long quest for a Lost Word — some great comprehending Word believed to exist, and which will give us the clue, if not the key to the answer, to all our questions. For some of us that master Word is Christ, for that he lets light through all the shadows that haunt our human way, transfiguring the immemorial tragedy of nature and history, even the old backward and abysm of a groaning creation and the slow climb of evolution. He did not simply suggest an answer to the deepest of all questions: He is an answer to it. There is no theoretical answer to the riddle why sin and evil exist. Who by thinking can find out God? What we need is not to find out God, but find God —not a dogma about God, but the reality of his presence and the mystery of his mercy. Jesus revealed God, not in theory, but in the actual unveiling of a Love which heals suffering, cleanses sin, and makes sense out of what else would be a tangled maze of mysteries and of shadows. He is the supreme historic disclosure of that in God which most concerns humanity—his character, his moral purpose, his self-giving love, his beauty, his pity. Such capacity for sacrifice, such self-forgetting, all-em-

bracing love must be in God, because they were in him. On any conceivable theory, that must be true. Since that is so, suffering has an eternal sympathy to redeem it, because in all our afflictions God is afflicted. In the same way when we sin there is an eternal Passion of God, the depth and meaning of which we know not nor can even dream, which conquers evil by cleansing man from it—making him what he could not have been without the risk and peril and pain of it.

JESUS UNVEILS WORLD'S HEART.

How did Jesus become an unveiling of what lies at the heart of this dark world, and thus the answer to all our questions, as he is the satisfaction of all our needs? Not only by what he said, but also and much more by what he was and what he did, he wrought out the answer to the riddle of life. He faced the ultimate tragedy beyond which we can imagine nothing more horrible—Love crucified by Hate, Purity put to death by cunning Baseness, Justice slain by brutal cruelty—and found an ineffable light hidden in the blackest mystery which can shake the soul of man. Thus, by an incredible paradox, the darkness of the Cross becomes "the master light of all our seeing." Beyond the power of Love there revealed no man has ever yet been able to imagine anything more Divine, nor will any one ever be able to do so. What that Love means in the height and depth of it, no one may ever hope to tell in our poor, stammering human tongue. It means everything, more than tongue ever said or sung, and all the Christian ages together have not fathomed the wonder of it. Every exclamation with which St. Paul punctured his Epistles is more than justified by the far-reaching reality of it.

Stated in the fewest words, the Life of Jesus would have been impossible unless eternal Love and Truth exist. He revealed that Love which bends low under the burden of another, which bears sins and forgives them; that Pity which suffers with the woe of the world; that heroic Faith and Courage which go steadily to the end, for the sake of the light at the end of the road—what more can any mortal ask to know, or need to know? Once a man knows the God revealed in Christ, what question remains without hope of an answer? We may not be able to state the answer in so many words, but we have the assurance that there is an answer, and that it is wise and just and true. Also, the questioning instinct, the perplexity and pain at the mystery of life in which we find ourselves, is seen to be our point of contact with God. It is He who troubles us and will never let us rest till we know him, and find our rest and reason in him.

EVEN DOUBT TESTIFIES.

Even our doubts of God bear witness to Him, since we could never doubt that which has no basis in existence, for the thought of it would never disturb our minds. Then how much more do our desires bear witness to Him? When once we learn that not only is it "He that is desired," but also "He it is that desireth us,"—he himself the source and inspiration of our heart-hunger for him—then the way is plain for we find ourselves on a path in which Another, not ourselves, has set our feet. We discover, with Pascal, that we already possess, or rather are possessed by, that which we desire. Instead of seeking the satisfaction of our highest desires, we learn to interpret them differently, to rejoice in their vehemence, and to stir them to ever fiercer hunger and thirst after holiness. At last we come to know what Matheson meant when he wrote that strange and flashing line, "O Joy that seeketh me through Pain!" When a soul seeks God passionately, fearlessly, lovingly, it is common to feed upon the fires that once it feared, to rejoice in the pain that once it fled, until it gives a new name for what it once called pain—and calls it life; a new name for what it once called fire—and calls it light. Truly, the life of the spirit is wonderful, and there is no romance half so enthralling as the way of God and the soul.

HOW CAN THESE THINGS BE?

How can these things be, how can we make this deeper life our own, finding that secret stair leading to where, having learned the truth as it is in Jesus, we shall ask nothing else? By communion with him, by fellowship in his life and faith, by following in his way; communion with the God Christ revealed by the method Christ followed—humility, love, sacrifice, prayer, service, obedience. Speak out your desires, your doubts, your failings; do not repress or dissemble them; then you will learn, if you listen, that prayer is answered in its utterance. Commune much with God and you shall know, as Job came to know, that in his presence there is Truth, in his will there is Peace. If your questions are not answered, mayhap you will learn that life was not meant to minister to our curiosity, but to train us by trial till we shall be worthy to hear the answer to the questions our hearts have asked. Life will become a blend of agitation—a deep, thankful grace in the love and mercy of God, and a passionate hunger for more of God.

Always the perplexities on one level of life are solved when we climb to a higher level. Questions which puzzled us at fifteen are forgotten at twenty-five, and at fifty we look back with a smile at the problems of thirty. By the nature of the case, we know the truth only as far and as fast as we can grasp and understand it. Some questions can never be answered upon this earth, but we can know the Answerer and walk humbly before Him all our days, the while we journey toward that day when we shall ask him nothing. For that day will come at last, when all the dark questions which pierced our hearts shall be made plain, every riddle unraveled, every wound healed. Never doubt it, never fear it, since it is the sure word of him who is able to do exceeding abundantly above all that we are able to think, or dream, or ask. "In that day ye shall ask me nothing!"

Appreciations of F. E. Meigs, Missionary

The following fitting testimonials of the great service of F. E. Meigs will be read with interest. They are penned by those who knew him well. His rugged faith and clear judgment and warm attachments for men close to him gave him great influence.

A GREAT MAN.

When I attended the annual meeting of the Board of Managers of Nanking University last spring, Dr. Bowen, the president of the university, stated to the board that the best organized and most constructive work of Nanking University was being done by Mr. Meigs in his department. He commended the work of Mr. Meigs in the very highest terms, and his death leaves a place which it will be very difficult to fill. Our brotherhood can rejoice in the fact that Mr. Meigs contributed not only in a large way to our mission work, but that he was a factor in the whole Christian work of China. Because of his long, devoted service, when he spoke, others listened. He was a great man.

Cincinnati, O. R. A. Doan.

A CONTINUOUS PURPOSE.

When the news came to me that F. E. Meigs had gone into the great beyond my first thoughts were: "What a persistent and continuous life." More than any man I have ever known he followed the motto: "This one thing I do." He was broad and cosmopolitan in his sympathies, but he realized that God called him to one task. This call found a continuous and varying expression, but it was all to one end. God made him a great teacher and called him to be one of those who believe in the union of all Christians. This talent and this belief he united and made them the passion of his life.

He was willing to put his great talents into the smallest beginnings and to labor across years that would have been discouraging to many men. No matter how difficult the task he felt that God was with him and things must come right in the end.

The very day the news of his death came, I was talking with a traveler who said, "One day I asked: Mr. Meigs, how can you go on in the face of these discouragements?" and he said, "By looking back, twenty-five years. We have gone forward a little every year."

When he first talked of union in educational work every one laughed. When he proposed a better educational association for China, men doubted. When he proposed sweeping reforms men questioned, but today these and a multitude of other things have been accomplished in which he led and helped.

We are saddened at his going but in looking back we marvel at what a single life like that of F. E. Meigs can accomplish when it is consecrated to God and dedicated to a holy service.

A. E. Cory.

A CONSPICUOUS PLACE.

F. E. Meigs occupied a conspicuous place among our missionaries in China. It was largely through his efforts that the union was formed in making the University of Nanking. He was a prominent factor in every onward movement in planting Christianity in China. He was made dean in the university and had the oversight of all Biblical instruction. His worth in the councils in every department of missionary propaganda was fully recognized. When he was compelled to be away from the field on account of a critical surgical operation, it was a great cross to him. He returned to his place of labor as a true missionary hero and wore out what remained of his life.

Hiram, O. O. G. Hertzog.

THEY WORKED TOGETHER.

When I saw the announcement of the death of F. E. Meigs, I sat down and cried. We were in the Sunday school work in Missouri for two and one-half years. I knew him. He was a good and a capable man. The work in China has met with a great loss—first James Ware and now F. E. Meigs.

He was teaching school in Holden, Missouri, or near there, when he united with the Christian church. I think this was under the preaching of J. A. Lord. I was in the State Sunday-school work in 1882. He

(Continued on page 13.)

THE CHRISTIAN CENTURY

EDITORIAL

DR. SCOVILLE UNDER SERIOUS CRITICISM

EVANGELIST Charles Reign Scoville is made to appear in a very unfavorable light by the Christian Standard which publishes in a recent issue an expose of the inner side of two or three union evangelistic meetings led by him and his party of assistants.

The Standard and its reporters are opposed to participation of Disciple evangelists in the leadership of these union meetings on the ground that the subject of baptism by immersion and what they call the "way of salvation" cannot be presented in the way many Disciple evangelists have been in the habit of presenting them.

Dr. Scoville's union meetings are offered as a convincing illustration of the alleged compromise of conscience involved in his leadership of such meetings and also of the hollow and deceptive character of the reports of final results.

A lengthy article written by the pastor of the Disciples church at Aurora, Mo., where one of the most conspicuous union meetings of Dr. Scoville's career was held, goes into considerable detail to show that the meeting was neither an aid to the spirit of unity nor a practical help to the churches.

With this feature of the article we are not now concerned, except to say that if the pastor's querulous and finical attitude as disclosed in his article was possessed by but one or two other participating pastors it is no wonder that the meeting, instead of furthering the cause of unity, was characterized by just such contention behind the scenes as this "inside" report now reveals.

For such ungodliness on the part of Christ's ministers the evangelist and his meeting cannot justly be held responsible.

But our present and deeper interest lies in the moral question raised on Dr. Scoville. No more serious charge can be laid at a minister's door than the charge of insincerity in his fundamental teaching. The Christian Century is a frank opponent of Dr. Scoville's kind of evangelism. We believe it is, in its net result, inimical to the ideals of Christianity. But we have never raised the question of the evangelist's sincerity in his work.

The Christian Standard now raises that question and reiterates its reporter's innuendo in its editorial columns.

The following is taken from the body of the pastor's report:

> After the meeting closed, and as people were making inquiry as to the plan of salvation, and as Scoville had failed, in all five weeks' preaching, to instruct the people in the plain teaching of the Scriptures as to what the Lord would have them do, we went about the task to give them this information. I knew many believed in Scoville, and would have heard him gladly on these fundamental principles, but his mouth was sealed: he could not give out this information and conduct union meetings.
>
> As other tracts had been put out during the meeting, I thought I would send for Scoville's tract on "One Lord, One Faith and One Baptism." So after the meeting closed I sent to the Standard Publishing Company for one hundred copies. We put these in the hands of people whom we knew to be interested, and such a howl you have never heard come from denominational preachers! They got together and decided something must be done at once. They wrote Scoville (then at Akron, O.) that his tract was being distributed, and that they would head him off from his other appointments if these tracts were not disposed of.
>
> He denounced me and the church here for our action, when writing to them, but in his letter to me not one word of condemnation comes from his pen. They had him up a tree and begging for mercy. He writes them he would not have had that "old tract follow his union meetings for $1,000 in cash" (not that the tract is not true, but it will keep him from holding union meetings).

Here is an exact quotation from his letter to Rev. Mr. Willis, pastor of the Presbyterian Church of this city:

> "You all know mighty well I gave the churches a square deal, and no one will ever have a chance of doing such a thing again as was done after I left there with this old tract which was born in a hot contest nine years ago when I was holding individual meetings entirely, and which has not been used by me since. It is certainly no fault of mine, and it would not be right or Christian to make me suffer because of some one else's sins."

Thus Bro. Scoville regards it as a great sin to contend for apostolic baptism after a union meeting, even by use of his own tract.

In a footnote the editor adds the information that Dr. Scoville has taken the tract referred to off the market. Editorially, he comments as follows:

> In such a case as that reported from Aurora, Mo., where a New Testament evangelist deliberately repudiates his past teaching and refuses to permit the circulation of his own (and unquestionably Scriptural) setting forth of fundamental Christian truth, the offense is more than a mere preferce for interdenominational work.

What this "more than a mere preference for interdenominational work" may be is made clearer in a subsequent statement as follows:

> Our present confusion is due to two things: First, a good many preachers among us never knew the beauty and power of the plea: and, second, a good many more find that the rewards of evangelism (whether in cash or converts) may be increased by salving sectarianism.

Dr. Scoville, of course, could not be classed with those who never knew what the Standard calls the plea of the Disciples,—his tract is evidence enough on that point—so the editor evidently classes him with those who subordinate their convictions to the rewards attaching to union evangelism.

IS DR. SCOVILLE INSINCERE?

THIS is very serious business. Dr. Scoville has been for many years the most conspicuous evangelist among the Disciples. He has introduced methods that have been widely imitated by the evangelistic craft. He has been put on convention programs and has otherwise made himself conspicuous on convention occasions.

In Disciples' revival meetings he has preached that faith, repentance and immersion in water are the three acts scripturally essential to becoming a Christian. But in union revivals he makes Christians without any reference to immersion at all! and when confronted in a union revival situation with his own published teaching on the "scriptural place" of immersion in the "plan of salvation" he makes the astonishing admission that he would rather lose $1,000 than face the results of the circulation of "that old tract."

We hold with the Standard's editor that Dr. Scoville's course subjects him to the gravest criticism on moral grounds. The public has the right to know whether his union-meeting preaching or his Disciple-meeting preaching represents his real conviction.

If he still believes what he published in "that old tract," he justly rests under the condemnation suggested by the Standard that mercenary or other equally reprehensible motives lie behind his union revival engagements.

If he does not longer believe the teaching of the tract he owes it to the cause of truth and his own integrity to frankly announce his changed conviction.

His apology for the tract in his letter to the Presbyterian

minister and his subsequent withdrawal of it from the market leave no doubt in our mind that Dr. Scoville no longer believes the teaching of the tract. This is why we feel that we are doing no unkindness in thrusting home the issue as pointedly and searchingly as we can.

NOT A SINNER ABOVE OTHERS

IT is not our purpose to make of Dr. Scoville a scapegoat for others, as the Standard undertakes to do. We do not believe he is a sinner in this respect above hundreds of others.

Our acquaintance with the change that has come over the thinking of the Disciples in the past generation warrants us in saying that there are at least as many as one thousand ministers among the Disciples who no longer hold the view held by Alexander Campbell and most Disciples of a generation ago as to the importance of immersion in the process of becoming a Christian. In their own hearts and in confidential conversations as well as in their practical attitude they freely concede that Congregationalists, Presbyterians and the rest are not unbaptized even though they have not been immersed.

Such men, representing the actual leadership of our movement, have come to think of baptism as a much larger and more meaningful category than the physical act of immersion in water. We believe Dr. Scoville to be among these men and we believe it is his plain duty to declare the change of conviction that has come to him.

Equally plain, it seems to us, is it the duty of every man who holds the larger view, the truly Scriptural view, to declare himself and thus to help free the Disciples of Christ from the hardening and unfraternal legalism that has for so long made our plea for union a contradiction not only in the eyes of our Christian neighbors but in our own hearts.

The hour has come for the Disciples consciously and purposefully to set themselves right with the Word of God, with the will of Christ and with their own souls on this issue.

Dr. Scoville and all men of like mind can no longer afford to rest under the imputation of insincerity with which their work and their consciences are continually disturbed.

AN INDEFENSIBLE PRACTICE

AT THIS season of the missionary year when the books of all the societies are soon to close, the anxiety in the missionary and benevolent offices is mixed with an impulse to sharply rebuke a certain type of church treasurer. The secretaries call our attention to him, but we are certain their words are spoken under inhibition of more than nine-tenths of the feeling that clamors for expression.

He is the church treasurer who allows missionary offerings put into his hands to trickle through his fingers into the current funds of the local church.

We are informed by the secretaries of all the societies that literally many thousands of dollars each year given by the people to the various missionary and benevolent causes are turned from their intended channel into the channel of local support.

This, though actuated by no unamiable purpose, is as bad as it can be. The treasurer is human, of course. The needs of the local church are pressing—coal bills, choir salaries, pastor's salary, interest on mortgage, what not—and the missionary money lies here in the bank. What simpler and more natural thing for the treasurer to do than to temporarily use the mission funds for local needs? Besides, it is easy to reason, is it not all the Lord's cause anyhow?

This habit compels the societies to borrow thousands of dollars every year waiting for these mission funds to be paid back from the current expense treasury. And, a shame it is to say it, too often these funds are never paid back at all.

There is one good remedy, and only one that is absolutely safe. There should be a separate treasury for all mission funds and a separate treasurer to receive and pay out such funds.

Where the budget plan is used there should be a separate budget for missions rather than a division between local and missionary interests on a percentage basis. This percentage plan is nearly always disastrous.

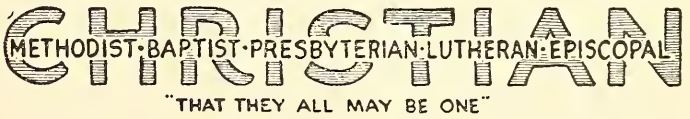
We do not believe that the churches have yet reached the stage where a level offering for all Christian work is possible. Offerings must still be made for this cause and for that. The budget plan, dividing between the home church and the mission field, is a business like co-ordination; but this should not, in the average church, do away with the dual treasurership.

A missionary treasurer can be trusted to see that all funds committed to him are appropriated to the agencies for which they were intended.

And he ought to be trained to see that they are forwarded promptly, for the need is always acute.

A SUGGESTIVE SYMBOL

IRVING S. Chenoweth, pastor First Christian Church, Philadelphia, heads his weekly parish paper with the name of the church, using this bold and suggestive line for the word "Christian:"



This is a singularly happy and instructive way of symbolizing the thing the Disciples advocate and strive to practice. It means, obviously, that First Church in Philadelphia intends to be not a sectarian church but to transcend sectarianism.

It seems to say that those named Methodists, Presbyterains, etc., are Christians, just as truly as those who call themselves Christians only.

It seems to plead that that they who now wear sectarian names should allow their sectarian names to be swallowed up in the great common name Christian.

And finally it seems to declare it to be the purpose of the particular church that bears this mystic symbol to maintain a fellowship as wide and catholic as the Christian Church itself—receiving into its membership any and everyone upon whose forehead Christ has written the new name.

The Christian Century does not go in much for mottoes and slogans and pat devices of words—often these have misled the churches and injured the cause of truth. But here is one which preaches a constant sermon, mystical enough not to lend itself to dogmatism, and yet obvious enough to make vital contact with reality.

Perhaps our readers see in it other suggestions besides those we have pointed out. If so, we will be pleased to hear from them.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orvis F. Jordan*

Winona Assembly Saved After Going Into Bankruptcy.

The Presbyterian assembly at Winona, Ind., which has attracted large crowds year after year, fell into financial troubles recently and it seemed for a time that it might have to cease operations. A re-organization has been effected with William Jennings Bryan as president. It is prophesied by the friends of the institution that the assembly will have no further troubles.

Russian Methodists Hindered by War.

The Methodists have made a beginning of work in Russia and Dr. George A. Simons is the superintendent of the work in that country. He reports that a reactionary movement in Russia since the war began has subjected all free church movements to close scrutiny. One Methodist preacher has been killed in army service. The annual conference was recently held with a good attendance.

Archbishop of Canterbury, Ill, But With Good Chance to Recover.

The Archbishop of Canterbury is the leading figure of the Episcopal church through the English-speaking world. It is reported that he has had a recurrence of an illness with which he was troubled two years ago. The prognostications of his recovery are reassuring.

Colored People Are Mainly Baptists.

At the present time it is stated that the Baptists have a great preponderance in their hold upon the colored people. Sixty-one per cent of all colored Christians are of this faith. Roman Catholic propaganda among the negroes has made headway in recent years.

Study Urban Following of Various Denominations.

Various denominations appeal to the cities in different ways. It is stated that only five percent of the Methodists are in cities of over three hundred thousand while the Chirstian Scientists have sixty per cent of their members in such cities.

Methodist Bishop Would Restrain Pastors from Entering Evangelistic Field.

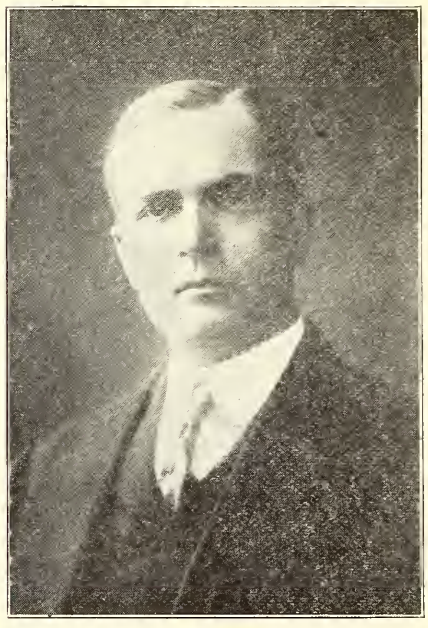
Bishop Berry has contributed a striking article recently to the Methodist Times on the tendency of pastors to rush into the field of professional evangelism. He deplores this tendency and takes an attitude favorable to pastoral evangelism. This attitude is characteristic of the great leaders of the denomination at the present time. Methodist journals are suggesting that the unrest among pastors who seek the evangelistic field is largely due to the financial rewards attached to this kind of service.

Hold County Fairs in Interest of Rural Church.

The rural church movement has taken new form in Nebraska where Rev. J. C. Wilson, pastor of the Presbyterian church of Raymond, has led in the holding of religious county fairs. There are addresses on agriculture, exhibits of farm products, and discussions of the interests of the rural church. The attendance at these gatherings has grown until it has reached the thousands.

Great Leader is Spared After Long Illness.

It is now possible to announce the recovery of Dr. Francis E. Clark, head of the Christian Endeavor movement of the world. He is sixty-four years old and has gone through a siege of typhoid fever, but his exemplary life has left him



Dr. John R. Mott Becomes General Secretary of the International Committee of the Y. M. C. A.

reserve strength to conquer his disease. Christian Endeavorers all over the world will be cheered by the good news from the bedside of this great man.

War Interrupts Relations of Old Catholics and Episcopalians.

The Old Catholics of Europe are those who broke fellowship with the Vatican at the time of the declaration of infallibility of the pope. They recognize the pope as "primus inter pares" though they are not now in fellowship with him. They reject the doctrine of the immaculate conception of the Virgin Mary. These Old Catholics are mostly in Germany and Holland. The war has largely interrupted the friendly relations between them and the Established church of England.

Investment Harms Great Preacher, Who, Nevertheless, Determines to Make Good.

The preacher has even been attracted to far-away investments like a moth to the flame. This time the victim is a shining mark in the person of Rev. Newell Dwight Hillis, of Brooklyn. He backed a timber enterprise on the Pacific coast which went bad. Unlike many ministers who have been involved in such an enterprise, he proposes to reimburse every person who lost money through the ill-starred enterprise and to this end he will devote the proceeds of his lectures, books, and other work. Like Walter Scott, and Mark Twain, he must work for many weary years with a burden on his shoulders.

Dr. MacArthur Resigns After Eighteen Months in Baltimore.

Dr. R. S. MacArthur, president of the Baptist World Alliance, has resigned the pastorate of the First Baptist church of Baltimore after eighteen months of service. He is going to England and Scotland soon for an extended trip visiting churches.

Ex-President Taft on "Billy" Sunday

Speaking before the national convention of "Unitarian and Other Christian Churches" at San Francisco, Former President Taft, who is president of the convention took occasion pointedly to refer to current popular revivalism and its most outstanding leader, Billy Sunday. Mr. Taft said: "During the last two or three years we have witnessed the work of a revivalist who has spoken to thousands and thousands and aroused many to a profession of orthodox faith and conversion to a better life. It is said that the good he has done in cities he has visited is evidenced by the permanent betterment of their moral tone. I am not prepared to deny that he has stirred many to more useful lives, but I venture to think that the good he has done has been neutralized by the detrimental attacks he delivers against ministers of all faiths. There is great danger in the growing lack of respect for authority, based on character, intellect, office and experience, and an uplifting movement finding its chief attraction in confirming that lack of respect can not be permanently useful. Nor can a coarseness of speech, a vulgarity of illustration, a shocking irreverence, be justified as a necessary means of reaching the hearts and fastening the attention of an audience of persons, however untutored or unrefined. There is a difference between such a style and the simplicity of language and homeliness of illustration and the force of direct appeal to the plain people like that which Moody used with great power and effect. Moody spoke in the language of the psalmist and the prophets, and the sermon on the mount. It would be difficult to find anything in common between these fountains of language, pure and undefiled, and the slangy aphorisms and violent epithets reported to have fallen from the lips of this latest revivalist. Revivals of this kind can not permanently affect the religious and moral progress of the country. Individual instances of good results will doubtless occur and persist, but on the whole they are to be treated as an ephemeral manifestation of religious excitement, in a muckraking period now passing, which in the coming decade will seem bubbles in retrospect."

The Sunday School

Lesson for October 3.

ELIJAH IN NABOTH'S VINEYARD.

Golden Text: Be sure your sin will find you out. Numbers 32:23.

Lesson I Kings 21. Verses 11-20. Memory verses 17-19.

(11) And the men of his city, even the elders and the nobles who dwelt in his city, did as Jezebel had sent unto them, according as it was written in the letters which she had sent unto them. (12) They proclaimed a fast, and set Naboth on high among the people. (13) And the two men, the base fellows, came in and sat before him; and the base fellows bare witness against him, even against Naboth, in the presence of the people, saying, Naboth did curse God and the king. Then they carried him forth out of the city, and stoned him to death with stones. (14) Then they sent to Jezebel, saying, Naboth is stoned, and is dead. (15) And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money; for Naboth is not alive but dead. (16) And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth, the Jezreelite, to take possession of it.

(17) And the word of Jehovah came to Elijah the Tishbite, saying, (18) Arise, go down to meet Ahab king of Israel, who dwelleth in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it. (19) And thou shalt speak unto him, saying, Thus saith Jehovah, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith Jehovah, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. (20) And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee, because thou hast sold thyself to do that which is evil in the sight of Jehovah.

* * *

Verse by Verse.

11. **His city.** Jezreel, about twenty miles north of Samaria.—**Elders and the nobles.** Those in authority in the city.—**Did as Jezebel had sent.** The ready submission of the elders and nobles shows how well she had them under control.

12. **Proclaimed a fast.** They proclaimed a fast to cover up their misconduct.—**Naboth on high.** They made the case as public as possible.

13. **Two men.** Under the Mosiac law the testimony of two witnesses was necessary to condemn one to death.—**Naboth did curse God and the king.** Had he been charged with cursing the king alone, he could have been put to death, but the other charge gave a pious appearance to their zeal.—**They carried him forth out of the city.** This was according to law, for the city must not be polluted with blood.—**And stoned him to death.** The prescribed manner of inflicting the death penalty.

14. **They sent to Jezebel.** They had yielded to her plot and are making their report. They had been instrumental in murdering an innocent man.

15. **Jezebel said to Ahab.** The influence of Jezebel is clearly seen here. A woman's influence is for good or ill.—**Take possession of the vineyard.** The vineyard cost among other things the sin of covetousness, lying, perjury and murder.

16. **Jezreel.** It is on the Plain of Esdraelon. It may have been the summer residence of Ahab. The modern name of the city is Zarin.—**Take possession of it.** It may have been that Ahab took possession because there were no heirs, and it reverted to the crown.

17. **The word of Jehovah.** A common expression in the Old Testament, which indicates the prophet's consciousness of the messenger of God.

18. **To meet Ahab.** Elijah met Ahab at the beginning of the drought, and here at the close. When the prophet met him it was as sudden as the first meeting.—**In the vineyard of Naboth.** The prophet was given explicit directions as to where Ahab was at the time.—**To take possession of it.** The satisfaction he expected out of it was soon turned into bitterness.

Covetousness

The Lesson in Today's Life.

By Asa McDaniel.

A more vivid picture of national depravity could scarcely be painted than we find in our lesson. We have drawn for us the picture of an unscrupulous magistracy, a demoralized people, a cruel and treacherous despotism, almost unparalleled in history The tragedy here presented was opened with a fast, proclaimed ostensibly to avert from the nation the judgments of Jehovah, supposed to have been provoked by the alleged blasphemy and idolatry of Naboth. It was cruel murder in the name of law and religion, under the guise of zeal for the offended majesty of God; the cause of which was covetousness. Jezebel was the real instigator and executor of the crime. Ahab was just as evil at heart as his wife, although not so daring in public life. His rebellion against Jehovah had been long and obstinate. Many causes led to this type of life. No single act or line of influence could produce characters like Ahab and Jezebel, however powerful it might be; but a multitude or rather insignificant acts give the startling result. For this reason a very large number of men and women go astray.

One of the great words of Jesus was "Take heed, and keep yourselves from all covetousness." It is a sin common to all ages and all peoples. Tolstoi tells of a man who had received permission to possess as much land as he could get around from sunrise to sunset. He started at the moment of sunrise and walked leisurely along. Soon he reflected that the faster he walked the more land he would receive. He quickened his pace, then broke into a run. The fever burned in his veins. The word with him at that time was more! more!! more!! With tremendous energy he forced his body to the last possible exertion, and, just as the sun was setting, he reached the goal—and dropped dead. His men made a hole in the ground just long enough and wide enough to hold his body and buried him. The world is filled with men and women who, in one way or another, might have their life histories written in the language of this story.

Ahab's enemy was not the prophet, but the sin he sheltered in his own heart and life. How common it is for people to blame the preacher, Providence, or their neighbors for the sins for which they themselves are responsible! Ahab tried to hide his own sin by making someone else responsible for it. Sin is the great troubler and enemy of man. It was his own troubled and tortured mind that was haunting him. Elijah said, "Thou hast sold thyself to do that which is evil in the sight of Jehovah." We have within and around us the elements of heaven or hell if we choose to make them such. We have our future very largely in the hands of the present. Ahab, Judas, Nero and Herod all were once innocent children in their mothers' arms, and by their own choice they made their names in history. The sin of covetousness is responsible, in a very large measure, for the misery of this world.

The graft, the dishonesty, the liquor selling, the bribery, the fraud of every kind, the letting of abominable tenements to the poor, selling honor and uprightness to get rich, grinding the face of the poor, dwarfing the children by overwork, all these and many more flow from the polluted fountain of covetous hearts.

The dictagraph is a little instrument which can be placed in any unseen place and through a receiver carry to a person in an adjoining room every detail of a conversation being carried on in supposed secrecy. Every sound is recorded and may be made to confront us at some future date. Job cried, "Oh, that my words were graven with an iron pen!" But who knows on what sensitive plate our every word is being recorded and our deeds stamped to face us at some later date. "Be sure your sin will find you out." Your sin may never be found out, but it will find you out, for you cannot sin without suffering in character, though you may be able to sin without suffering in reputation.

"Who is it knocks so loud? A little lonely sin.
Slip through, we answer—and all hell is in!"

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Disciples Table Talk

Keuka College President Sought for Headship of Missouri College for Women.

Joseph A. Serena, president of Keuka College, New York, has been invited by the trustees of William Woods College in Missouri to accept the presidency of that institution. Mr. Serena has the matter under advisement and is expected to announce his decision shortly. The possibility of his going has stirred the friends of Keuka College to vigorous activity on its behalf. At a meeting of the trustees, Mr. Ball of Muncie Ind., hitherto the largest contributor to the support of the college, offered to give $50,000 if other friends would give an equal amount, and to double his gift if others would raise $200,000. The finances of Keuka have not been easy since the college came to the Disciples from the Free Baptists, but all friends believe President Serena is the man to work out the problems and hope that he will remain .

Later: As we go to press a telegram comes from Mr. W. E. Jameson, president of the board of trustees of William Woods College, saying that Mr. Serena has accepted the call to the presidency of that institution.

To Project Midweek Services on More Worthy and Attractive Lines.

Wabash Avenue Church, Kansas City, is taking its midweek service out of the chapel room and establishing it in the main auditorium for the coming season. It is the intention of L. J. Marshall, the pastor, to give a new dignity to this service, to make it attractive with enjoyable music and to make it bring a religious message to every one present. His plan suggests that the reason many midweek services are a dull failure is because they are not projected and prepared for with any consciousness of their dignity and importance. It is announced that W. N. Briney of Louisville, Ky., will hold an evangelistic meeting for Wabash Avenue Church beginning Nov. 1. Mr. Marshall entered upon his sixth year as pastor of this congregation with the first Sunday in September. The Sunday school and church congregations are growing steadily in attendance, and new accessions to the membership are continually being received.

Aggressive and Enterprising Church Work in Theatre at Auburn, N. Y.

It is certainly an enterprising ministry carried on by E. W. Allen and his Division Street Church of Auburn, N. Y. They have rented a theater for an evangelistic campaign to begin early in October, and another theater, some larger, in which their Sunday night services will be held throughout the winter. This is in part repeating the work of last year which proved very productive of results, especially in bringing Mr. Allen's message to the attention of the whole city. A large chorus leads the singing, and Mr. Allen chooses popular topics, but not sensational.

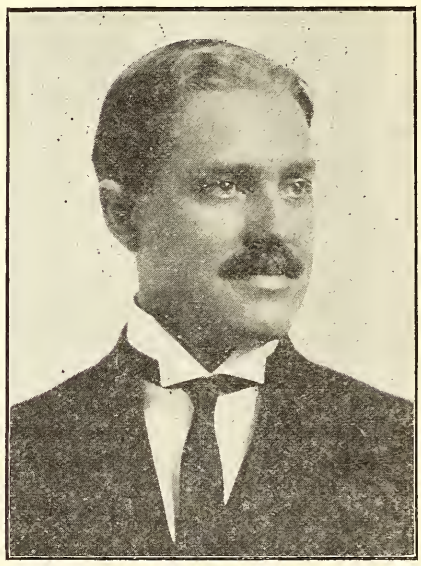
Long Chautauqua Tour by Southern California Evangelist.

Bruce Brown, state evangelist for Southern California traveled 15,000 miles in Chautauqua work in Iowa, Wisconsin South Dakota, Minnesota, Missouri, Nebraska and Kansas, during the past summer. He lectured twice each day for twelve weeks. He has now begun an evangelistic meeting at Highland Park Church, Los Angeles, Cal., of which Dan Trundle is pastor.

A Sunday Morning School of Religion.

Here is a conception of the Sunday school that stands impressively over against the noisy, number-mad and "efficient" institution that many pastors and churches are developing. It is set forth in a little leaflet prepared for distribution by the First Church, Philadelphia, Irving S. Chenoweth, pastor. It is so significant that we reprint it entire, and its lesson is so plain that it needs no comment:

"Beginning the first session on Sept. 12, the First Christian Church, Berks and Marvine Sts., will conduct a School of Religion on Sunday mornings at ten o'clock. While many of the features of a regular Sunday school will be retained, it will be the aim to introduce new methods and new courses of study in order to make this an efficient educational institution. The aim of the school will not be primarily to learn facts about ancient Israel nor early Christianity,



Professor A. W. Fortune of Transylvania College of the Bible, Lexington, Ky., who received the degree of Ph.D. at the University of Chicago this summer with highest honor.

but through a study of the Christian religion, to develop character, to educate in morals, to produce better lives. The education given by our public schools must necessarily, because of our different sects, exclude education in religion; and morals and ethics cannot be well taught apart from religion. This task belongs to the church, and through this school, the First Christian Church hopes more perfectly to meet its responsibility. There will be classes for everybody and the character of training offered may be shown by naming some of the fine corps of teachers:—Dr. E. E. Montgomery will have the men's class and Mrs. J. W. West will conduct a class for women. There will be classes for young men, young women, a young peoples' class for both men and women and classes for younger boys and girls of all ages. The Primary and Beginners' Departments will be under the supervision of a teacher of ability and wide experience, Mrs. Katherine Beasten, who will be assisted by a corps of trained teachers. The school will be led by a staff of capable officers, so that each session will be interesting and well-conducted. We expect a large number of our church members, hitherto not connected with our Bible school, to become members of this new organization, and we most cordially invite all friends in the neighborhood and city to share with us its advantages.—Francis J. Longdon, Jr., superintendent; Wm. A. Guhr, Secretary.

Gains and Losses in Offerings to Ministerial Relief.

Regular receipts of the Board of Ministerial Relief to Sept. 1, were $1,471.15 ahead of the corresponding eleven months of last year. But the necessary increase of the pension roll has been so much greater that the payments have had to be reduced by 20 per cent—a humiliating way says Secretary W. R. Warren, to celebrate the 20th anniversary of this work. The situation is made more critical by the falling off of $4,508.06 in irregular receipts. This means, Mr. Warren points out, that September must bring in $11,500 to fully meet the 20 per cent proposition which will bring a check of $6,000 from Mr. R. A. Long. All churches not yet having taken an offering for the aged and deserving ministers should take prompt action before September closes.

Every Member Canvass Proves so Successful Another One Will Be Undertaken.

A continual demonstration of the effectiveness of the Every Member Canvass is given by the reports of the collections for Central church, Warren, O. Quite often the treasurer of the church reminds the congregation of the increase in their offerings, both to current expenses and to missions, by publishing in the parish weekly a comparative statement of collections on recent Sundays

Foreign Society Makes Big Gain

The friends are being stirred over the deficit in the receipts of the Foreign Society. They are coming up in a wholehearted, noble way to wipe out the shortage. This is very encouraging. All that is needed is a widespread appreciation of the real embarrassing situation on the mission fields. A 10 per cent reduction on a large salary does not work as great a hardship as the same percentage in a smaller salary. The single missionary who receives only $600 feels keenly the effect when he receives only $540.

Our brotherhood ought not to permit itself the humiliation of this reduction. Every loyal Disciple in America should feel a personal responsibility in the present emergency and come up to the help of the Lord's work.

The receipts for the first nine days of September amounted to $31,476.32. Last year the income for the corresponding time was $22,086.68, showing a gain this year of $9,389.64. That looks good! It is a big gain! It is not, however, too great. Now, let us keep up a similar gain on until the day the books close, September 30th.

The time is short, and yet there is time for every loyal New Testament missionary church to swing itself into the aggressive campaign and help to wipe out every cent of the deficit. There is no one thing our people can do just now that means more, that will count more, that will speak louder to the world, and send a more thrilling cheer to the missionaries on the field, than to remove the stigma of this embarrassing shortage. It is not creditable to our churches. It is a hindrance to the work both at home and abroad. The wings of the churches are clipped. They cannot well rise to larger tasks until this weight is removed.

Every individual member who reads this may do something practical before the books close. If your church is not gathering funds to be forwarded at once, you may send a personal offering and suggest to others to do the esame. A personal check will be satisfactory. If your personal pledge has not been paid, please attend to the matter at once.

If your Sunday-school pledge has not been sent, do not defer it another day.

Do all you can to enlist every church. Bring every Endeavor Society into line. They need the fellowship of unselfish service in supporting the workers in the forefront of the battle line.

Please send at the earliest possible moment to the undersigned and a proper receipt will be promptly returned.

Cincinnati, O. F. M. Rains, Secretary.

and the corresponding Sundays of last year. It always shows a great increase, often more than 50 per cent. The congregation will have another Every Member Canvass in October, this time without reference to finances at all. The purpose, according to Pastor E. A. Hibler, "is to make the church family better acquainted and to arouse a more vital interest in one another and the whole work of the church."

Pastor Advocates Moving Pictures for Use in Churches.

The use of moving picture machines to increase the attendance in churches, especially on Sunday nights, was endorsed in a sermon at First Church, Little Rock, Ark., by R. O. Rogers of Third Street church, who was supplying the pulpit in the absence of the pastor, J. H. O. Smith. Mr. Rogers declared that much good may be derived from the proper use of this marvelous invention, and decried the tendency in some quarters to condemn moving pictures. He said that Biblical stories may be made more impressive for both young and old, and that there are innumerable subjects of educational value that cannot be shown so effectively in any other way. He said that he would have every Sunday school equipped with a moving picture apparatus, and guaranteed that it would double the attendance and in nowise detract from the spirituality of the churches. Properly used, it would greatly add to the reverence the world must entertain toward the marvels of divine workmanship which the ingenuity of man is now making known in the moving picture, the graphophone and other wonderful inventions.

Central Church, Buffalo, Welcomes Pastor With Flowers and Enthusiasm.

B. S. Ferrall, pastor Central Church, Buffalo, N. Y., returned home from his vacation on Sunday, Sept. 5. His people received him with a house beautifully decorated with flowers. A. F. Hensey, missionary to Africa, was present at the services and spoke and there were many visitors from out of the city in attendance. Central Church is surrounded by a large and inviting field from which to build up a congregation and in which to render Christian service. The church and pastor are making good use of their resources. A good year is before them.

Recognizing Men Who Labored to Decorate and Repair Church Edifice.

The house of worship of the church at Altoona, Pa., was decorated and considerably repaired during the summer. At the service re-opening the building the pastor, W. Graham Walker, invited all the workmen who had had any part in the work of repair and decoration to be present and sit in a body. He preached a sermon using a fresco behind the baptistry as a text, the sun representing the Sun of Righteousness who is the light of the world; the green tree suggesting the fruitful life; the sun's rays the pathway of life and the steps to the water's edge suggesting the steps to the higher life. The discourse was greatly appreciated by all those who heard it. This church is entertaining the joint convention of East and West Pennsylvania this week.

Dr. Willett Recovering From Operation at a Chicago Hospital.

Dr. H. L. Willett came home from his short holiday at Pentwater, Mich., to undergo an operation in Hahnemann Hospital, Chicago. He came out from the operation in satisfactory condition and is making an encouraging convaleseence. It is expected that he will be confined to the hospital for perhaps two weeks longer. Dr. Willett preached for Dr. Ames at Hyde Park Church the first Sunday in September and C. C. Morrison supplied Memorial pulpit for Dr. Willett last Sunday.

Youngstown Sunday-school Planning to Open a Great Year.

W. D. Ryan and his great Central Church, Youngstown, O., are planning for a record-breaking day, Oct. 25. They have set their eyes on an attendance of 1,000 at the Sunday-school and are announcing Mr. R. A. Doan, of the Foreign Society, as a drawing feature for the day. A sort of preparatory Sunday for the new season is set for Sept. 19, which is called "Ryan Day," in honor of the pastor. The church rooms will be especially decorated for this post-vacation rally and a great reception to Mr. and Mrs. Ryan will be a glad feature.

Liberty Pastor Begins Thirteenth Year of Fruitful Service.

Graham Frank is just beginning the thirteenth year of his pastorate of Liberty, Mo., church. Writing to his congregation of the years, he says: "For the pastor and his

Appreciations of F. E. Meigs, Missionary

(Continued from page 7.)

entered the State Sunday school work the same year and continued in it until 1887, when he went to the foreign field. He married at Holden.

Newfort, Ark. G. A. Hoffman.

A LOYAL SERVANT.

He was not a genius. He was not a brilliant preacher; but he was better than either. He was a loving and loyal servant of Jesus Christ He was a born teacher. He delighted to teach to others the things which he had learned of the kingdom of God. He believed in the Bible and was its faithful student. He loved the cause and he loved his brethren. When the call came to him from the far away field of China whose miliions knew nothing of Christ and his gospel, with charaeteristie courage and loyalty he responded, "Here am I, send me." His fine work in that field is known to all who read our journals. Much credit is due to him for the union work in the Nanking University where his latest work was done. He has heard another call, "Come up higher," and has gone from us leaving behind him as a precious legaey for his children and his brethren, the heritage of a noble life dedicated to the service of Jesus Christ. J. H. Garrison.

St. Louis, Mo.

STOOD FOR UNION.

On hearing of the death of Mr. Meigs, the first thought that came to me, was, that the man who most perfectly represented Christian Union in China had gone to his well-earned reward. Mr. Meigs was a man of great vision. For years he had seen and contended that if the church was to do the work for which it was established, it must be done by a united church. To this end Mr. Meigs worked untiringly. His was no narrow view of the program of missions; but he saw God's work from all angles. It was he who years ago agitated for union in school and medical work in Nanking, arguing that efficiency demanded it; that a right use of the funds entrusted to us demanded it; that it was a sin for the several missions engaged in schools and hospitals to be overlapping one another, when the need was so great. Through all Mr. Meigs' work the making of Christ known was his incentive. Schools for the sake of educating the Chinese were needed. Hospitals for the healing of the sick were a necessity, but schools and hospitals must be the means of bringing students and sick ones into vital contact with Christ. That was his passion, and never did he let down the bars in his school in order that it might become more popular or easy. He stood for efficiency, he worked for efficiency, and his name will go down in the annals of Christian missions in China as one of the best and most untiring missionaries that that great and needy land has yet seen. Alexander Paul.

Wuhu, China.

A MISSIONARY STATESMAN.

"Through labor to rest, through combat to victory."—Thomas A. Kempis.

The light of a great life has gone out in the Yangtze Valley, but the shining afterglow will long abide. In the passing of Frank Earle Meigs, the Foreign Society has lost one of its wisest, most efficient, and most honored missionaries; the cause of missions in Central China is bereft of an eminent pioneer and leader; the Church of Christ on two continents will miss a voice of counsel and inspiration; a host of associates and acquaintances, Chinese and American, will be tenderly moved by the sudden and supreme call which has taken to higher service so dear a brother and so true a friend.

Mr. Meigs was a man of commanding personality, strong of frame (until smitten by disease), keen in intellect, fearless in danger, resourceful in difficulties, at home with great issues, capable of immense labor—a born leader, organizer and administrator. His frank, positive and aggressive temperament was mellowed by a wistful tenderness and warm depth of feeling. Firm in his personal convictions, he knew how to be generous to others. In the bosom of his sturdy manhood beat the loving heart of a child.

The quality and range of his missionary work may be briefly summarized under two of its outstanding characteristics:

(1). Mr. Meigs wrought with unswerving fidelity. For twenty-eight years he devoted himself to the Christian redemption of China. He spurned all voices which sought to lure him from his task. From the day in 1887 when with Dr. Macklin he took up his abode at Nanking in the old temple of Lai Dzan, till the day in 1915 when he was laid to rest, his service was unbroken except by sickness and furloughs. No man was ever more certain of a divine call to China than he; none with greater diligence ever sought to be worthy of the call. He was one of those ardent souls

"Whose high endeavors are an inward light
That makes the path before him always bright."

During the hard pioneer years in Nanking, when prejudice, mob violence, epidemics, and all the "heartless weight of heathendom" beat against him, he stood in plodding perseverance at his post. When there was dearth of results he was not discouraged and dismayed; when success came he was not surprised. His faithfulness was rooted in the conviction that he was doing the will of God. The Chinese soon read the meaning of his devotion. Of their response to it account will be given otherwhere. What greater tribute could be paid to any man than that of a young Nanking scholar, one of Mr. Meigs' former students, now in America, who said a few days ago—"We Chinese all knew that he loved us."

(2). His service was marked by statesmanship, even his earliest labors. He worked with prescient insight toward epoch-making movements. He saw the strategic importance of education, and built up a strong school, which later became a college, and was finally merged into the University of Nanking. He was one of the founders of that institution, which seems to some to be the greatest center of Christian edueation in China. In interdenominational committees and assemblies, planning for the spiritual welfare of the whole republic, his influence was felt. He was too good and too great a Christian to be a sectarian. His horizon was wide with the catholicity of Christ. He grasped the problems of the rising Chinese Church and was close to the native leaders. He thought in large terms, worked for great objects, and moved in strategic directions. Under his influence and instruction Christian teachers and evangelists were equipped for leadership in the new China. To one goal, the legitimate aim of Foreign Missions, all his activities tended, namely: the creation of an indigenous Chinese Christianity, organized and efficient for the evangelization of the Republic.

He sleeps in the ancient city of the Mings. He lives in an apostolic succession of young Chinese leaders. His is an enduring place in the affectionate memory of his brethren, and in the annals of modern missionary achievement.

Charles T. Paul, President
Indianapolis. College of Missions.

family they have been years of much happiness and of many delightful friendships, which have added much to the enlightenment of life. For the church they have been years of peace and growth. With a new church home replacing the old one, and a new parsonage, now being remodeled and made thoroughly modern and commodious, the church has greatly improved its material equipment. The life of the church has enlarged in many ways. The missionary offerings have greatly increased, so that the church now supports a missionary in China and gives largely to all forms of American missionary work. The membership has increased somewhat and the various departments of the work have grown. If the Liberty church has taken a backward step in the past twelve years, the pastor has failed to become aware of it. With gratitude for the Father's guidance thus far, let us look forward to a future which will be brighter and better than the past has been."

Large Group of Missionaries Sailing September 15.

On the S. S. "Persia" sailing from San Francisco on Sept. 15 is one of the largest groups of missionaries ever going out together from Disciples' boards to the foreign fields Including children there are in the party twenty people. Ten of these go out for the Foreign Society and ten for the Woman's Society. Those under the Foreign Society are as follows: Mr. and Mrs. H. C. Saum and two children to India; Mrs. C. E. Benlehr and three children to India; Miss Emma Lyon and Miss Effie McCallum to China; Miss Myrtle Wilson for the Philippine Islands. Under the Woman's Society Mr. C. H. Thompson, Dr. Bertha Thompson, Miss Leno Russell, Miss Lucile G. Ford, Miss Lulu E. Garten and Miss Ina Hartsook to India; Miss Lillian Collins and Miss Wenona Wilkinson to China, Miss Rachel Garst is also going out on this steamer to join her sister, Gretchen Garst, for a year at Akita, Japan. Four of these missionaries are those who have seen service and are returning from their furloughs. The others are new workers who go out to strengthen the forces at the front. In the midst of the financial distress which now burdens the missionary societies, it is not intended that the work shall go backward. It takes faith and courage to launch out in these days. The workers at the front will be greatly cheered by the coming of this additional force. The church should make it a special object of prayer that these workers reach their fields safely and that they may be guided by divine wisdom during the days of their preparation for the task. As their ship plies the sea bringing them from America to distant lands, our hearts will be linked to them very closely and our congregations will feel that these go out as their representatives to the ends of the earth. It would be fitting to make the voyage of these workers a special object of prayer in both prayer-meetings and church services, as well as in the homes of the supporters of the work.

* * *

BRIEFER NOTES.

—C. F. Stevens, pastor at Beatrice, Nebr., preached on a recent Sunday at Lawrence, Kan.

—Ernest Rigdon and the Fairview church near Milford, Ill., were assisted in an evangelistic meeting by W. F. Shaw of Chicago during the threshing season. There were several confessions of faith. Mr. Rigdon will enter Yale School of Religion this fall.

—E. E. Violett is supplying the pulpit of Independance Boulevard Church, Kansas City, during Geo. H. Combs' vacation. Mr. Violett will begin an evangelistic meeting at Central Church, Pueblo, Col., W. T. Hilton, minister, Oct. 3.

P. H. Welshimer and Percy Kendall, of Canton, O., will hold an evangelistic meeting for First Church, Massillon, O., beginning Sept. 27. H. E. Stafford is the pastor.

—John P. Sala has begun a series of evening sermons at Richmond Avenue Church, Buffalo, N. Y., on "Our Modern Civilization, the Men and the Book Responsible for It." For the first four sermons he announces the subjects as follows: "At the Roots of Our Modern Civilization;" "Finding the Bible —John Wyclif, the Scholar;" "Defying the Ecclesiastics—John Huss, the Martyr;" "Purifying a Great Church and City—Savonarola, the Martyr;" "Reforming the Church —Martin Luther."

—Kentucky and Illinois state conventions will be in session next week, the former at Madisonville, the latter at Bloomington.

—The Federated Church, of Urbandale, Des Moines, Ia., of which W. J. Lockhart is pastor, was given an illustrated writeup in the Advance, the Congregational organ recently. The church includes members of all denominations in its membership and is the only Christian organization in the community.

—Mr. and Mrs. John H. Le Grand held an evangelistic meetings at Tolleston, Ind., with twenty additions to the church. They are now in Ingraham, Ill.

Bloomington Welcomes You!

Bloomington will entertain the Illinois State Convention of Disciples of Christ, September 20-23. A great and good convention is confidently expected. The homes of our people are wide open to the hosts that will soon be gathering here. There will be room for about one hundred delegates at the Hills Hotel, at the special rate of one dollar apiece for lodging and breakfast where two occupy the same room. Reservations for these rooms should be made direct to the Hills Hotel.

Mr. W. D. Deweese is chairman of registration and assignment. A better choice could not have possibly been made. Mr. Deweese knows Bloomington and he knows Illinois from Freeport to Cairo, and from Danville to Quincy.

The middle west in autumn possesses a peculiar charm. Already the glory of the autumnal colors is beginning to appear in field and tree; it is the best time in all the year to visit the heart of the Corn Belt. All former Bloomingtonians might well take advantage of the occasion to come back home.

As for program, it is all that could be desired, with Dr. Peter Ainslie and Prof. Walter Athearn as the out o' the state talent. With the exception of two great evening sessions, all the meetings will be held in old First church. The two great evening meetings will be held in the auditorium of the Second Presbyterian church which will seat comfortably fifteen hundred people. We are expecting a thousand delegates. Bloomington welcomes all.

Edgar DeWitt Jones.

Closing A Year of Benevolence

The Disciples' missionary year of 1914-15 is nearly gone. The books of the Benevolent Association close with the end of this month. The record is nearly complete. It is one that causes much of joy and yet the joy is not unmingled with sorrow. We rejoice greatly because of the large measure of service we have been privileged to render. We sorrow because we were compelled to turn deserving, needy ones away whom we wanted to help. We rejoice greatly over our new building at Dallas, and the great new hospital nearing completion at Kansas City. We sorrow because our Atlanta family of children is housed only by an adequate rented building, and because other of our homes are cramped and hindered by the lack of adequate equipment. We rejoice because the association's income is the largest thus far of any like period in its history. We sorrow because this income is not increasing as rapidly as are the urgent needs of the motherless little ones, the homeless aged, the friendless sick and the dependent widows of the church who look to us with longing eyes and with anxious hearts for sympathetic Christian help and care. We rejoice because more and more the responsibility of ministering to the "fatherless and the widow" is being laid at the door of the church. We sorrow because the church is yet partially delinquent, because so many have thus far looked to her in vain and because, therefore, she is not yet receiving the measure of blessing and power she should enjoy.

Brethren, let us not be restorationists of the primitive gospel in word only, but in deed as well. Let us bring into the storehouse of the Lord the richest treasures of our hearts and of our hands. Let us replenish the church's treasury of benevolence. Let us fill her hands with cordial and bandage for the destitute sick, with bread and garments for the hungry and the naked, with shelter for the homeless, with blessing for all. Do not turn a deaf ear to this appeal. Lay the needs of this work and the opportunities it offers before your church, your Bible school, your young peoples' society, your Ladies' Aid, or your Bible class.

We thank you in advance for the offering we most earnestly hope you will send before the close of this month. Address all offerings to The National Benevolent Association, 2955 N. Euclid Ave., St. Louis, Mo.

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The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational at all to be regarded as an organ of the Disciples' *denomination*. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, The Christian Century, though published *by* the Disciples, is not published *for* the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' *movement*. It has no am-

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NEWS OF THE FOREIGN SOCIETY.

On the fifteenth of this month the following missionaries will leave San Francisco for the field: Miss Emma A. Lyon and Miss Effie V. McCallum for China; H. C. Saum and family, and Mrs. C. E. Benlehr and children for India; Miss Myrtle E. Wilson for the Philippines, Miss Wilson and Miss McCallum are going out for the first time. The India missionaries are going by way of the Pacific on account of the war in Europe and the danger of delay in passing through the Suez Canal.

Dr. C. C. Drummond, of Harda, India, expects to leave the United States for his field about the first of November. His departure has been delayed by his own physical condition and by the condition of Mrs. Drummond and one of the children.

The Foreign Society is arranging for a series of rallies, beginning about the middle of November and lasting until the first of March. There are to be two series—one conducted by R. A. Doan in the East, and one to be conducted by Bert Wilson in the West.

Frank V. Stipp left San Francisco for the Philippines on Saturday Aug. 21. He will be associated with Dr. C. L. Pickett at Laoag. Mr. Stipp is a graduate of the University of Illinois. He spent two years in Phillips University at Enid, Okla., and about six months in the College of Missions at Indianapolis. He is well equipped for the work in the Philippines.

Herbert Smith, of Lotumbe, Africa, writes: "We have some fifty evangelists now at work, but they cannot begin to cover the field. The last term there were seventy baptisms. Some of these came for more than 250 miles to obey their Lord."

The church at Bolenge, Africa, now reports about 2,000 members. The Lotumbe church, where the work began only seven years ago, now has more than a thousand members. At Tumba, a distant village where the body of Ray Eldred lies buried, there were recently 300 baptisms.

OUR SUBSCRIPTION PRICE

One of the tokens of good-will which the publishers of the Christian Century have many times been prompted to acknowledge is the increasing number of our subscribers who in paying for their paper remit at the full two dollar rate.

It was a sorry day for journalism among the Disciples when, some fifteen years ago, the papers let themselves get started on a cut-rate competition for enlarged circulation. For a time most if not all our papers were sold at one dollar a year. Repenting of this, it was with the greatest difficulty that the rate of $1.50 was re-established. No religious papers in the land are sold at so low a subscription price as the Disciples' newspapers. Other papers range in rate from two dollars to three and a half dollars per year, and some of them no larger and many not so expensive to produce as our Disciple journals.

The Christian Standard has recently raised its subscription price from $1.50 to $2.00. This is a move in the right direction. Limited as is the religious press in the volume and character of its advertising it is not right that its subscribers should desire their religious newspapers to be published below cost.

Some seven years ago The Christian Century established its rate at two dollars and offered a concession of 50c when the subscription was paid in advance. We have consistently billed our subscribers ever since in accordance with this rate and have at last gotten them pretty well trained to expect the $1.50 rate only when their remittance is sent in advance. Even ministers to whom is made a special advance rate of one dollar now expect to pay and do pay two dollars when their subscription is delinquent.

Of late, however, a large number of our subscribers, both ministers and laymen, have been paying the two dollar rate even though they are not delinquent. This is a token of good will which we would like to acknowledge in a personal letter to each one if that were not impracticable, so we take pleasure in making this general acknowledgment through the columns of the paper.

It is not our intention at this time to change our policy of accepting $1.50 when payment is strictly in advance but we dare to cherish the hope that the voluntary attitude of our subscribers will effect the change without any action at all by the publishers.

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THE CHRISTIAN CENTURY

Vol. XXXII September 23, 1915 Number 38

Are the Disciples Sincere?
Editorial

Why Do Ministers Want Billy Sunday?
By George A. Coe

The Feast of Fellowship
By Frank E. Boren

Four Weeks in the Trenches
By Fritz Kreisler

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII SEPTEMBER 23, 1915 Number 38

Are the Disciples Sincere?

ONCE let the note of sincerity and profound conviction drop out of the statement of principles for which a religious body stands, and that body's power in the world of spiritual forces is gone.

The Disciples of Christ are being challenged today at this very sensitive point of their simple sincerity in preaching certain traditional doctrines. It is no blatant enemy that issues the challenge; there is no defiant animus back of it. The challenge does not arise outside of us at all, but utters itself in the still small voice of our own conscience.

We are a people with a divided mind.

Traditionally and by historic momentum we have been committed to certain doctrines about whose validity our own souls now entertain most serious doubts. But the pressure of custom and the demands of tradition avail to keep us reiterating these doctrines and to forbid our free utterance of the newer and fairer truth that has come to make its abode in our hearts.

✣ ✣

The charges recently made by a newspaper among us gravely calling in question the sincerity of a certain evangelist whose work has been particularly conspicuous suggests that there ought to be a widespread and deep searching of heart with respect to the sincerity of the rest of us in the points wherein his sincerity was impugned.

This evangelist, it was said, preached one way of salvation in Disciples' revival meetings, and another way of salvation in union revival meetings. Evidence was brought forward which seemed to show that he was fully aware of the contradiction between his two gospels, and considered it an exceedingly embarrassing thing to have his own published interpretation of the Disciple-meeting gospel circulated in his union-meeting communities.

✣ ✣

The tendency of our human nature will be to follow the lead of the newspaper that brings forward the criticism and to single out this particular case and regard it as quite individual and isolated, and judge it as such. But The Christian Century earnestly desires to guide its readers away from that un-Christian fallacy. We believe that this evangelist's case is really the disclosure of the self-contradiction that lies in the soul of our brotherhood as a whole.

Specifically, this self-contradiction has to do with the question of baptism by immersion. The Disciples early in their historic movement took on the unscriptural doctrine that immersion was one of the scriptural essentials in becoming a Christian.

The evangelist above referred to espoused that doctrine in a published tract and preached it in his Disciple evangelism. But in his union evangelism he made Christians without mentioning immersion at all, preaching only that the penitent believer should unite with some church, and making no distinction between the churches that initiated their converts by immersion and those that initiated them by affusion.

✣ ✣

Now before any one casts a stone at Dr. Scoville, let him search his own mind and examine his own practice to see whether he is not himself equally guilty of this same conscious or unconscious insincerity.

In an editorial last week we declared our belief that there are fully one thousand ministers among us who no longer believe that immersion in water is a vital or important act in the process of becoming a Christian.

While still adhering to the practice of immersion their reasons for so doing are not that Christ commanded it or that the scriptures give it a place co-ordinate with faith and repentance, but reasons of a different kind altogether.

The truth of the matter is that not one thousand ministers only, but the main body of the Disciples of Christ no longer hold with Alexander Campbell that immersion and baptism are equivalent terms.

How, then, can they continue to preach the traditional argument as to the essential place of immersion in the way of salvation without a challenge of their sincerity arising in their own souls?

Or if they do not continue to preach it—as hundreds do not—how can they continue to allow the Christian world to impute to them so unethical and unscriptural a doctrine without making honest and positive declaration of the change that has come into their convictions?

✣ ✣

As a people the arm of our strength will inevitably become a withered arm if this contradiction between our belief and our preaching, or between our real belief and our reputed belief, longer continues.

God's enterprises are moving fast. In many hearts the serious inquiry is being asked whether or not the Disciples have already let pass their day of opportunity to serve the cause of Christian union.

In the opinion of The Christian Century the day has not passed: it is at high noon.

But of this we are sure, that no people with a divided mind or a parroted testimony or an insincere conformity can be used of God for any great thing.

✣ ✣

The duty of the hour is for every teacher and minister and editor and secretary and every layman in the ranks to re-think his convictions through and to resolve that henceforth he will declare what seems to him to be the truth, cost what it will, and nothing but the truth.

✣ ✣

Do not be fidgety and restless about what shall come on the morrow. You have enough to do each day, enough of evil to bear each day. You need not make yourself so many trials by fancying what you may have another day. Let that alone; only trust God.—F. D. Maurice.

Why Do Ministers Want Billy Sunday?

Is their Approval of Him Paradoxical?

BY GEORGE A. COE

Professor in Union Theological Seminary

From the "Congregationalist."

THE most astonishing thing about Billy Sunday is not his popularity with the masses but his power over ministers. The people like to have religion preached robustly, with strong ethical accent. If such preaching has the added advantage of picturesqueness, surprise, the arts of suggestion, humor, skillful advertising and masterly organization, the masses follow after it without caring about niceties of matter and method. The ministers are connoisseurs of religion. The traditions of their calling are supposed to guarantee the making of distinctions where differences exist. In this case, however, distinction-making seems to be in abeyance. It is true that many ministers approve Billy Sunday because he proclaims reactionary views—because he opposes the whole modern movement in the churches, and insists that practical religion depends for its very life upon a return to the old positions. But ministers of progressive type support him in spite of the fact that he is endeavoring to tear down the things for which they are known to stand. These clergymen are therefore in the position, at least prima facie, of being on both sides of questions which they themselves have heretofore regarded as religiously important.

That there is in this attitude something more than a closing of eyes to merely minor matters of taste and policy, something more even than silence upon denominational differences for the sake of a common cause, will be clear to any one who makes a careful comparison between the regular ministrations of these clergymen and the special type of ministry that they are recommending to the people. The following sketch of such a survey is not an estimate of Billy Sunday; it is simply an attempt to understand the paradoxical situation in which certain ministers stand. When the items are contemplated in their entirety the paradox will be seen to be by no means a superficial one, and the need of explanation will be acute.

SCHOLARSHIP AND ETHICS.

To begin with some of the more obvious factors in this paradox, here are ministers who accept the results of historical biblical scholarship, yet invite an evangelist to use the arts of popular appeal to close the minds of the people against such results, and against the men who teach them. Here are ministers who teach that the Christian religion and the theory of evolution are not incompatible, yet do not protest when Billy Sunday, for whose coming they are responsible, publicly consigns Darwin to hell. In their ordinary attitudes toward Sunday observance and certain forms of recreation, many of these ministers follow a principle of Christian ethics that is flatly contradicted by the evangelist in his treatment of the same topics. What are these pastors going to say hereafter when their young people ask about the higher criticism, evolution, Sunday observance and amusements?

Even if these issues could be treated as secondary, there are others that cannot be so treated in any intelligent church policy. At points that are utterly vital Billy Sunday is instructing the laity contrary to the teachings of their own churches and pastors. Child religion is such a vital point. The Methodist Episcopal Church, to take a single example, holds that all children are members of the Kingdom of God. Upon this basal conception a close-knit scheme of Christian nurture is prescribed which every preacher, upon his admission to the annual conference, agrees to administer. Yet Methodist pastors are prominent among the supporters of an evangelism that teaches the exactly opposite view of childhood, and manipulates audiences of thousands of children in a manner diametrically opposed to the official Methodist system of nurture.

THE THEOLOGICAL ISSUE.

More mystifying, if possible, is the revival of the "odium theologicum," largely through the tacit assent of liberal-minded ministers. It is some time since the regular clergy have shut us up to the alternatives of orthodoxy or hell, or doomed any of our good neighbors for none but theological offenses. Yet our pastors are backing up this thing in one of the irregular clergy. This is more than a matter of taste. The character of God is involved, and with it the whole of Christian morals. Our clergy in their ordinary ministrations tell us that God is too much like Jesus to condemn any one to torment for an error of belief. Are they shifting their position on this point?

Circumstantial evidence makes it appear that they are. For they seem to accept Billy Sunday's assumption of the role of censor of the clergy. They sit at his feet with apparent docility while he tells them what to believe and what not to believe, what to preach and what not to preach, and just why they are not having greater success in their churches. They permit him to excoriate their brethren. At Columbus a minister who has done as much as any living man to ennoble the office of pastor, having opposed inviting Billy Sunday to the city, was assailed by him in scornful terms, yet the mass of the clergy of Columbus did not rise and demand a retraction! Billy Sunday's conduct in this case is not hard to understand. Plans of his, based upon his sincere beliefs, had been opposed, and he attacked with such weapons as he possesses. What is mysterious is that our clergy accept for evangelism standards of conduct that they would never think of practicing in their pastoral office or fail to condemn in a parishioner.

TWO KINDS OF RELIGION.

This, then, is the astounding fact that confronts us: The people are being offered two kinds of religion, both bearing the same pastoral stamp. But only for a time. After the witchery of the revival is over, these pastors will return to their habits of liberal thinking, and to the fine and courteous ways that had begun to prevail among us after ages of theological bitterness. They will pick up again the threads of denominational loyalty, and even in so doing they will recover their respect for the loyalties of other men. There can be no doubt of it! How comes it, then, that they have temporarily lent themselves to a propaganda so at variance with their permanent tendencies? The answer must be made up in part of surmises concerning the subtle interplay of thought and motive, of individual mind and social forces. But ground for such surmises exists.

Possibly ministers have yielded further than they suppose to the popular notion that "Theology doesn't count." Is it because theology is of no account that they back up Sunday in the proclamation of doctrines that they do not believe? Is this the reason why they even submit to his censorship? Is it because theology doesn't count that they look with indulgent amusement upon Sunday's savagery toward the unorthodox? Do these ministers really believe that such things are outside the main issue? If this is the subtle way in which enlightened clergymen slip from tolerant courtesy toward illiberal thought into illiberal thought's discourteous intolerance, then one might recommend a little more bone-forming material in the mental pabulum of the modern minister.

MINISTERS AT THEIR WITS' END.

Another contributing factor is the fact that so many ministers are at their wits' end with regard to religion as an effective community force. Said one of them, "I do not accept Sunday's theology, and the families of my church will not accept his standards of Christian living, but this city needs to be stirred up." The motive here is not shallow, for the medicine is bitter. Ministers invite Sunday knowing that he is likely to "roast" them for their inefficiency. This is a self-sacrificing effort to solve a hard problem. But are our ministers leading us out of the church's plight, or are they themselves floundering? Do they contemplate a permanent reconstruction of church work in accord with the Billy Sunday program? Are they themselves really among the converts, or do they expect to go back to their old ways? Community conditions surely prove the need of reform in the churches, but nothing will meet the case short of a comprehensive policy based upon some real understanding of the social significance of the Christian gospel and of the known laws of solid social construction.

"GETS RESULTS."

"But this evangelism gets results! Look at the reclaimed drunkards, and the bands of lay evangelists!" Such facts must certainly have weight in any plan for Christianizing society. Our question is whether our ministers are weighing facts in a just balance. What method have they adopted for getting the whole truth? City should be compared with city, church with church, the five years before the revival with the five years after, and especial scrutiny should be given to changes in the tone and methods of the churches, as in the care of the young, the demands of the congregation upon the preacher, and the rapidity and the causes of changes of pastors. Negative results belong with positive. And when such facts are all in, the interpretation has still to be made. The most objectionable evangelism urges that it converts sinners. What we have to find out is how to get the largest, most far-reaching results at the least cost. It

is entirely possible to miss the best because we like the good. Pumping water into a leaky reservoir may, indeed, raise the level of the water, but does not repair the reservoir.

Why do our clerical leaders think that this particular sort of evangelism is the most effective of all means now within our grasp? Again I ask, Upon what principles do our ministers rely in the determination of policies? No doubt we are becoming pragmatic, but pragmatism has no magic wand that enables one to see without looking. The results of Sunday's evangelism, whatever they are, are purchased at high cost of things that Christians have held dear. The world will not be saved cheaply, of course, but must it be saved at this cost? And, once it is thus saved, in what sense is it really saved at all? To what extent are ministers following the Zeitgeist into a shallow pragmatism, missing the pragmatic depths?

SOCIAL CONTAGION.

One wonders, finally, whether suggestion and social contagion have not a large part in this whole matter. The hypothesis, if it were admissible—and we know of no class of the population that is exempt from such influences—would make certain strange facts luminous, such as the change in ministers' attitudes toward sacred things after they enter the evangelist's presence. Ministers on the platform laugh and applaud in response to sentiments that they never laughed at before, and probably never will laugh at again. Social contagion can do wonderful things with one's opinions, too, such as causing one to hold two contradictory views of the same thing.

My theme has been the relation of certain of the regular clergy to their own work rather than the relation of Billy Sunday to what he regards as his work. Since, however, I have expressed disapproval of some of his doings, I must now, in fairness, declare that he is not seriously blameworthy for what I cannot but regard as his serious faults. He is doing his best to promote the Christian religion as he understands it. He did not invent his conception of our religion—he got it from his ecclesiastical teachers. As to the offensive elements in his methods, perhaps he invented them, but their vogue is due chiefly to the regular clergy.

How it Seemed To Be "Excommunicated"

Mr. Loken's impressions of the Northern California state convention which for the second time excommunicated the Berkeley Church from participation in its fellowship and proceedings.

As I sat in the little auditorium on the first morning of the state convention and watched the gathering of the little group of people representing our various churches and listened to the proceedings of the forenoon, many conflicting feelings passed through me. I write them down here, not because I believe that my own feelings have any peculiar significance as opposed to any one else's feelings, but rather because I believe I am a normal individual and therefore these moods of mine may be typical of what an average man would think and feel under the circumstances. For these excommunication proceedings have become too common by this time to arouse any unusual excitement.

And shall I confess that the first emotion of the hour was one of mirth. It was probably irreverent but I could not help being amused at the extreme care which the chairman and each speaker took to stick strictly to the technical aspect of the question. Every one shied at the real question involved like a young colt at an automobile. We got into deep water occasionally as the hours wore on but it was never the depths of spiritual insight or moral convictions. It was ever a deeper plunge into "Robert's Rules of Order."

I would probably be ashamed to confess that the occasion struck me more like a comedy than a serious religious gathering were it not for the fact that the rest of the audience evidently shared this feeling with me. When at last the motion came to seat the Berkeley delegates and when all discussion of this issue was ruled out of order in the assembly as irrelevant and impertinent to the occasion the state secretary arose and with a broad smile and a very dramatic attitude urged the people in a few pungent sentences to screw their courage up to the tremendous undertaking before them. The next moment the victorious vote was recorded and there were the lusty handclap, jovial expressions of glee and a spirit of sangfroid that refused to be calmed down even for a last word of prayer and a benediction upon the action of the morning.

Yet the feeling of merriment was not the dominant emotion. I thought, and still think, what a pity to bring these good people from all over the state to an occasion like this! My good friend and fellow-Disciple, whatever you think of the program of the Berkeley church, whatever you think of the people who compose that church, in your sober moments and away from the influence of the crowd, do you really, away down deep in your heart, believe that such a procedure as that at the state convention is a piece of Christian service? Can you arise from your knees after a season of earnest prayer, of face to face communion with God, and in that hour of spiritual exaltation rejoice at the thing that was done and the way it was done?

Surely the offense the Berkeley church is guilty of is not great enough to merit any one's utter contempt. Surely the act of reading into the record of the brotherhood such an unfraternal expression as that manifested both in the spirit and the letter of this resolution is too serious a matter to be enacted in a spirit of coarse hilarity.

We shall never be able to settle the problem before us in such a spirit. As long as we approach this matter from the standpoint of our mutual rights, as long as we think of a reconciliation in terms of compromise or in terms of victory for ourselves and of defeat for an opponent, as long as we approach this matter in an unfraternal spirit we are not on Christian ground. The occasion is a mighty challenge to the heart life of the Disciples. Let personal animosities and resentments be burned out by a baptism of the Spirit of God. In such a spiritual revival all our conflicting opinions would be swept on and caught up into a more precious and vital unity and fellowship than any political compromise can ever effect. We need, not primarily a wise head to devise a compromise that shall prove a temporary armistice, but a spiritual revival that will cleanse us and humble us into a spirit of prayer and sympathetic brotherhood.

* * *

WORK OF THE COUNCIL ON CHRISTIAN UNION.

Out of the stormy session of the general convention in Topeka, in 1910, the Council on Christian Union came into being. It was asked to do three things; namely: (1) to create and distribute literature bearing upon Christian union among the people of our own and other religious bodies, and to solicit and hold in trust funds for this purpose; (2) to seek and arrange conferences with various religious bodies upon the subject of Christian union; (3) to seek cooperation with other Christian communions in calling and providing for a world conference on Christian union.

The Council on Christian Union has accomplished all these things. They have distributed hundreds of thousands of pages of literature on Christian union throughout America and all parts of the world, so that they have touched the life of all nations and all communions. They have held conferences with various religious bodies as they have had opportunity, and all these conferences have been satisfactory, indicating a desire for closer fellowship. They have shared in arranging for a world conference on Christian union, and as a preparatory step it is now proposed to hold the North American Preparatory Conference at Garden City, January 4-7. The committee is at work on the plan for this preparatory conference and everything is being done to make it the most important gathering of Christians that has convened in North America to plan for definite union of Christian forces. This gathering has particular significance to the Disciples. As a people we arose in a desire for the union of the divided Church of Christ. Through the years we have contended for this ideal and now nothing should be of greater interest in our church circles than this preparatory conference, in which we have shared so largely in its preparation.

To carry forward the work that the council is doing requires funds. The president of the council, who has the directing of all the correspondence—and this includes thousands of letters—receives no compensation for his services, nor does the council have to pay anything for office rent in Seminary House, and we do feel that the great brotherhood of the Disciples ought to make possible the larger service of the Council on Christian Union by liberal offerings to this cause. Churches that are not giving should give, and many that are giving should increase their offerings. Individuals should contribute to this cause. It comes closer to the heart of the spirit and genius of the Disciples than any movement among us.

We have a membership in the council of about seven hundred. It ought to be seven thousand, and even that is a small figure by the side of a membership of more than a million persons. You have doubtless read the annual report of the council written by Bro. Frederick D. Kershner, the secretary. It calls for a response. These are the days of our opportunity and the conditions challenge us to a new enthusiasm for service in the appeal for the union of the divided House of Christ.

Peter Ainslie, President.

Seminary House, Baltimore, Md.

The Feast of Fellowship

A Sermon Preached on the Occasion of the First Communion Service in the United Church of Hydesville

BY FRANK E. BOREN

BROADLY speaking, there have been three views of the Lord's Supper prevailing in the Church and which are also held in some sections today.

First, there is the magical view. According to this view there is some mysterious power inherent in the emblems themselves, after the blessing by the priest. To partake of them, even in utmost ignorance, is to receive some benefit. A similar view of baptism is represented in the doctrine of baptismal regeneration. "This is my body," and "except a man be born of water," are interpreted with the utmost literalness, and with an utter lack of literary insight or spiritual appreciation. Intelligent Protestantism repudiates this view though vestiges of it may linger in the minds of the ignorant.

Second, there is the legalistic view. This represents a narrow, cramped and unspiritual conception of religion. It is a religion of rules and ceremonies rather than of life and freedom. Jesus is thought of as a law-giver, and the New Testament as his law book. Forms and ceremonies are to be observed, not because of any intrinsic value we find in their use, but because Jesus has commanded them. It is enough that he has some inscrutable reason for his commands. It is even supposed that his commands sometimes are pretty purely arbitrary—that he commands us to do things intrinsically irrational, in order to test our loyalty. A thing whose reasonableness and value are apparent, would not test our loyalty to Jesus. The supreme test of our loyalty is in obedience where we can see no reason. It is not ours to "reason why," it is ours "to do and die." Jesus has all authority in heaven and on earth. He has a right to command whatever he pleases. I have heard preachers say that they could see no reason for either baptism or the Lord's Supper, but it was enough that Jesus had commanded them.

"THE AUTHORITY OF FRIENDSHIP."

What a caricature this is of the authority of Jesus and of the spirit of his religion. He said to his disciples, "I no longer call you servants—I have called you friends." His authority was the authority of friendship. He seeks to rule by the winsomeness of his personality, the sweet reasonableness of his doctrine, the persuasiveness of his love. The influence which friend may have over friend is the only authority which he seeks. He staked his whole hopes of moral and spiritual leadership on the ability of his followers to partake of his spirit, appreciate his life and words, and to grasp with their own minds his doctrines and ideals.

Paul warns the Galatians lest they "become entangled in a yoke of bondage." He reminds them that Christ had called them to freedom. It is possible for us to-day to become entangled in a yoke of bondage in the use of ceremonies approved by Jesus, however conformable to his spirit they may be when rightly observed. Legalism is the same, whether ancient or modern, whether its characteristic marks be the modern usages of the church, or the rites of Judaism. When any compulsion enters into our religious observances, they are thereby robbed of their value. As a symbolic language through which we can express the freedom of the gospel they have an abiding value to our religious lives. As legalistic observances they belong to an un-Christian order.

CEREMONIES AS SYMBOLS.

The third and saner view is that rites and ceremonies are symbols. They are valuable as they express the fulness of our religious life, our hopes, our aspirations. There are thoughts, feelings, aspirations which cannot be adequately expressed in words. Symbolism has entered into the very marrow of human life, and it is doubtful if ever it will pass away. The flag is valuable, not in itself, but because of its symbolism. And the value is not merely in the more explicit symbolism, such as the colors, and the number of stars, but in the larger and richer suggestiveness which grows out of association. Symbolism is the language of poetry and not of commonplace prose. It speaks only to those with the spirit of the poet within them. The unfurling of the flag sends a thrill through every patriotic soul, which cannot be explained by terms of magic or law. Likewise the handclasp, the kiss, the tipping of the hat, and a thousand other things speak a language and express a meaning without which life would be robbed of the richest part of its meaning.

It is my own conviction that we shall have more rather than less use for symbols as we become more spiritual. I know that the contrary thought is frequently expressed. But it seems to me to be based upon a misconception of the place of symbols in our life, and is a protest against the magical and legalistic views. We may as well dispense with dictionaries as with symbols. Dictionaries expand as human thought grows richer, and as poets dream and lovers build their castles in the air. It would be a very prosy sort of religion without its symbolism. Baptism and the Lord's Supper are indeed cheap in very much of present day usage; but when baptism becomes an initiation into a united Church and expressive of a fellowship as wide as Christendom, and when the Lord's Supper becomes expressive of a communion which knows no creedal bounds, I feel that they will have a value that we will be loath to lose.

THE COMMON MEAL A SYMBOL.

In all ages the common meal has been the symbol of fellowship, of brotherhood, of friendship and loyalty. It is expressive of our common humanity. The superficialities of language, dress, custom, profession, or interest, tend to emphasize class distinction. But rich and poor, learned and ignorant, philosopher, physician, farmer, mechanic, have this in common, they all become hungry, they all must eat. Distinctions of class or profession fade away when men sit down to a common meal. One of the highest marks of friendship is to be invited to share another's bread. Compacts and treaties have been solemnized by a common meal. Community enterprises are generally launched at a banquet. There comes a sense of comradeship on such occasions which promotes the work in view.

One of the greatest breaches of loyalty is when one who has broken bread with another arises from the table to betray. The baseness of Judas' betrayal lies in the fact that he arose from the table to carry out the diabolical plot which had matured in his heart amid such holy associations. And then, to think that Judas betrayed his Master with a kiss! What pathos in the words, "He that dippeth with me in the dish, the same shall betray me."

WHAT THE LORD'S SUPPER SYMBOLIZES.

The Lord's Supper is valuable because of its universal symbolism. Most of the symbols which rule human life represent class distinctions. Even our flag emphasizes our distinctness from other nations. Every college has its own colors, as the blue and gold of our State University. Lodges have their own badges of distinction. Every profession has its own dress or mark. But the supper is the symbol of our common humanity. It is an outreach after a larger fellowship. It emphasizes that which we have in common rather than the things in which we dfffer. To observe it rightly is to put away from the heart that uncharitableness and self-righteousness which so often characterize the legalist. Its observance should be a prayer for the coming of the day when class distinctions shall fade away, in actual life, and when life shall be dominated by the sense of human brotherhood, and society organized accordingly. It should look forward to that day when all life shall be a sharing such as the supper symbolizes. When human society is organized on the basis of friendship, and every law shall be a channel through which love runs, then the symbolism of the Supper will be realized.

THE BROTHERHOOD OF MAN.

There is the more particular symbolism of the broken body and shed blood of our Lord. But when we seek the meaning of his broken body, we find it in this outreach after a larger fellowship. His ideal was a brotherhood of man. For this he lived, nor did he give up his efforts when face to face with death. His death then becomes the supreme expression of his love for men, and the power by which men shall be drawn unto him. "If I be lifted up, I will draw all men unto me." "Except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die, it bringeth forth much fruit." It was the utter loneliness of a selfish life that Jesus would have us avoid. In losing our lives we find them.

I am peculiarly happy this morning in the observance of the first communion service in the Community Church. Never has the Lord's Supper meant quite so much to me. A denominational observance necessarily loses its meaning and value. Especially is this true when the idea of close communion prevails. To draw a circle around a particular group, and to desire or permit no other fellowship, is to rob the Supper of its real significance. It should be in its nature an outreach after a larger fellowship.

Even when we do not exclude others, but earnestly desire their participation, as a matter of fact the observance is usually denominational. It should always be so under protest. But this morning we recognize no denominational barriers. We are representing many denominations and have purposed to be actually and forever one body. Though few in numbers, we are one in spirit and in life, and our participation in this Supper is expressive of our desire for the largest possible fellowship.

May our breaking of bread together this morning be a prayer for the strengthening of those bonds of love which bind us, and a prayer for the speedy realization of that unity in the Church everywhere which will fulfill the prophecy of this feast of fellowship.

Four Weeks in the Trenches

A Book Review from "Unity."

BY FRITZ KREISLER.

Fritz Kreisler is renowned the world over among musicians as a violinist of great skill. It was a shock to art lovers to think of this Master of the Bow wallowing in the trenches as a lieutenant in an Austrian Regiment. But his little book of less than a hundred pages, published by the Houghton, Mifflin Company, plays upon the heartstrings as the master of the violin never could with his bow. The book is a literary masterpiece, not because the author has mastered the sentence or has become an expert in rhetoric but because in the high art of unconscious frankness he tells the awful story of war in brief.

This violinist found himself suddenly in the place assigned to him in his regiment, the commanding officer of fifty men, among whom was a famous sculptor, a well-known philologist, two university professors, a Prince and a civil engineer; here was a painter, a singer of repute, a banker and a post official of high rank. But nobody seemed to care for these titles or talents. Here is at least one blessed fruit of war. He writes: "A great cloak of brotherhood seemed to have enveloped everybody and everything, even difference in military rank was not so obvious for the officers made friends of their men and in turn were worshiped by them."

LITTLE HATRED BETWEEN SOLDIERS.

This artist by temperament, training and habit, spent twenty-one days without taking off his clothes, slept on wet grass, in mud, in swamps with nothing but his cape to cover him. He was now drenched by torrential rains, waiting for the sun to dry him out again. He was without a toothbrush. He ate with his hands, without even a thought of the ludicrous extension of the same with knife and fork. But though thus reduced to the simplest terms the man is still a gentleman, and what is more there is an imperishable element of the gentleman in all of them. Russians and Austrians joked across the lines and after three days' fighting there was an extraordinary lack of hatred. In fact, it is astonishing how little actual hatred exists between fighting men.

A giant red-haired Russian persisting in exposing himself, at last jumps out of the trench shouting wildly, waving his cap. His good humored jollity and bravado appealed to the "Boys" in the Austrian file and none attempted to shoot at such a splendid target. At length an Austrian not to be outdone, jumped out of the trench and presented himself in full sunlight. No one shot on either side. All fighting suddenly ceased and these two men gesticulated wildly at each other, with "come nearer" gestures. They are almost within hand reach. The Russians urge their man with shouts and laughter. He makes a jump forward. The Austrians urge their man until at last they nearly touch each other. They had left their rifles behind. Was it going to be a battle of fists, a test of strength? No the big Russian held out his hand. There was a package of tobacco in it. The Austrian seized it and offered in exchange a long Austrian cigar, which was ceremonially presented.

"It was indeed a funny sight to see the small, wiry, lean Austrian talking in exaggerated terms of politeness to the blond Russian giant, who listened gravely and attentively, as if he understood every word."

HELPING HUNGRY ENEMIES.

By this time all thoughts of fighting had been forgotten. The unofficial truce lasted twenty minutes and succeeded in restoring more good humor and joy of life among soldiers than a train load of provisions would have done.

But next comes the same truce from the pathetic hungerland which always abides somewhere along the line of an army with the most efficient commissariat. From half a mile east of his position, this accomplished violinist was hurriedly called to serve as an interpreter to two Russian officers who could speak only broken French. These two officials came under a flag of truce to say to their supposed "enemies" that their men in that neglected point had had no food for two days, and were actually on the point of starvation. Without authority from headquarters they had taken the bull by the horns and had brought with them a little barrel of water and a supply of tobacco, begging in exchange some provisions. The Austrian Major in command was at first undecided but real chivalry asserted itself, the emaciated faces of their guests testified to the truthfullness of the story. Those two were so exhausted and on the verge of collapse. Of course it was humanity in the presence of human suffering, not well fed "Austrians" in the presence of starving "Russians." Messengers went flying through the trenches making a collection of food. Officers scrambled over each each in their contest of reducing their supper in the interest of their guests and they were seated, and feasted on canned beef, cheese, biscuit and slices of salami. The proud contribution of our fiddling Lieutenant consisted of "two tablets of chocolate, part of a precious reserve for extreme cases."

"It was a strange sight to see these two Russians in an Austrian trench, surrounded by cordiality and tender solicitude. The big brotherhood of humanity had for the time enveloped friend and foe, stamping out all hatred and racial differences. It is wonderful how the most tender flowers of civilization can go hand in hand with the most brutal atrocities of grim warfare."

TO THE SCRAP-HEAP AT FORTY?

The Kansas City Times recently printed the following question from a subscriber, and added thereto a sensible reply. Here is the question:

"To the editor: I am forty years old, and feel that I am just getting started in life. But all this stuff about 'old age' getting Johnson at thirty-eight, and the antarctic explorers regarding men of thirty-five as decrepit, sort of gets me. Am I on the way to the scrap-heap?

"R. T."

And here is the sensible reply:

"You are, you are! You wouldn't have the slightest show on earth to lick Jess Willard, or to the record in the 100-yard dash, or to win a tennis championship (though Larned was a champion after forty), or to do spectacular pole-vaulting, or to get a job on the Packers, or to do any one of a hundred things you had in mind to do when you were twenty. You might as well admit it and make up your mind to it. You are on the way to the age of lean and slippered pantaloon.

"The only thing left you is to make the best of it. There are a few trifling opportunities still open. Men have been known even above the advanced age of forty to do a little something in medicine, the law, business, and such.

"The framers of the Constitution thought enough of the aged and infirm to bar persons below thirty-five from the presidential office. This may have been due to the fact that most of the members of the convention were well on in years and were jealous of youth.

"At the same time, it has to be admitted that a modicum of fame is still possible even at the age when one can no longer hope to become champion pugilist of the world and wear an American flag about one's waist. E. H. Harriman was hardly heard of before he was forty, and he began his great work, the reorganization of the Union Pacific, at fifty-two. Cromwell never saw an army until he was forty-three. Grant was a clerk in a store at thirty-nine. Woodrow Wilson became president of Princeton at forty-six. Sir William Osler himself would never have been heard of if he had died at forty, while Gladstone did not introduce the first Home Rule bill until he had reached something like maturity at seventy-seven.

"If you can reconcile yourself to letting the youngsters win the athletic championships, starve at the north pole, and get killed in the trenches, you may still find the opportunity to live a fairly useful and happy life for thirty or forty years longer."

* * *

STAY WHERE YOU ARE!

In Farm and Fireside an Indiana reader who says he has small capital writes to the question department that he is hesitating between taking a homestead in western Canada and buying some Texas school land at $1.50 to $5 per acre, on very easy terms. He asks for advice, and the editor answers:

"It might be wiser to stay in Indiana than to go to either place. There are no good homesteads left in the United States, and lands selling at from $1.50 to $5 per acre must have something the matter with them. All things considered, they are probably no cheaper than Indiana land at its selling price. If cheap lands are not paid for in money, they must be paid for in labor or hardship if they are productive lands. The thing to decide is, 'Am I willing to pay the price in hardship, isolation, and the like?' This is a question which every man must decide."

THE CHRISTIAN CENTURY

EDITORIAL

TO PRACTICE OR TO SENTIMENTALIZE

CHRISTIAN unity is in danger among the Disciples of becoming a theme for sentimentalizing. We are hearing our leaders talk about the "far-off goal" toward which the Christian denominations are slowly making their way.

The Disciples, too, are assumed by these leaders to be slowly making their way toward that same goal. They must take their part in the general progress, watch the concessions that others are willing to make on behalf of unity with equivalent concessions on their own part. They must "meet the Christian denominations half-way," engage with them in diplomatic parleys, and so forth, and so forth, until in some distant day unity arrives.

Our fathers did not talk so.

And it is a betrayal of the cause which they have committed to our hands for us to talk so.

The fathers said that the essential task of the Disciples was to go ALL THE WAY, not half way; that it was their business to see to it that they had nothing attaching to their practice that any Christian would ask them to "concede" or sacrifice.

The great endeavor of the Disciples' movement as conceived by the fathers, was to occupy a position in which they could feel that, so FAR AS THEY WERE CONCERNED, they were actually practicing Christian unity here and now.

They must be a thoroughly undenominational people—that was the ideal that determined the Disciples' historic position.

They always felt that when it came to interdenominational negotiations they could stay on the outside—the negotiations must inevitably end, if they came to anything at all, in the attainment of the position they, the Disciples, were already striving to occupy.

Oftentimes, no doubt, the tone of voice in which this sentiment was spoken was over-sure, dogmatic, even conceited. They did not always say "striving" to occupy. They sometimes claimed absolutely to occupy the final position. This manner of speech was unfortunate. It put the Disciples in a false light in the eyes of their Christian neighbors. It made them seem bigoted and boorish.

Had they stated their attitude as one of endeavor, of striving, rather than in the static terms of a goal already attained, they would not only have gained a more cordial response from other Christians but would have left open their own door for self-criticism, improvement, progress.

The genius of our movement for Christian unity inheres not in any particular forms or practices or beliefs, nor in the sum total of these, but in the faith that there is a way to practice unity and in the purpose to find it and walk in it.

This is where the Disciples are distinctive in the religious world. It is not in our creed, nor our mode of baptism nor our polity. Others share all these things with us, and, in some points, preceded us in adopting them.

But the Disciples are the only group of Christians in Protestantism who have set out with the purpose to practice Christian unity. They MUST practice it—or cease to be Disciples. If they find themselves making any test of fellowship in their churches that excludes from their fellowship any soul whom Christ has included in his Church the Disciples are in duty bound to change their practice at that point.

The sentimentalists recognize no such duty. They have more or less unconsciously fallen back into a denominational conception of the Disciples' movement, and they feel no urgency to practice unity themselves until all the denominations are ready to practice it. Hence they dream and sentimentalize on the remote ideal, and regard with impatience those who would practice unity here and now.

These complacent Disciples are not true Disciples. They have not yet learned what manner of spirit they are of.

FINANCING RELIGION

PASSING a new building in process of erection the other day we asked a storekeeper near by what sort of building it was to be.

"A Y. M. C. A. building," he replied.

"And how much is it going to cost?"

"Three hundred and fifty thousand dollars," he said, and added significantly, "But if it had been built by the city of Chicago, it would have cost over a million. If the city and the state would administer its affairs as economically and conscientiously as the Y. M. C. A. is administering the erection of that building our taxes would be reduced one-half. The fact is, I would like to see the municipal government of Chicago turned over to the Y. M. C. A."

This enthusiastic commentary on the business-like way in which Y. M. C. A. money was being spent holds good all the way up and down the line of Christian enterprise.

The local church gets more for the money it expends than any other institution in the community. One of the commonest remarks heard at the dedication of a new church building is an expression of surprise that so good a house could be built for the money.

Senator Sherman, of Illinois, in discussing the scandalous waste of public funds the other day declared that out of every dollar paid by the tax-payer sixty-six cents was wasted in uneconomical administration or in graft.

Among Philistines there used to circulate the silly talk against foreign missions to the effect that of every dollar given to that cause only a fraction went to the heathen and the main bulk was consumed for administration right here at home.

Of course, the untruth of that has been many times demonstrated, but even granting the truth of it, there could be, in the light of Senator Sherman's estimate, a big waste of such funds before it would constitute an argument against foreign missions.

The fact is that no enterprise in the world is run with such economy and efficiency as the great missionary societies. It is easy to demonstrate that out of every dollar given to missions at least $1.20 goes directly to the foreign field! The missionary enterprise has reached the point where the gifts from the young churches on the foreign field itself more than take care of the administrative expenses of the society. When to this consideration is added the plus value attaching to a Western dollar in the Orient it is conservative for the giver of a dollar to credit himself with a gift of at least $1.20.

The frequent criticisms passed upon the financial methods of churches may perhaps apply to the methods of getting money, but they cannot hold for a movement against the methods of administering it.

A CONSTRUCTIVE WEEKLY

In the matter of raising money the children of this world are often enough wiser than the children of light, but in its expenditure the children of light put the children of this world to utter shame.

DEMOCRACY AND WOMAN SUFFRAGE

ONE of the latest objections raised to equal suffrage is that it will, if adopted, double the time, double the energy, and practically double the outlay of money devoted to elections and primaries and to running the machinery of government.

Perhaps the best possible answer to this is that in states where equal suffrage obtains today no such conditions exist. But if the objection were based on fact, that would not affect the main proposition, which is that, over and above and beyond every other consideration, women are entitled to the same political rights as men.

If economy is to be a governing factor in the situation, then the fewer the men voters the cheaper the election expense. It is not difficult to see where this kind of reasoning, if pursued, would land democracy.

A HINT

THIS is both an editorial and an advertisement; we do not know whether it is conceived predominantly from the editor's or the publisher's point of view.

We wish it could be said into the ear of all ambitious story-writers among the Disciples, that there is a great theme for a novel in the spiritual experience through which thousands of persons among the Disciples of Christ are passing in these days of radical transformation of their thought life.

Recall the success of D. R. Dungan's little book, "On the Rock." A story dealing intimately with the religious problem as it relates itself particularly to a soul born and bred in the atmosphere of Disciple ideas, who now discovers a larger meaning for those ideas than was conceived by the past generation, would be certain to far outdo "On the Rock."

Such a book should do for the typical Disciple consciousness what Winston Churchill's "Inside of the Cup" did for the general orthodox consciousness of our time.

It should be thoroughly human, not too discursive, broadly tolerant in its sympathies both for the conservative and modernist, and of course, well put together.

There is a sale for such a book. It would go immeasurably farther than anybody's editorials or theological treatises. It would not only sell; it would lead, and create opinion and open the way for further progress.

It would help to clear the air.

We have heard of two books now in manuscript form approaching completion that look in this direction. Dr. Edgar DeWitt Jones, it is reported, is engaging his Ian Maclaren-like pen in the production of a human story of a country church. Rev. A. D. Harmon, of St. Paul, has produced a story whose action turns on the theme of Christian unity. His manuscript is now in the hands of the critics.

We do not know that either of these manuscripts utilizes the pathos, the dramatic tension, the disillusionment and re-discovery, and the deep human interest that inhere in the modern movement for a reinterpretation of the Disciples' principles, but it is clear to our mind that some one will be stirred some day to make a story that will utilize them.

And when that story is written we believe we can say for the Disciples' Publication Society that it would like to publish it.

AN ODE TO FREEDOM.

Here in the forest now,
As on that old July
When first our conscript fathers took the vow,
The bluebird, stained with earth and sky,
Shouts from a blowing bough
In green aerial freedom, wild and high.
And now, as then, the bobolink,
Out on the certain brink
Of the swaying alder, swings,
Loosing his song out, link by golden link;
While over the wood his proclamation rings;
A daring boast that would unkingdom kings!

Even so the wild birds sang on bough and wall
That day the Bell of Independence Hall
Thundered around the world the Word of Man,
That day when Liberty began
And mighty hopes were blown on every sea.
But Freedom calls her conscripts now as then—
Calls for heroic men:
It is an endless battle to be free.

As the old dangers lessen from the skies,
New dangers rise.
Down the long centuries to be,
Again, again, will rise Thermopylæ—
Again, again, a new Leonidas
Will hold for God the imperiled Pass.
As the long ages run
New Lexington will rise on Lexington;
And many a Warren fall
Upon the endangered wall.

Yet the black smoke of battle, it will pass—
Sometime, sometime—like vapor from glass.
There will be rest for all the weary flags,
And rest for bugles on the battle crags.
Still there will be no rest for man's strong soul;
Before him shines an ever-flying goal.
Still must he seek for freedom evermore:
No halt for any soul on any shore.
Man is the conscript of an endless quest,
A long divine adventure without rest.
Each hard-earned freedom withers to a bond:
Freedom is beyond—beyond!

—*Edwin Markham.*

One evening a church bell was heard ringing vigorously. The family seated around the tea-table looked up in surprise. "What bell is that?" they asked in chorus. No one seemed to know, until at last one exclaimed, "Oh, I remember now! That is the Episcopal bell ringing for the Baptist revival that begins at the Presbyterian church tonight."

To believe that we have Christ as our helper and deliverer; to believe that he is stronger than all our enemies—this is comfort and joy, this assures us that the sin which seems so near us is really divided from us; that we shall trample it under foot.—F. D. Maurice.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orvis F. Jordan*

Dr. Grenfell Receives Additional Equipment for Work in Labrador.

Dr. Grenfell, of Labrador, is known all over the Christian world. He has been waiting anxiously for the arrival of his supply ship which was greatly delayed on account of fog. This ship will carry the largest cargo in the history of the country. The equipment for the operating room of a hospital has been given by the Congregational church of West Newton, Mass., and a company of Yale students have gone to Labrador to help Dr. Grenfell in taking charge of the mail and hospital yawl.

Great Preachers Visit Army to Encourage Troops.

The leading ministers of England are taking their turn in army service on the continent under the auspices of the Y. M. C. A. Dr. R. J. Campbell has been laden to an embarrassing extent with gifts for the soldiers presented by the City Temple members of London, and sent to the front. Gypsy Smith, who has been holding services for new recruits, will go to France a little later. His daughter, Zillah, has a Sunday-school class of which sixteen members have volunteered for special Christian work.

Great Preachers Come From Farms, Says One of Them.

Dr. Frank W. Gunsaulus, pastor of Central church, Chicago, which meets in the Auditorium theater, was speaking recently before the Minnesota Farm school. In that address he not only claimed the farm as the place of his own boyhood but asserted that of the twelve most prominent preachers in Chicago, every one of them was raised on the farm. He gave further statistics with regard to the farm origin of many of the other professional men of the city that were startling in character.

Methodism Forging Forward in Recent Years.

In 1911, the rate of gain for the Methodist Episcopal church had dropped to the low water mark. It was only .006 per cent. It has been making a steady increase ever since until in 1914 the percentage was .044. In 1901 the gain was 23,351 while in 1914 it was 167,376. The Methodist goal is now to secure a gain of 250,000 in one year. They are endeavoring to enroll a half million members in the Time Legion to work for this goal, and they hope to secure 1,000 young people to give themselves to special Christian work.

The Inner Circle, a New Organization.

John H. Nicholson was the founder of the Gideons, and now he believes that he has founded another organization of even larger significance which he calls "The Inner Circle." The Inner Circle is a praying band of twelve men with one reserve and one friend, making fourteen in all. Members of the circle are to pray each day for each other, for their pastor and their church, and for the world-wide spread of the gospel. They are to read the Bible every day and help support every prayer service of the church. A circle may be composed of either men or women, but not of both.

Work for North American Lepers.

At two places on the North American continent, lepers are gathered together for Christian worship. There is the Louisiana Leper Settlement on the Mississippi river not far from Baton Rouge. Here a little church has been built seating 120 people. The Protestant Ministers' Association, of New Orleans, has been especially interested in the services held in this church. There is also a leper colony at Palo Seco, Canal Zone. This colony was recently visited by Bishop Knight, of the Protestant Episcopal church and a number of the lepers were confirmed.

Laymen's Missionary Convention.

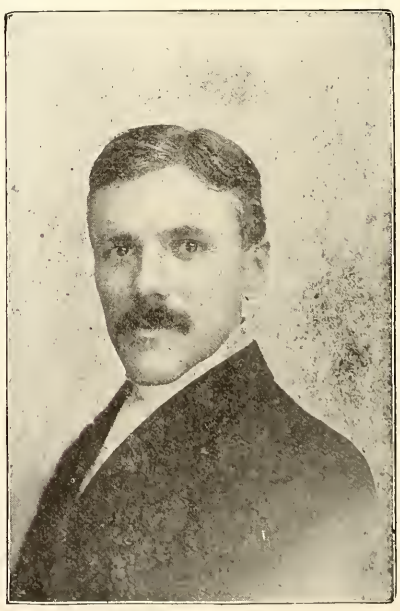
The convention of the Laymen's Missionary Movement to be held in Chicago October 14-17 in Medinah Temple is the beginning of the greatest nation-wide campaign ever undertaken by the various boards of Evangelical Christianity in America. The purpose of the convention is to consider the new world conditions and America's responsibility; to project plans looking toward the accomplishment of our whole missionary duty; to emphasize the adequacy of the gospel; to meet modern social conditions and to enlist the laymen to take their part in the extension of the Kingdom of Christ. As the Chicago convention is to be the first in this campaign, some of the best speakers of the various denominations have been secured for the program. The following men have already been engaged: Bishop Homer C. Stuntz, Methodist Episcopal Bishop, South America; Bishop A. O. Kinsolving, Protestant Episcopal Bishop, South America; Bishop C. P. Anderson, Chicago; Colonel Elijah W. Halford, New York; Dr. Cornelius H. Patten, Boston, Home Secretary of American Board; Dr. Cleland B. McAfee, McCormick Theological Seminary, Chicago; Dr. Fred B. Fisher, General Secretary Methodist Episcopal Laymen's Missionary Movement; Dr. Rudolph E. Tuesler, Japan; Rev. James McNaughton, Turkey; Mr. W. G. A. Miller, Purchasing Agent American Bridge Company, Pittsburgh; Mr. Chas. Trumbull, editor Sunday-school Times, Philadelphia; Mr. Fred B. Smith, New York. The denominations are cooperating as never before and this fact insures the success of this greatest of campaigns. All the leading boards are setting apart many of their best speakers and have called home large numbers of the best missionary speakers from the field.

Clergy Club a Success.

The organization of a club for the clergy of New York has proven to be a feasible enterprise. There have been 380 applications for membership to date. The home of the club will be in the Fifth Avenue building.

Brooklyn Divine Asks Forgiveness

The financial troubles of Rev. Newell Dwight Hillis have been heralded abroad this year by the secular press of the country. An incident in the old Plymouth church on Sept. 19th was the most interesting since the trial of Henry Ward Beecher. The great preacher who is second on the American Chautauqua platform only to William Jennings Bryan, confessed that he had fallen from his ideals. He said that his ambitions for wealth and power had crushed his life, brought him to the brink of poverty and he was not worthy to unloose the shoe latches of a poor worker of the slums.



Rev. Newell Dwight Hillis.

This statement, however, is not to be interpreted as a confession of any illegal or even dishonest practice. The great preacher feels that it is not the business of a prophet to be a money-maker. His confession is that he turned aside from the ministry of the word to commercial activities.

He has been sued for libel by a nephew whose name has been prominent in connection with the reports of the financial troubles on the Pacific coast.

Among other things, Dr. Hillis said: "The day sometimes comes when we praise God for the thing which breaks our heart; we know that all is for the best. For the man who has stumbled, who has lived below his ideals, as I have lived and you have lived, there is always left the mercy of God.

"The great test of a philosophy is how it treats the fact of sin. Gladstone said: 'Our people are beginning to think that there is nothing in sin and to cease to worry about it.' There is the tender beauty of the rose, the sweet song of the lark, the celestial music of spheres, yet we have panics in finance, homes that are like unto hell, and we see strong men utterly broken and crushed like clay. We have women as beautiful as Cleopatra cursed with ruin of body and soul; we behold the glory and splendor of Athens fallen into tragic desolation. Where is the man who must not sometime say, with the publican, 'God, have mercy on me a sinner?'"

The Sunday School

ELIJAH TAKEN UP INTO HEAVEN.

Lesson for October 10.

Golden Text: In thy presence is fulness of joy; In thy right hand there are pleasures for evermore. Psalm 16:11.

Lesson II, Kings 2:1-12a. Memory verses 11, 12a.

(1) And it came to pass, when Jehovah would take up Elijah by a whirlwind into heaven, that Elijah went with Elisha from Gilgal. (2) And Elijah said unto Elisha, Tarry here, I pray thee: for Jehovah hath sent me as far as Beth-el. And Elisha said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el. (3) And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that Jehovah will take away thy master from thy head today? And he said, Yea, I know it; hold ye your peace. (4) And Elijah said unto him, Elisha, tarry here, I pray thee; for Jehovah hath sent me to Jericho. And he said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. (5) And the sons of the prophets that were at Jericho came near to Elisha, and said unto him, Knowest thou that Jehovah will take away thy master from thy head to-day? And he answered, Yea, I know it: hold ye your peace. (6) And Elijah said unto him, Tarry here, I pray thee; for Jehovah hath sent me to the Jordan. And he said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. And they two went on. (7) And fifty men of the sons of the prophets went, and stood over against them afar off: and they two stood by the Jordan. (8) And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. (9) And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I am taken from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. (10) And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. (11) And it came to pass, as they still went on, and talked, that behold, there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven. (12) And Elisha saw it, and cried, My father, my father, the chariots of Israel and the horsemen thereof!

Verse by Verse.

1. **When Jehovah would take up Elijah.** The time of Elijah's departure had come. His life work was ended. The "Still small voice" was coming to its own.—**A whirlwind.** The writer uses a figure which most nearly describes Elijah's departure.—**Elisha.** We learn from 2 Kings 3:11 that Elisha acted as an attendant of the aged prophet Elijah. —**Went from Gilgal.** Gilgal was the home of many of the prophets and from here they went to visit other schools of the prophets.

2. **Tarry here, I pray thee.** It may have been to test the faithfulness of Elisha or to satisfy his desire to be alone at the last like Moses.—**As the Lord liveth, and as thy soul liveth.** A solemn expression, common to the Old Testament, intended to make the act certain.—**I will not leave thee.** As a devoted disciple he could not leave him.—**Down to Bethel.** A noted place in history, it is situated on the frontier of Samaria, on the highway between Galilee and Judea.

3. **Sons of the prophets.** Students of the prophets in the schools were called "sons of the prophets."—**Knowest thou.** It may have been that Elijah was feeble, and his condition made them feel that he could not last long.—**Today.** In oriental language this may mean soon, not necessarily that day.—**Hold ye your peace.** The matter was too sacred for discussion.

4. **I pray thee...** An urgent form of speech.—**Jericho.** Here was a school of the prophets. It was about twelve miles southeast of Bethel in the valley of the Jordan.

5. **Came near to Elisha.** Because of their feeling toward both prophets they came to Elisha. The verse is repeated from v. 3.

6. **Sent me to the Jordan.** To Gilead across the Jordan. Here again Elisha stood the test. The way opened to him stage by stage. It is ever so in our life. Our task well done fits us for the next.—**And they two went on.** The two faithful friends passed on to the final separation. It may have passed through the mind of the aged prophet that in the lonely mounts which held the sepulcher of Moses, his forerunner, Jehovah had made his tomb.

7. **Fifty men of the sons of the prophets.** There was intense interest shown in the events about to take pace. It was not at the fording-place that these "sons of the prophets" stood.

8. **Elijah took his mantle.** It was of undressed skin, the sign of the prophet's office.—**Wrapped it together.** He rolled it together, and used it as a rod. Ex. 7:17, 20.—**Smote the waters and they divided.** Since there are fords in the river Jordan it would seem that the divine economy would not demand any supernatural power.—**They two.** Elijah and Elisha were fast friends.

10. **A hard thing.** It was hard because it was a spiritual gift. They did not know what God had planned.—**If thou see me when I am taken from thee.** That would be a sign that God had answered the prayer, and given spiritual eyes with which to see spiritual things. This is the need of our age.

12. **My father.** It is a title of affection, and probably used among the prophets. See I Sam. 10:12. The "sons of the prophets" may have used it.—**The chariots of Israel and the horsemen thereof.** Chariots may be the "chariotry," the armed forces of Israel. Elijah was of more value to Israel than the armies. It is true today that great men are worth more to a nation than great armies.

Closing Days of Elijah

The Lesson in Today's Life.

By Asa McDaniel.

We are considering today the closing scenes in the earthly life of a very remarkable man. The record we have of his life is very fragmentary, but what we have is full of dramatic interest. He was a man of the hills. The rugged landscape gave strength to his character, and put iron in his blood as well as courage in his heart. He was not afraid of men, because he feared Jehovah and in his way sought to please him. Like all other men he made his mistakes. He came short of his ideal many times during his stormy life, and became very much discouraged with the problems he met; but on the whole he had the joy of a noble service to his day and generation. We need men in our day who have the courage to rebuke sin in high places. We too often read the story of these great leaders of old, and feel that the chances for heroic service are not so abundant today. The real fact is that there are just as many chances as ever for the man who has a trained eye to see them. It would seem that the more complex life becomes the more problems are found along the way. There are home runs to be made in every game of life.

One of the most valuable services rendered by Elijah was the training of Elisha who had the honor of receiving the aged prophet's mantle. The influence on the life of Elisha is shown by his refusal to leave Elijah. He was the aged prophet's most faithful disciple. His spirit was more calm than that of his master. His spirit was more like the "still small voice." It would be too much to look for an ideal prophet in that day; but it is a long way from the very crude notion held by the prophets of Saul's day. In the light of Elisha's day his message was a real contribution to the religious life of his age. We feel at this point so often that too much emphasis cannot be placed on the training of our young people for vital service in the church. Some very good churchmen say, "If you want anything done well you must do it yourself," and upon this feeling they act. The result is that the young men are not trained for church leadership, and when older men are called upon to "cross the bar," there is no one upon whom their mantle can fall. This would be calamity enough, but very frequently it happens that these selfish men will not lead or allow others to lead, and we have an unsafe people. It should be our aim to have many in training for leaders. They may not be able at first to do the work as well as their elders, but it is a part of the development they need for life however simple or complex. The future is in the hands of the present to a very great degree. If this could be grasped by the public it would lighten the burden and increase the efficiency of the leaders in this field of endeavor. The life work of the aged prophet closed, and like Moses his sepulcher is not known. He lived for God, and God took him. The men and women of our day are not singing songs of a future heaven because they are so busy doing heavenly things here. In early days there was a tendency to dwell upon the personal joy and happiness of heaven without remembering that joy and happiness are by-products and are not to be obtained by a direct seeking for one's self. Heaven is a condition of the heart and life. "It is within us." If in thinking of heaven we emphasize place of happiness and not character we are wrong. Richter says, "That the wish often warms up my heart, that I may learn nothing here that I cannot continue in the other world: that I may do nothing here but deeds that will bear fruit in heaven."

Disciples Table Talk

New Church Building After Fire Loss.

One year ago the church building at Kirklin, Ind., was destroyed by fire. On Sunday, August 8, a beautiful new building was dedicated. It is a monument to the heroic activities of the people of that church. Will Wiedrich has been preaching for this church for the past three years, while a student in Butler College. D. G. Dungan began a revival meeting immediately following the dedication. There were fifty-seven additions.

Two New Preachers for Eastern District, Indiana.

Carl Burkhardt, of the Burkhardt Bros. of Tipton, Ind., a graduate of Butler College and the divinity school of Yale University, has accepted the work at Franklin, Ind. He is well equipped to assume the responsibilities of that important educational center. He has served for almost two years as pastor of the church at Lexington, Missouri. John W. Underwood, who did a great work at Leipsic and Ashtabula, Ohio, and at the Belmar Church of Pittsburg, has accepted the work of the First Church at Anderson.

Preachers' Institute at Bedford, Ind.

To further the effectiveness and quicken the vitality of the preachers and churches of the Southwestern District, Indiana, Melnotte Miller, evangelist of that district, has been planning a Preachers' and Workers' Institute, to be held at Bedford. Oct. 11-15 is the time set. Among the leaders in the institute will be W. S. Buchanan, P. Y. Pendleton, S. S. Lappin, W. H. Book and C. W. Cauble. J. Boyd Jones, J. W. Street, Garry L. Cook and a number of other leaders will probably also be present.

Guy I. Inman Vacationing in Massachusetts.

Guy I. Inman sends the editor a card from Sagamore Beach, Mass., where he has been spending a few days in rest, before taking up again his arduous duties on the Latin-American Commission, to which he was recently appointed by the United States Government. He writes: "I slipped away from New England Convention at Boston and went first to Plymouth—1620 fame—then over here, where I am enjoying a visit with Dr. F. E. Clark, who is convalescing splendidly at his summer home here. The Christian Endeavorers have a fine summer colony here. This afternoon I am off for Buzzards Bay to commune with the spirits of Grover Cleveland and Joseph Jefferson."

C. H. Winders to Hold Meeting in Missouri.

First church, Mexico, Mo., W. A. Shullenberger, pastor, has secured C. H. Winders, of the Downey Ave. church, Indianapolis, Ind., to assist in a revival meeting to be held this fall. Mr. Winders was for twelve years the pastor at Columbia, Mo. The time of the meeting will be sometime in October or November.

Men and Millions in Missouri.

The Men and Millions team are making their initial appearance in Missouri this month. About the middle of September they were scheduled to hold their first banquet at Sedalia. Thus far some $2,700,000 has been secured and while the number of young men and women volunteering for missionary service in foreign lands and in America is not announced it is known to be quite satisfactory.

South Akron, O., Church Dedicates.

W. G. Loucks, pastor at South Akron, O., church, reports that on July 5, fifty-four men, members of the church and a few friends, came together and built an addition to the church 16x62 ft. They also built 600 ft. of cement walk in front of the church. There was not a paid laborer on

Rev. W. G. Loucks, South Akron, O.

the job. Sunday, Sept. 12, the new part, together with the repaired, remodeled old building, was formally set apart for the Lord's work. Over 1,500 feet of floor space is included in the addition, which provides a pastor's study, a big room for the women's class, a room for the Beginners, and a room large enough for the entire Junior department. The South Akron church is now equipped with separate rooms for the Beginners, Primary and Juniors. The men's class is now afforded opportunity to return from the Arcade Theater to the church. For a remodeled building, this is one of the most complete structures in the city. On dedication day $2,500 was needed and over $3,000 was subscribed. Mr. Loucks, for nearly eight years minister of the church, had charge.

Home for Aged to Pay Off Mortgage.

C. H. Whiteman, President of the Board of Managers of the Northwestern Home for the Aged at Walla Walla, Washington, operated by the National Benevolent Association, is making a special appeal to the Disciples of the Northwest for funds with which to pay off the mortgage of eight thousand dollars which that home is carrying and which is due March 1, 1916. Mr. Whiteman offers to be one of one hundred to give fifty dollars each toward this amount.

Advance Steps in the Congo Country.

H. C. Hobgood, missionary at Lotumbe, Africa, writes that he and Dr. Frymire have just returned from a six-weeks' trip in the territory above Lotumbe. Two hundred were baptized in the villages where we have evangelists. Mr. Hobgood also reports that strong evangelists were placed at Bianga and Monkoto, state posts, and at Wafania and Bonginji, important trading centers.

Eureka Church Adds to Its Forces.

Verle W. Blair, of the Eureka, Ill., church, writes that a new recruit to the church and school there is Professor Thomson, late of the Springfield church. Professor Allen has recently become superintendent of the Eureka schools. Mr. Blair writes that plans are being made to use the new superintendent in the Eureka "Church School."

Kansas City Ministers' Alliance to Meet.

The first of the fall meetings of the Christian Ministers' Alliance, of Kansas City and vicinity, will be held at First church, Kansas City, Monday morning, Sept. 27, at 10:30. Evangelist Charles Reign Scoville will deliver an address on "Evangelism," which will be followed by a general discussion led by Evangelist W. J. Lockhart. All Disciple men of the vicinity who can attend are invited. These meetings are held the last Mondays in each month. The practice of pooling and equalizing the

Summer at the University of Chicago

The popularity of the University of Chicago Summer School has become an established fact. During the quarter just closed the total enrollment was about 4,000. The Divinity School participated in this general prosperity,—the total enrollment for the summer being 319, the highest mark yet reached. The proportion of "regular" students was noticeably smaller than in the other three quarters, while the number of ministers and missionaries who were taking their vacations was larger.

The Disciples had their usual quota in the school. The Disciples' Club, which has long been a recognized organization in the Divinity School life, attempted to get all its members together as many times as possible during the summer. Dr. C. M. Sharpe gave three lectures before the club, on the historical growth of theology among the Disciples, contrasting the formal logic which has outwardly characterized the movement, with the vital logic, which has really been the guiding force, and setting forth the probable direction in which the work of the Disciples will develop. Dr. Sharpe also gave a course in the Disciples' Divinity House. W. E. Gordon supplemented Dr. Sharpe's excellent lectures, by a talk on "The Political Aspects of India."

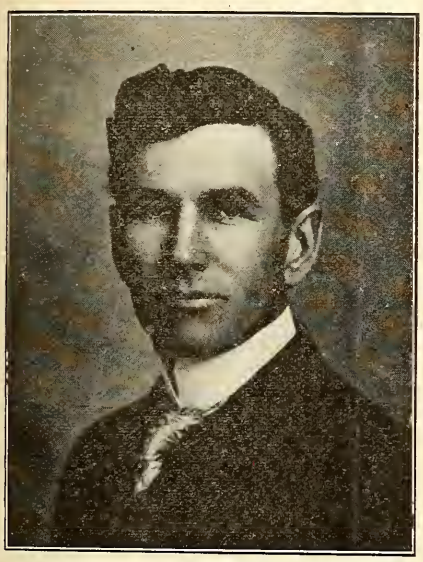
Probably close to one hundred Disciples were in attendance at the university, of which number thirty-three were enrolled in the Divinity School as follows: W. G. Alcorn, Monroe City, Mo.; C. G. Baker, who becomes one of the ministers of Indianapolis; Gary L. Cook, the Indiana Sunday-school leader; Miss Grace Daniels; Prof. A. W. Fortune, of Transylvania, who received his Ph.D. this summer with a "magna"; Prof. Walter Gibbs, Columbia, Mo.; W. E. Gordon, India; Prof. G. W. Henry, of Transylvania, who received the B. D. degree; Miss Blanche Holmes, who goes to William Woods to teach; John Imhof; Mr. and Mrs. Howard Jensen; Prof. P. M. Kendall, Canton, Ohio; Rex E. Kissell, who will teach in Drake Bible College; George C. Campbell, pastor Armour Ave. church in Chicago; W. C. MacDougall, India; Prof. Frank Marshall, of Phillips University, Enid, Okla., who received the M. A. degree; Jasper T. Moses, formerly of Mexico, who received the M. A. degree, and goes to teach in Colorado; Roy Mathews, who received the M. A. degree; Mrs. Elizabeth Norton, the Librarian at Transylvania; Kirby Page; Mrs. Charles Records; Charles Ritchey; A. G. Scambler; Mart Gary Smith; Prof. E. E. Stringfellow, of Drake; John F. Stubbs; Prof. H. T. Sutton, of Bethany; C. W. Schwartz, Hamilton, O.; C. R. Sine, Hamilton, O.; F. M. R. Thackaberry; J. E. Wolfe; G. L. Zerby. Messrs. W. H. Smith and C. H. Winders, pastors at Bloomington and Indianapolis, Ind., were visitors at the university, and attended classes for a week or more. The broad fellowship and the unexcelled opportunity for study made the past summer quarter a helpful experience for those who were here, and will be sure to lead back even larger numbers in future years.

Charles Ritchey.

traveling expenses of members attending has been followed during the past year. Wm. M. Mayfield is secretary of the organization.

National Temperance Board Elects.

The National Temperance Board, at a meeting held in Indianapolis, Sept. 13, re-elected David H. Shields, Kokomo, Ind., as president; L. C. Howe, Noblesville, vice-president; Robert Sellers, Elwood, Ind., recording secretary; elected E. E. Moorman, minister of Englewood church, Indianapolis, treasurer; and E. L. Day, 2822 North Illinois St., Indianapolis, financial agent for the board. All money should be sent to him. Mr. Day is minister of the North Park church, Indianapolis. A committee was appointed to secure a man for field secretary.



Rev. D. H. Shields, who has been re-elected president of the National Temperance Board.

Increase in Hiram Enrollment.

J. O. Newcomb, secretary of Hiram College, writes that the college year opened on Tuesday of last week with a striking increase in the enrollment. The Freshmen class is above 100 in number, and will be larger by at least fifteen than the largest previous class in the history of the college. The enrollment in the college proper (Freshman and above) is larger than ever before. The enrollment to date is made up of students from thirteen states and three foreign countries, about three-fourths being residents of Ohio.

L. R. Patmont Speaks in Ft. Wayne.

Louis R. Patmont, the temperance worker whose case created a country-wide sensation early in the present year when he was kidnaped and kept in seclusion for nearly four months, recently spent four days in Ft. Wayne, Ind. On Sunday evening he addressed a large congregation at the West Jefferson Street Church of Christ, speaking on "The Beginning of the Christian Church in Russia." He did not discuss his own experiences.

"Boys' Friend" Connor at Jacksonville, Ill.

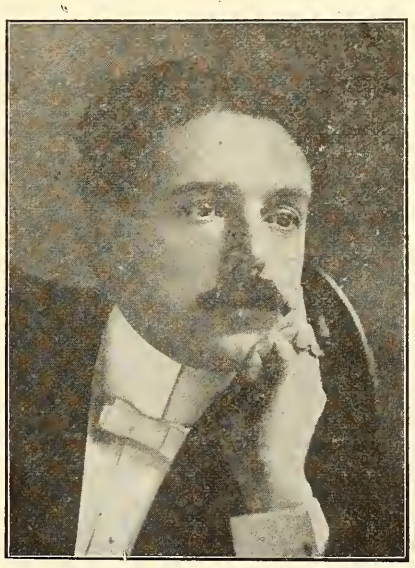
During the week beginning Sept. 27, there will be held a campaign in the interests of the boys and girls of Jacksonville, Ill. A. W. Connor of Indianapolis, has been secured for the entire week and he will conduct what is known as the "Boys' Friend Chautauqua." Parents will be welcome at general meetings which will be held each afternoon and evening. Work for the girls will be in charge of Miss Mary Seeger, a specialist in her line, who will conduct interesting meetings for girls. Mr. Connor will deliver a popular lecture each evening on some phase of the boy problem. M. L. Pontius, pastor at Jacksonville announces that John L. Brandt, of First Church, St. Louis, will hold a meeting for the Illinois church in November.

Spokane Disciple Pastors Organize.

An association of the pastors of the Christian churches of Spokane was formed last month. The following officers were appointed: J. Quincey Biggs, pastor of the Dean Avenue church, president; Hardy G. Koen, pastor of the Pacific Avenue church, vice president; O. A. Ishmel, pastor of the Kenwood church, secretary-treasurer. The meetings of the association will be held the first and third Mondays of each month.

Bruce Brown Closes Chautauqua Trip.

Bruce Brown, State evangelist of Southern California, has just completed a 15,000 mile



Rev. Bruce Brown, who has just completed a 15,000 mile chautauqua circuit.

Chautauqua circuit. He begins the year with a series of revival services held at the Highland Christian Church, of which Dan Trundle is pastor.

Continuous Evangelism at Grand Rapids.

William Verner Nelson, pastor of Lyon St. church, Grand Rapids, Mich., is planning a continuous evangelistic campaign to be held during the fall and winter months. Mr. Nelson has not yet announced the date of the first evangelistic meeting. He states that during the campaign he will put special stress on attendance at the Sunday and Wednesday evening meetings. The pastor does not believe in motion pictures or other like attractions to procure an audience at these meetings, but will preach a straightforward gospel sermon.

Church to Strengthen Weak Points.

L. N. D. Wells, of High Street Church, Akron, O., recently returned from a lengthy vacation and published a personal letter to his brethren urging their co-operation in building and strengthening their two weak points. These he declared to be the Sunday evening and mid-week audiences.

Mrs. Lura V. Porter at Moline, Ill.

Mrs. Lura V. Porter filled, by special invitation, the pulpit of Rev. J. A. Barnett in First Church, Moline, Ill., on September 12, and organized an auxiliary to the Christian Women's Board of Missions.

College Head Against Military Training for Students.

Asked for his views in regard to training college students in military tactics, Joseph A. Serena, recently elected to the presidency of William Woods College, Fulton, Mo., wrote for the New York Times the following:

"To the Editor of The New York Times: The courses offered by the preparatory school are dictated by the colleges and universities, so that if there are to be any fundamental changes they must first come from the higher body. There is need today for an enlargement in the electives offered for college entrance, and a corresponding diminution in the required work. It is to be regretted that every student entering college does not come with a knowledge of business principles, typewriting, and business writing and arithmetic. Not only in the conduct of the larger affairs of administration but in the conduct of their personal business would this stand most students well in hand. Few colleges can give any credit for such courses offered for entrance, and in consequence the preparatory school is weak in this branch of work. The disadvantage of military training in both preparatory school and college is so great that I cannot bring myself to have any sympathy with the movement. Europe today is a picture of the nations which a year ago considered themselves prepared. There is an analogy in our own country where the law regarding the carrying of firearms is laxly enforced. In these parts crimes growing out of the use of firearms are frequent, whereas in other parts of our country homicides are rare. It is a great temptation for the nation that feels itself prepared

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not to want to measure its strength with other nations on the last provocation. It will be a most unfortunate day when the trained youth of America are drilled in the science of modern warfare."

"Whole Family Day" at Arcola, Ill.

The church at Arcola, Ill., B. H. Bruner pastor, observed Sept. 25, as "Whole Family Day." The pastor preached on the theme, "the Trinity of the Home."

Dr. Longdon at Nebraska Convention.

Dr. Mary Longdon, living link of the Foreign society, supported by the church at Beatrice, Neb., is to be a featured speaker at the Nebraska state convention to be held the first week of November.

A Survey of Indiana Discipledom.

The Indiana Christian Missionary Society is planning a survey of the churches of the state. This work is to be started the first of next year and a complete report will be given at the Danville convention. It is expected that most of the information will be secured through the County organizations. The State office will be grateful if every preacher and every church will cooperate with the evangelist of the district.

University Preachers at U. of C.

Religious services are conducted at the University of Chicago every Sunday during the academic year in Leon Mandel Assembly Hall. A schedule of University preachers for the Autumn Quarter has just been announced as follows: October 3 and 10, Dr. F. G. Peabody, of Cambridge, Massachusetts. October 17, Bishop W. F. McDowell, of Evanston, Illinois. October 24 and 31, Dr. Carter Helm Jones, of the First Baptist Church, Seattle, Washington. November 7 and 14, Dr. Cornelius Woelfkin, of the Fifth Avenue Baptist Church, New York City. November 21 and 28, Dean Charles R. Brown, of the Yale School of Religion. December 5 and 12, Bishop C. D. Williams, of Detroit, Michigan. December 19 (Convocation Sunday), Dr. John Timothy Stone, of Fourth Presbyterian Church of Chicago

Eureka College Begins Good Year.

The following telegram received from President H. O. Pritchard, of Eureka, contains good news: "Eureka College opens with largest freshman class in history. Fifty per cent increase over last year. Total enrollment much larger than ever. Dormitory crowded to fullest capacity. New gymnasium almost ready for roof. President's house nearing completion. Everything gives promise of great year."

Church Studies Life of Paul.

H. W. Hunter, pastor at Wellington, Kan., reports that great interest is being taken by his people in the studies in the Life of Paul, which are a feature of the prayer-meetings for the fall months.

J. R. Havener Leaves California Church.

J. R. Havener will conclude his ministry of three years with First church, Ocean Park, California, Oct. 1. During his service at Ocean Park, 175 have been added to the membership. Two Christian Endeavor Societies of thirty members each, and a splendid chorus choir of twenty-five voices, have been organized, and over $4,000 in improvements added to the church property.

An Opportunity for Service.

Mrs. Mary B. Thornberry, matron of the Juliette Fowler Home, Dallas, Texas, writes: "The playground swing and the sliding board, given by citizens of Dallas have been a source of much enjoyment. We are needing some porch chairs and something to equip the boys' playroom with. If anyone has it in mind to do something toward furnishing this home, the things above will be most acceptable."

H. H. Peters for Lieut.-Governor.

H. H. Peters, now pastor at Paris, Ill., is the first down-state man, seriously to consider the race for lieutenant-governor, reports a Paris daily. Mr. Peters has a strong state-wide reputation through his financial work for Eureka College.

* * *

MISSIONARY YEAR CLOSING.

It is now only fifteen days until the books of the Foreign Society close for the missionary year. The time is short. Let every church and Sunday-school, Endeavor Society and personal friend be in line on the year's record. The gospel is being preached to the ends of the earth. Great things are being done in all the fields to make Jesus Christ known. Let every friend of the gospel do his full part in sounding out the Word of Truth.

Send to F. M. Rains, secretary, Cincinnati, Ohio.

* * *

Money given for missions should be used for missions and not for local current expenses. Some churches put their missionary money in the general treasury and it never reaches the missionary societies. This has occurred more than once. It should never occur again. Church officers should keep faith with the membership, always and absolutely.

J. G. Slayter says: "A Foreign Missionary Rally is the greatest blessing that can be granted a church, provided the church makes ready to receive it." W. F. Turner said: "As to the value of a rally, I can only say that I consider it invaluable." Another prominent minister said: "A rally stirs me to the depths of my being. I always come home with a burning heart and a deeper interest in the wider reaches of the Master's work."

The foreign society has recently received a large number of individual gifts to help in this time of emergency. One sends the amount she expected to spend in attending the state fair. Another finds that after careful adjustment of expenditures he can spare $50 for this work. Another good friend writes that the corn of last year is just being marekted, and when that is done $2,400 cash will be available. A host of friends are remembering the work in this time of need.

* * *

PROGRESS IN TEACHER TRAINING

The Teacher Training report for the Disciples of Christ for the quarter ending June 25th, 1915, shows the following splendid report. One hundred and six (106) classes in all have been enrolled from seventeen different states and provinces, with a total enrollment of 1049 pupils.

Of the enrolled classes, 89 are at work on the First Standard Course and 17 on the Advanced.

The state having the largest number of enrolled classes is Pennsylvania, with 14, while Illinois and Kentucky both tie for second place with 12 classes each.

The total number of enrolled classes among all communions for the quarter ending June 25th, 1915, is 1308 and the total number of pupils, 14,178.

We are receiving regularly inquiries concerning the new standard of Teacher Training, which was adopted at our Los Angeles Convention and quite a number of classes will be organized this fall in the new three year diploma course.

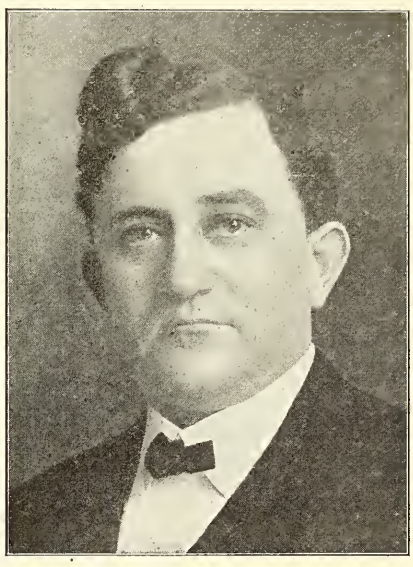
The curriculum for the new course, which includes at least three years' study of forty hours per year (unless additional work is done in schools of methods, city institutes or summer schools) is divided as follows:

	hours
The study of the pupil	20
Study of the curricula	20
Principles and methods of teaching	20
A general Bible Survey	20
Bible-school history and administration	20
Specialization, including observation and practice work, for at least four groups	20

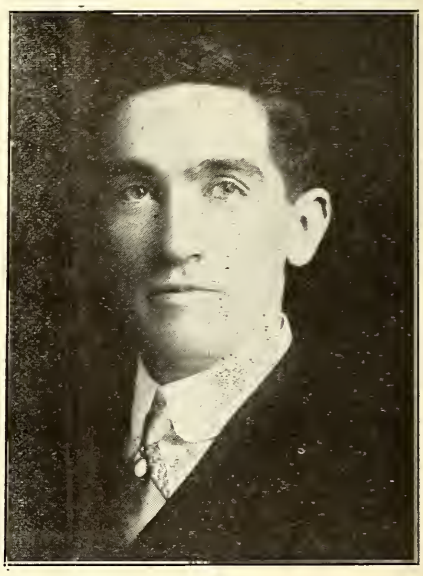
(a) Elementary teachers.
(b) Secondary teachers.
(c) Adult teachers.
(d) Administrative workers.

Total course, 120 hours.

Cynthia Pearl Maus,
Secretary Teacher Training Comm.



Rev. H. H. Peters, pastor at Paris, Ill., who is being considered as a candidate for the lieutenant governorship of his state.



Mr. J. C. Archer, who has recently been appointed an instructor in the Yale School of Religion.

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Entered as Second-Class Matter Feb. 28, 1902, at the Post Office, Chicago, Illinois, Under Act of March 3, 1879.

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

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* * *

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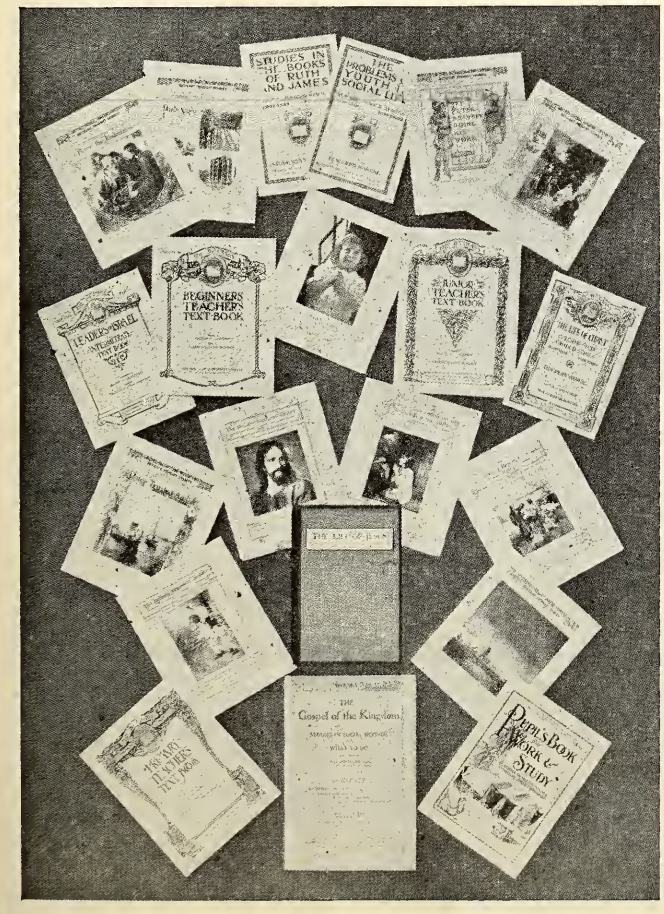
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THE CHRISTIAN CENTURY

Vol. XXXII September 30, 1915 Number 39

The Confession of Dr. Hillis
Editorial

The Bible and the Sunday School
By J. Leslie Lobingier

Persia's "Holy" War
By Dr. John Sergius

How I Fill My Church on Sunday Evenings
By Christian F. Reisner

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NOTES FROM THE FOREIGN SOCIETY.

The Society has received since the last report three gifts on the annuity plan, one of $1,500, and one of $1,000, and one of $3,000. One of these was from Missouri, one from Ohio, and one from Kentucky.

The church in Bolenge, Africa, gave last year $600 towards self-support. Considering the small incomes of the people, this is a remarkable showing.

Most of the month of June was spent by Dr. Frymire and H. C. Hobgood, of Africa, itinerating in the upper river territory. They visited twelve new villages and all the outposts in the Imoma district. There were 138 baptized.

Dr. Frymire, of Africa, writes about the need of medicine. Medicine was sent, but because of the war has not reached the field. The missionaries are putting the people off with promises. They regret that they are not able to keep the promises. There are thirteen cases for major operations impatiently waiting their promised operations. Others have died because the operations were not performed.

C. F. McCall and P. A. Davey, of Japan, had a good trip through the Akita district in the month of July. They sold more Bibles and Christian books than upon any trip in the last seven years.

The Thirty-fourth Annual Conference of the Churches of Christ Mission in Japan was held in Karuizawa, July 20-23. Nearly all the missionaries were present. The reports of the past year's work were very encouraging, especially that of the union evangelistic work. In this wonderful three-years' campaign the Japanese church has undertaken a task never before undertaken by any native church in the world, and it is succeeding, too. The Japanese Christians are responding whole-heartedly with both time and money.

Just before leaving San Francisco, Mrs. C. E. Benlehr, who is on her way to India, wrote: "It is so good to realize we are on our way back, at last. The children are so happy, too." C. E. Benlehr went to India, leaving his family in America. They are now on the way to join him.

pagans. On April 28 the opening exercises

W. H. Hanna writes from the Philippine Islands that two good chapels have been finished in the Aparri district under the leadership of one of the students from the Bible College. Seven women and one man were baptized in Vigan during the month. Other workers report four baptisms in that district. In the Aparri station there were ten baptisms in the month of May, and five in April. These had formerly been were held in the new chapel built by the people of three barrios in a place called Bulbuluacan.

Charles S. Settlemyer writes from China that the days schools at Hsia Kuan and Drum Tower closed in the second week of July. For the first time there were closing exercises for the Drum Tower Schools. The boys and teachers took a great deal of interest and did very well in recitations, essay-reading and singing. The parents of the boys were invited and they came in large numbers. Pastor Chen, of the Drum Tower Church, who takes a deep interest in the schools, was glad for this opportunity to meet the boys' parents.

A. R. Bowman, of Wuhu, China, writes that the reading rooms still prove a source of interest. The average attendance of men each day is about seventy-five. Four women and ten men were baptized at Wuweichow in July. The missionaries are praying for the time when this will be a resident station.

S. J. Corey, Secy.

September 22, 1915.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII SEPTEMBER 30, 1915 Number 39

The Confession of Dr. Hillis

REV. NEWELL DWIGHT HILLIS, successor to Beecher and Lyman Abbott in the pulpit of Plymouth Church, Brooklyn, stood before his congregation on a recent Sunday morning and confessed that he had fallen below his ideals as a Christian minister by embarking in speculative business enterprises and by inducing others, some of them members of his own congregation, to invest with him in his schemes, as a result of which they have lost heavily, and he has not only lost all he possessed but finds himself entangled in a mesh of obligations which are causing him grave public embarrassment.

Dr. Hillis declared with great frankness, but without self-pity, that he had done wrong in dividing his mind with business ambition and cares when it should have been wholly given to his Christian leadership. He was haunted with the fear that he had been setting a harmful example to young ministers—by his pursuit of Chautauqua platform publicity, by his acceptance of honors instead of working at the quieter tasks of shepherding his flock, as well as by laying his ministry open to the just charge of commercialism.

He confessed that in a sinful degree he had been controlled by his ambition for wealth and power, and the sordid trail of this ambition could be traced over all his work as a minister of Christ.

✣ ✣

This self-humiliation of one of America's leading preachers is the most sensational thing that has happened in the Church life of the country in a long time. The daily press has told the story from one end of the country to the other and has started thereby a searching of heart among churchmen and ministers of all religious bodies.

Questions as to the effect of the confession upon the future usefulness of Dr. Hillis seem at this time to be both unanswerable and indelicate. Those who raise such questions now cannot but appear to be taking a cold-hearted view of a soul's struggle that calls rather for sympathy and in turn for self-criticism.

The Brooklyn preacher is perhaps, after all, not a sinner above hundreds of his brethren in the ministry. Whatever fate awaits him, the honest unbosoming of his conscience in the presence of his church should have the effect of confronting every minister in the land with the searching question:

"Am I living up to my ideals as a minister?"

In these days when the distinction between secular callings and the sacred calling has all but vanished, there has vanished also from many minds the very fine and vital distinction that inheres in the minister's calling. It is not a difference between sacred and secular. The world of business is a sacred world; its activities are sacred activities and should be carried on in the light of eternity.

But because we have dismissed the false sacred-secular dichotomy it does not follow that the minister's calling need not be marked off from business pursuits by certain distinctions and restraints.

The essential function of the minister in society demands that he keep his mind free from the anxieties and ambitions of speculative business. He is a prophet, a teacher, a comforter of the people. He deals with the finest and most intimate impulses of their souls—their aspirations, their conscious and unconscious yearnings, their problems of doubt, their perplexities, their temptations.

These things are the intangible stuff of his business.

If he has any other business on hand, any other anxieties, he will not have patience to do this business as it ought to be done; he will tend to dispatch it all without insight and sympathy while he hurries to get to the more tangible and claimant interests of his private business.

✣ ✣

How often has the tragedy of Dr. Hillis been enacted before our eyes, with the added sadness that the victim of it never seemed to become aware of the undermining of his prophetic power by the insidious effect of private ambition and the lust of wealth!

Such a minister has no time, or not sufficient time, to study. The reading of books, in the large way the growing minister must read boods, is not easily compatible with the schemes of business and the demands of business responsibility. The power to create fresh formulations of life's problems and ideals is stifled, and the business-man minister falls back upon his old sermons which with continual repetition take on at last a passionless and metallic ring and fall dead on the ears of his people.

The distinction between the business man and the minister is not a distinction of secular and sacred, but a division of labor.

The minister, set apart from the scheming and clamor of business, is a social necessity if ideals and the higher life are to be duly interpreted to mankind and if mankind is to be carried continually forward in progress toward these ideals.

Whatever the ministerial fortunes of Dr. Hillis may prove to be—and all earnest men will pray for the healing of his soul and the greatening of his ministry as a result of his public confession—whatever happens to Dr. Hillis personally, the incident will surely prove to be a wholesome and illuminating one throughout the ranks of the Christian ministry.

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It should make many a minister aware of the vanity and danger of financial ambition.

It should bring contentment to the soul of every minister who is guiding as faithfully as he can the spiritual destinies of whatever flock the divine Bishop has made him the shepherd.

It should shock back into the realm of spiritual ideals and unselfish service any minister whose hands have been dabbling in speculative business.

It should put under the conscious condemnation of the whole Church any minister who uses the prestige of his title or calling to induce confiding people to invest in schemes in which he is interested.

And it should awaken the whole Church to its almost absurdly plain but sadly neglected duty of providing its ministry with a decent living so that the necessity of supplementing a meagre salary with business adventure will no longer exist.

If Dr. Hillis' confession can bring about reform in any of these directions he will not have suffered in vain.

The "Holy War" in Persia

BY DR. JOHN SERGIUS

Indications of horrible butcheries are beginning to leak through the censorship exercised by Turkey over the dealings of the Turks and Kurds with the inhabitants of Armenia, the secluded mountain country in the interior of Turkey in Asia. Missionaries and American residents in that country have not been allowed to so much as mention the war in their communications to the outside world. But some news is now being smuggled through in one way or another. Our Turkish Ambassador, Mr. Morgenthau, recently gave an interview to a clever and daring correspondent, who succeeded in getting it past the censorship, telling an astonishing story of the massacre of 350,000 Armenians—more than one-third the total population of the country. Mr. Morgenthau suggests that Americans raise $5,000,000 and send rescue ships for the surviving 550,000, bringing them to this country and colonizing them on some portion of our western lands. The long-time persecution of the Armenians at the hands of the Turks warrants grave fears that any of them will be preserved if the war continues much longer. Dictates of humanity must prompt the Christians of this land to take some steps, whether in the direction suggested by Mr. Morgenthau or in some other way, to shield these ancient witnesses to Christianity from the mad rage of the bloodthirsty Moslems. The following letter was written to President A. McLean of the Foreign Christian Missionary Society. How it evaded the censorship is not known, but it contains the grewsome story of the heartless treatment to which Armenian Christians are now subjected. It is written by Dr. John Sergius, an Armenian dentist, a Disciple of Christ, educated at Drake University in this country, and a man held in high esteem by the officials of the Foreign Society and the editor of The Christian Century. His words penned in the heat of persecution will elicit sympathy and should elicit substantial aid from American Christian readers.

Tabriz, June 9, 1915.

I AM glad to say that we are alive. We are first thankful to our Heavenly Father and then to our American flag. Were it not for the flag under which over eighteen thousand people found shelter, there would not be left a soul alive.

I wrote you some six months ago about the situation here at Urmi and even felt that it was my last letter to you. It was on the ever-memorable day of the New Year of 1915, when sad news was spread about the sudden departure of Russian troops from Oroomish. In the afternoon of the same day Russians evacuated the city of Oroomish. On Saturday morning the Moslem population of the city fell upon the Christian headquarters, the Russian consulate and the soldiers' houses and looted every house. After they got through carrying household goods, they began to tear down windows, door shutters, and burned a few houses. Most of the leading Christian men of the city had fled; a few who were left had hidden themselves. I was the only person left among 10,000 bloodthirsty rioting Moslems, pleading with them and the others not to burn the houses. Suddenly some one brought me word that "your house is surrounded with over two hundred rioters." At once I ran to see what was going on, when suddenly a Persian soldier (whom I thought was sent to protect our house) pointed his rifle towards me. Some one near by held his gun, but as I was going through the hall some soldier fired at me. His bullet came within an inch of my head. Nothing could be done; my house was looted by this wild mob. I made up my mind to leave at once, otherwise I am sure I would have been killed. While going through the street two men came at me with brandishing daggers, but some friendly Moslems saved my life. After this the wholesale plunder of 115 villages, towns and hamlets where Christians lived was begun by Kurds and Persians of Suni and Shis belief.

PLUNDER AND MASSACRE.

The inhabitants of about twenty villages and hamlets had come to the largest Christian town in the Oroomish district, Gugtapah. These poor people had brought all their cattle and household goods to this place. There were over 6,000 Christians in the place, including the village people. More than 500 young men fought bravely around about town; but alas! they were too few for 15,000 Kurds and Persians. They fled to hide themselves in one of the churches on the very summit of the ancient fire-worshipers' hill of ashes. Now also all inhabitants fled toward the church. Kurds entered the town and began to plunder and massacre people. More than 300 persons were murdered in the most horribly fiendish way that the devil can manufacture. Most of these unfortunate victims were old men and women who could not run away. Only a few young persons were killed. Some of these persons were burned after being shot, some cut to pieces with daggers, some thrust in the hot baking ovens. Finally, all the people over 5,000, after the massacre and pillage took place, ran to the church, (Orthodox) which had a very high wall around its court and then the big gates were locked. Now brave young men went on the roof of the church and began fighting with the Kurds and Persians while women and children in the church were praying and pleading that God might send a miracle. In this crowd were my poor brothers' and sisters' families.

A MAN OF GOD AND THE AMERICAN FLAG.

Surely God heard the wailing and weeping of these poor people. Some of the young men saw at a distance a group of horsemen coming towarsd them at speedy gait. They thought perhaps this might be some Russian Kossacks coming to their help, but to their great surprise it was Dr. Packard, our beloved medical missionary, with an American flag and a dozen government horsemen. When some Kurdish chiefs saw Dr. Packard, they knew him. He told them that he would give them the guns of the Christian men, if they would spare their lives and that they could have all the goods and wealth of the town. Finally they opened the doors of the church and there came out about six thousand men, women and children, who would have been butchered every one if that man of God, Dr. J. F. Packard, had not reached there. He took this large crowd of people to the city mission yard. During these three days some of the most fearful things happened. Over two thousand men and women were massacred; four or five hundred girls and women taken into captivity, and about five or six hundred were forced to accept the Moslem religion.

After three days the Turkish soldiers with a large band of Kurds came to the city. These people began to plunder the city houses and kill the people. Seven persons in one house were murdered and three or four houses were looted, when missionaries phoned to the Turkish authorities that they should stop this business. Some Turkish officers told their soldiers to stop their doings, and at the same time shot a few Kurds and Persian Moslems. Now all the Christian population of Urmiah, about 10,000 of them, had fled with the Russian army. Two or three thousand were massacred and about eighteen or twenty thousand took shelter under the American flag. This large crowd of people with hardly any clothing, most of them barefooted and without any bedding, were crowded in mission yards.

ON THE EDGE OF STARVATION.

There were from twenty to forty persons in every small room, crowded together; they even had not enough room to stretch themselves. Most of the people slept in the open air. All this crowd was fed on bread alone, which the missionaries gave, one loaf of bread for every person per day, merely to keep him from starvation. I had my share in keeping about twenty persons (four families) of my near relatives and we gave shelter and helped others also. Here within the mission yard were imprisoned 18,000 innocent and helpless persons. Nobody knows why! Only because these people were Christians and might have sympathy with Russians. Ignorant Moslems have heard the command of Jahat (for the holy war against Christians.) Every Kurd believes if he murders a Christian he will go to heaven. There were Kurds of fifteen tribes, Persian revolutionists, Arabs, Turkish irregulars, Persian village people, and a large army of these people which did the most awful things done in the history of the world. I can only say in a few words, that in this bloody war the poor nation of 30,000 Nestorian Christians was doomed to her fate by the most bloodthirsty people—wild Kurds, Arabs and ever-hated Persian Turks and regular Turks of the Ottoman kingdom. There was nothing left undone. Men were murdered in the most indescribable way, children tossed from the arms of their mothers, women disgraced publicly, little girls seven and eight years old were assaulted and killed in the hands of their captors.

For five months we were imprisoned so that we could not get a word from the outside world or write. For three months all my family and twenty persons

whom I kept, slept in one room, we even did not dare to take off our clothing and shoes when we went to bed for one month in cold weather. I was watching during the night lest Turks surprise me and kill me. Many false accusations were brought against me—that I had hidden two Russian soldiers, three guns and had burned a Moslem mosque and had killed also a Moslem, but in all of these trials not one of my hairs was harmed, although we lost what goods we had. They tore down our windows, doors and injured our house to the extent of $1,000. They took my horse, two cows, etc., smashed to pieces all household articles and carried away a large quantity of my wheat and did other damages to the extent of $1,300, altogether about $2,300 which is all I had. We only trust our gracious heavenly Father. Men who were worth $10,000 and $15,000 are beggars, and are existing on the meagre pittance which is given to them by Presbyterian missionaries. Contagious diseases have killed more than 6,000 persons. Altogether those who were massacred and died with contagious diseases number between ten and eleven thousand.

I pray that the Christian people of America will not allow America to hurl herself into this infamous and cruel war. Were it not for the stars and stripes not a single Christian in Persia would be left and were it not for the consecrated missionaries who actually gave their lives, and all for the sake of this small nation of Nestorians. Out of eighteen or twenty missionaries at Oroomish, only three persons escaped typhoid and typhus. Three of the good women, a lady teacher, Mrs. McDowell and Mrs. Shedd, entered into their heavenly home and sacrificed their lives for the sake of others. Now we are going on the sixth month. All this crowd of people is sustained by these good missionaries borrowing money from this Moslem friend and that. People are suffering greatly from disease and hunger. No person can live on one loaf of bread a day, without any other food.

I have done my share and am still doing. It is a time of mercy and humanity. The Presbyterian church has sent recently some money to be used in this great cause of suffering humanity. I want that our kind brotherhood will have a hand in this noble work. The eyes of this nation are lookin towards America. I trust that when you receive this letter you will urge our brotherhood to have a share in this great cause of humanity for the ancient nation of Nestorians, who have been a flickering light for ages in the dark country of the Moslem faith and whose forefathers carried the glad tidings to China and India in the days gone by. Today the salvation and evangelization of Persia is resting upon this small band of Christians, so if we love our Savior and Lord we must help this people.

I trust that you will not only send us immediate help, but that you will pray for this people that God may save us from further destruction and that God may use us in his holy service. I am yours in Christ, JOHN SERGIS.

The Bible and the Sunday School

BY J. LESLIE LOBINGIER

THE Bible school objective is not Bible teaching, but character building.'' These words may occasionally be seen printed on placards that adorn the walls of some convention hall. They put the emphasis in the right place; but it has not always been so. Too often the interest of the church school has been Bible-centered, when it should always have been child-centered. In a sense ''Bible school'' is an unsatisfactory name for the institution so called. The implication is that interest centers primarily in the Bible. But it should be made to center in the child, or the youth, or the adult. Something is to be done with him, and for him—not with the Bible. The Bible is simply one of the means to be used—and there are many—to accomplish the end in view, the unfoldment of Christian character. In the words of Professor Dawson, ''there must be a kind of religious conversion from Biblical and ecclesiastical excess of reverence to a reverence for human life.''

EDUCATION AND PERSONALITY.

In the preparation of courses of study, the policy has too often been to regard the Bible as the given quantity, or the fixed quantity. It and it alone was to be taught, and to it the child must perforce adjust himself. But the scientific method of approach is to regard the child as the given quantity. It is he that is to be taught. And the curriculum may contain anything, and must contain only that, which is the best adapted to accomplish for him—considering his age, environment and capacity—the fundamental aims which the church school has in view. The builder of the ideal course of study will center his attention, not upon an external, lifeless thing—a book, but upon an inward, living thing—personality.

This shifting of emphasis is due to a more fundamental change of interest from the past to the present. Nothing can be of greater importance than that religion should be linked up with present-day life. The Bible is our most valuable teaching material, but neither it nor the times of which it speaks are so to absorb our interest as to take precedence over present-day character and the life of today. A not unpopular view, even among adults, is that religion is chiefly to be associated with Bible times; that God is more remote from the world than he once was; that a peculiar sanctity attaches to the persons of David or Joseph or Peter, because their names and work are recorded in the Scriptures, that does not and could not attach to a man or woman of today. The result is that religion and life are divorced from each other.

GOD CONTINUALLY REVEALING HIMSELF.

One of the essential tasks of religious education must be to reveal the falsity of this view, and to substitute a better. It must show not only that God spoke, but that he speaks; not only that he worked, but that he ever works. It must make clear that the history of Christianity, or of God's dealings with men, was not completed nineteen centuries ago, but that it is ever being written. It must present Moody, and Livingstone, and Judson as apostles of Jesus Christ, as well as Peter, and Andrew, and Paul. For those who can receive this view, Christianity assumes a new and peculiar power; it becomes, not in theory alone, but in reality, a religion for our present-day needs.

Courses of study in religious education ought always to be prepared with this in mind. Thus only will our faith be interpreted in terms of the life of today. Human needs are first to be discovered. Then must begin the search for such material, Biblical and extra-Biblical, as will best meet those needs. To the child it will appear that the religious message is essentially for childhood. To the youth it will seem to be primarily for him. The adult will have the Christian message so closely related to the problems with which he is himself brought face to face, that there will be no question in his mind of the relation of religion to present-day life.

This then ought to suggest certain guiding principles in regard to the use of the Bible in the task of moral and religious education. The first is this, that the curriculum must include some non-Biblical material. The religious development of the race has been from simple nature worship, through a period of mythology, to outward formalism, and finally to a religion of ethical morality. The view of the normal child also is seen to progress along somewhat similar lines. He can best approach God, first through nature, later through fanciful imagery that may include something of the mythical, then through a medium of formalism, and later his God becomes Spirit, and he learns to worship him in spirit and truth. To insure the right culture material for each succeeding age, the Bible must be supplemented by nature study, by history, by experience. This is not to put a low estimate upon the Bible. It must ever remain in a unique sense the literature of Christianity, continuing to be the most used, most satisfying, and best loved collection of writings in our possession. But God has not revealed himself more perfectly through a book than he has through nature or in the lives of his followers who have endeavored to exhibit the Christ-like spirit. If a story of missionary endeavor in Africa will portray a certain aspect of the Kingdom of God more strikingly than a New Testament parable, then it ought by all means to be used. The curriculum should include that material, regardless of its source, which will best accomplish the essential aims of the church school: character that is Christian, fellowship with God, service for one's fellows.

HOW SHALL THE BIBLE BE USED?

And as the course of study will not contain only the Bible, so it will not aim to include all of the Bible. Young and old alike are often urged to read the Bible through once a year, and a child who reaches the age of thirteen or fourteen without having done so at least once may be made to feel that this neglect is indeed serious. On the contrary, small children should not be encouraged to read the Bible through from Genesis to Revelation. It is a library in itself, and a child's reading in it should be as carefully directed as in any library. Some parts are unadapted to him, and he should be given only the material suited to his age and needs.

Neither should any part of the Bible be used without relation to a special need for it. Our aim is not to teach the Bible

in the hope that at some time that which the student especially needs will appear. Human need is the starting point, and material from the Scriptures or from other sources that will best meet that need must be used. For the student is our center of interest. Thus for the child under twelve the Old Testament will more often be appropriate than the New, because of its realistic nature scenes, its simplicity of life, its naive conceptions, its occasional myth, its appeal to the heroic—so much that we later outgrow. But for the adolescent the New Testament will furnish our chief Biblical material.

Human life, not the Bible, is the eminently sacred thing that becomes our center of interest. But to accomplish what we desire with human lives, we count nothing as of greater worth than the Bible; for it represents the labors of those who in a peculiar degree possessed the spiritual gift of discovering Divine truth—a gift that we call inspiration.

How I Fill My Church on Sunday Evening

From the Ladies' Home Journal.

By Christian F. Reisner, Pastor of Grace Methodist Episcopal Church of New York City

WHEN I took charge of Grace Methodist Church in New York some years ago it had an auditorium seating fifteen hundred people, which at that time seldom saw two hundred in it on Sunday nights. Now it is crowded on Sunday evening, and recently at one such service two hundred and twenty-five people joined the church. Five thousand people used the building in a recent week; a number more than the population of Albany or nearly that of Atlanta or one-half that of Indianapolis or Kansas City attend the services annually; and nearly two thousand members have been received in five years. Yet Grace Methodist Church is on a side street; four out of five of the population of New York have foreign-born parents; and sixty-six languages are spoken in the city so that it is hard for most churches there to get a hearing.

How has Grace Methodist Church accomplished such results under such conditions? The reply to this question also answers the broader query: Can churches attract Sunday night audiences that fill them as theaters and motion picture places are filled on such evenings? They certainly can if the services are made attractive, thrilled with religion and compellingly advertised.

THE CHURCH AND THE COMMUNITY.

More than ever in these days a church must prove its service value to the community. In order to do so the very first step is to make itself widely known and to attract attention and make friends. That was what I undertook to do when I went to Grace Methodist Church, and these are some of the methods employed: A boys' band of thirty-five pieces paraded the streets adjacent to the church and led the children of the neighborhood to the auditorium for a free concert. At another time one hundred and sixty-three men, the best in our membership, followed a band through thirty prominent city blocks singing religious songs; while the streets and house windows were thronged with people asking: "Who are they?"

Early in my pastorate the services of a noted traveloguer were secured, and for three weeks he gave for a ten-cent admission picture lectures for which a dollar admission was usually charged. This was done in co-operation with a "daily" which printed a coupon required with the dime. Thousands came.

Sunday evening services for policemen, firemen, street cleaners, street car employes, and so on, well advertised among them, have all helped to create a friendship, which bears fruit in the ready direction of inquirers to Grace Methodist Church. At Christmas time last year the precinct police captain brought me fifty-two dollars voluntarily handed to him by his men to be used in our work among the poor.

Of course, the Sunday evening service seeks to enlist new members—to get new business, as it were—and to do this it must exude happiness and avoid stale and stilted methods. The unique service at Grace Methodist Church is called "Happy Sunday Evening." All scolding and abuse are shut out; doubts are not paraded; and when the message is delivered—and nothing is allowed to crowd it out—it is a straight-from-the-shoulder deliverance about sin and God's loving desire to heal its diseases.

A SERVICE OF ROSES.

It was just two months after I went to New York that the first real trial of a new "special" method came. It gladdened everyone. A member offered to buy twelve hundred roses as a memorial to his mother, to be presented to people as they came into church. They cost only twenty-five dollars at wholesale. Hundreds of roses shedding fragrance, with faces smiling gratefully above them, made it easy for me to preach on "The Rose of Sharon." Motion pictures of flower parades and the "Birth of a Flower" were shown.

Now every spring suburban churches send great boxes of wild flowers, and eager hands carry away every so-called "weed daisy" after dismissal. One spring a remarkable bird-impersonator brought motion and still pictures of God's feathered choir, and with the help of green-leaf decorations, took us for thirty minutes into the sweet-scented woods. City folks sighed when the exhibition was over. In the autumn golden leaves decorate the auditorium and adorn each visitor.

On one hot July night a "snow service" crowded the church. A pile of snow occupied one end of the table and a cake of ice, into which had been frozen flowers and fruit, stood on the other end. What a cooling lesson for worry's fever was possible! Visit any cold-storage plant or ice factory and scrape off the ice from the pipes, and you will have the snow; while the owner of the factory will freeze the "cake." Another summer evening M. A. Henson, the colored man who accompanied Rear Admiral Peary to the North Pole, spoke; and on still another hot hummer evening we had motion pictures of ice and seals in the Arctic region.

HOW THE POLICEMEN HELPED.

A service is annually given for each group of the city's servants. Each year the New York policemen bring their brass band and play beautiful religious selections. Last year Commissioner Arthur Woods spoke briefly, and a second collection was taken to help put a gymnasium into the local precinct station.

The firemen also brought their band, and Commissioner Robert Adamson spoke. Chief Kenlon, the noted hero of many fire fights, and worshiped by the 'boys," warned them of the danger of carelessness, by citing a number of personal experiences.

The "White Wings," those cleaners of the streets who are often forgotten as public health guardians, were also invited to attend a "special" service; and at its close gristled hands gripped mine and men with tears gave thanks for this service of appreciation.

Five hundred postmen came with a splendid band one Sunday evening, and incidentally I seconded their appeal for a deserved pension. Gas company employes, department store clerks, shopmen, lodges and countless other groups may be included; and they will come again as individuals.

A moving picture company spent thousands of dollars in making a six-reel motion picture of the life of Jesus, giving it an actual historical setting in Palestine. On six successive Sunday evenings the reels were shown with great impressiveness. It was during our annual revival meetings. Nothing before ever drew such large, regular crowds; and that, too, in spite of bad weather.

USING THE "MOVIES."

One evening R. Henderson Bland, the man who had taken the part of Jesus, increased the reverential atmosphere by explaining his feelings concerning the pictures. Another company has spent sixty thousand dollars in producing a similar picture, but in colors, entitled, "The Life of Our Saviour," which will also be shown. "The Life of Moses," in motion pictures, has also proved an attraction. It is not necessary to have religious pictures always; many other kinds may create an "atmosphere."

"Get ready, father; I want you to go to church with me to-night," said the wife.

"No, thanks. I would rather sleep at home," came the answer.

"But Johnnie and Mary are to speak and sing," she urged.

"Oh, that's different." He had such a good time that he went the next Sunday. If the preacher was "alive" a regular attendant was secured.

Nothing will draw an audience like children's programs for Sunday night. In the morning father is sleepy or his clothes appear shabby in sunlight, or there is a chance that someone may see and poke fun at him. Children freshen up the best in us by their sweetness and simplicity. At least twice a year our Sunday-school gives a program. At other times bright boys and girls give one or two numbers. A children's chorus is always possible where there is a faithful leader. Boy tenors, child pianists, youthful violinists or some other type of performers will lure the audience.

"If you once begin these 'special' Sunday evening programs you must keep them up," objected a fellow pastor to me.

"Of course; and why not? Does your local merchant ever 'let down' in his efforts to get new trade?"

Every Sunday evening one or more "special" features are provided. Only recently have I been able to pay even a small sum for outside performers; such noted men as W. D. Hinshaw, grand opera soloist, and Hans Kronold, nationally known 'cellist, came gladly without charge. Every local community has an artist or a teacher or a club (or the possibility of forming one) that can be secured. Some performers are engaged from lyceum companies for Saturday evening, with the stipulation that they remain over and help at the Sunday evening service.

THIRTY THOUSAND CIRCULARS.

The late Reverend Doctor Wallace, at Middletown, New York, a town of fifteen thousand people, did this, and sent out thirty thousand circulars to his members during the season. He paid all the expenses with the Saturday evening silver offerings, while the church profited by the additional Sunday night offerings.

Among other "special" attractions for our Sunday evening services have been these:

When the United States fleet anchored in New York harbor all the sailors received a personal printed invitation to a service in their honor and the admiral sent a ship band.

College glee clubs giving concerts near by are glad to be entertained over Sunday, and in return will render a program. Clubs from Wesleyan, the University of Pennsylvania, the Massachusetts Agricultural College and Pennington Seminary have thus appeared at Grace Methodist Church. Alumni receive special invitations, and at the close of each service a reception is held, the glee club sings, and refreshments encourage sociability. Several young men have thus been made hungry for a college training and entered later.

Among lyceum attractions which have appeared have been bell ringers, a trumpet trio, a harp quartet, a brass quartet, a ladies' orchestra, an Indian orchestra, cornetists and colored jubilee singers. Few towns can afford such performers, but New York offers great competing concerts, and other places can approximate it.

REAL TEACHING DONE.

If the "Happy Sunday Evening" merely "entertained" people the audience would soon disappear. The secret of its success lies in the fact that the people regularly hear a clear Gospel message. Men everywhere are eager to hear about and from God; neither rhetorical essays nor descriptive or scientific lectures satisfy them. The attractions at Grace Methodist Church are used only to draw people, while the real work is to sing and preach them into a personal consciousness of God's presence. A large, robed choir of unpaid voices directed by Tali Esen Morgan, who conducts the great choruses at Ocean Grove, leads in singing popular Gospel selections. In Denver the men whistled some choruses; this melted into oneness the uncomfortable first-comers who could not or would not sing.

The Gospel message is phrased in popular terms. Here are a few subjects which have been used: "How Shall I Spend Sunday?" "Does Praying Pay?" "Did God Punish San Francisco in the Earthquake" "The Baltimore Fire." "Why is it Wrong?"— to gamble, to lie, to steal, and so on, each one a separate subject. "What is the Unpardonable Sin?" "The Modern Newspaper." "A Good Policeman."

Washington Gladden well says: "The pulpit is not secularized by the kind of topics, but by the method of treatment." "Do Ministers' Sons Go Wrong?" is a topic which illustrated the religious emphasis. Letters were read from Governor Whitman, President Wilson, former Secretary of the Interior Fisher and other notable sons of ministers. A study of "Who's Who" showed that the sons of ministers succeeded eighteen times more than the sons of any other professionals.

"Do you allow men of other faiths to speak from your pulpit on Sunday?" a Westerner asked me.

"Most assuredly, when they have a Christian spirit of service and remember that I shall follow with a Gospel appeal," I answered.

Manhattan Borough President Marcus Marks, of Hebrew extraction, spoke at one of our services, favoring public markets. Brooklyn Borough President L. H. Pounds, a Methodist, gave an address during the revival period. When William Jennings Bryan "preached" to a packed auditorium at the beginning of my pastorate, two thousand people stood outside of the church for two hours to see him as he came out, and the newspapers gave large space to his sermon. Judge Ben B. Lindsey recounted his experiences one evening, and I told how the judge came to join the Methodist Church.

WESTON, THE PEDESTRAN, HELPS.

When Edward Payson Weston returned from his walk to San Francisco he told us why he was a teetotaler; concluding: "Otherwise I should now be fooling with a harp or shoveling coal." Inspector Faurot, chief of detectives, enforced with the stereopticon the finger-print methods of catching criminals. Detective W. J. Burns illustrated by personal incidents the certainty that evil will be uncovered. Newly elected Congressmen and other legislators came to us and made promises of future upright activity. We have thus secured an influence that has counted later. These men were of various faiths, but all were clean-living believers.

Audiences to-day want a positive message backed by a religious experience. Negations tire people; religious information is needed. One of our members recently told a Russian Jew about our church while he was papering his apartment. Later, radiant with joy, he said: "I have been hungry to hear about Jesus. In Russia we were not permitted near a Christian church; and I did not know I should be allowed to enter here. But your welcome has convinced me and made me happy." He joined the church. A prominent wholesale flour merchant sought our church to find out what a "wheat" Sunday evening service meant. He met a member who took his name and address. I called at his apartment later, and secured both husband and wife for church membership.

One day, some years ago, a lonely young man arrived in Denver. Bad habits had mastered him. On Sunday homesickness depressed him, and he wandered aimlessly through the streets. Presently a large painted sign about a church stopped him with the word "Homelike."

"I will find that church and see if it is like the one at home," he thought to himself.

THE "HOMELIKE" CHURCH.

So he came to my Denver church, and was met by us in a spirit true to the promise of the word "Homelike." A changed life resulted, and he is now one of the successful young business men of Colorado.

Sociability marks our every service. New York life is apt to be cold to the stranger, and even the churches are prone to create a frigid atmosphere. Constant reminders by sermon exhortation and written epistle have made Grace Methodist Church, also advertised as "homelike," a family church—not in the sense of a residential section church, but in the sense of trying to translate practically the Fatherhood of God. A group of our best men and women greets every person who comes into the church, and every exit is manned to "shake hands" as the congregation departs. The names and addresses of strangers are carefully taken down, and they are visited helpfully. The large church foyer is filled with laughing, visiting folks sometimes for three-quarters of an hour after dismissal. Everyone is alert for new members, and when a person has been spiritually affected he or she is brought to me or to an assistant; at every service someone is converted.

During the month of January revival meetings are held every night for three weeks. Religious thrills are expected; they are safer than those caused by loose our people are organized for visiting and worldliness. I become evangelist, and work. Drunkards are reclaimed; outcasts are harmonized with God; and from one hundred and twenty-five to two hundred and twenty-five people are received annually at the close of these services.

Socials of every type, entertainments with laughs, suppers for varied groups, methods of every variety are employed to make people happily at home in the church. Every person feels this atmosphere, and is attracted and held by it. It gives human point to the religion discussed, and helps to bring it home to each hearer to make it acceptable and inspiring in daily life.

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World Sunday-school Convention Postponed.

The World's Sunday-school Convention which was to have been held in Tokyo in October, 1916, has been postponed. The reason is that the passenger boats are being used for such volume of freight that even the missionaries are having a hard time to get to Asia, hence it is obviously impossible to transport the people who would like to attend. The warring nations would also find it difficult to participate. Count Okuma, Prime Minister of Japan, is chairman of a reception committee. It is understood that when it is impossible to hold the convention, it will be held in Japan as was previously planned.

Pastor Heads Theological School.

The Methodist seminary in Denver is named the Iliff School of Theology. The president, Dr. H. F. Rall, was recently called to a chair in Garrett Theological Institute, of Evanston, Ill. The presidency in Denver has been accepted by Rev. James A. Beebe, D. D., pastor of the Englewood Methodist church, of Chicago. Dr. Beebe was educated at the theological school of Boston University and has held a number of prominent Methodist charges.

THE CHRISTIAN CENTURY

EDITORIAL

PRESENT DAY CHRISTIANITY

. . "I feel entirely sure that there never has been a time in the history of the world when the Christian message was more deeply imbedded in the life of the people than it is today. More and more are our institutions reflections of the spirit of Christ. More and more are the relations of the people to one another honest and kind and simple. The time is past when the Sunday School politician or business man may be sneered at. It was a fashion twenty years ago to sneer at Sunday School men, but more and more the bad man is getting out of politics and the good man is taking his place, and generally speaking the good man is anchored to some church or creed which he is not at all ashamed to proclaim and testify to."—William Allen White.

DR. AINSLIE'S MESSAGE

NO MAN among the Disciples of Christ is getting nearer to the heart of things in his discussion of Christian unity than Dr. Peter Ainslie, president of the Commission on Christian Unity. The catholic spirit has been his from the beginning of his leadership in this cause, but his utterances seem to take on from time to time an increasing candor and his thoughts seem to be assuming greater definiteness of conviction.

At the Bloomington convention last week Dr. Ainslie made two addresses to large audiences in the Second Presbyterian church. It was impossible for one sitting in the great house not to make mental comments on the deepening lines of strength and graciousness that are defining themselves on his countenance. Always a fair face to look upon, its features now seem more and more to betoken the kindly and wholesome thoughts of the soul within.

Dr. Ainslie's personality radiates the spirit and atmosphere of Christian unity. His brotherly patience with his own Disciple brethren who, he feels, are so slow to see and do the thing whereunto they were called, together with his earnest and positive effort to lead them to the higher levels, make for the heightening and deepening of his own spiritual life.

Great enterprises, great ideals, make great men. Narrow, sectarian, unbrotherly enterprises make small and ungracious, finical and un-cooperative men.

We thought that in his Bloomington addresses Dr. Ainslie spoke with greater candor and with more passion than is his wont. He laid the European war at the door of the Church, declaring that had the Church been a united Church it would have been working all these years at its essential task of controlling the fundamental human forces which, through lack of religious control, are now responsible for the unspeakable slaughter of human life.

A divided Church is impotent in the face of such vast forces, he said, and he characterized as a "scandal" the fact that Christ's people in the face of such tremendous human tasks could render itself helpless by divisions over matters which are altogether nonessential and trivial.

"I do not care a farthing," he exclaimed in a moment of exceptional frankness and informality, "about any thing that divides Christ's people, I am sure God does not care either." What God cares for, he added, are the fruits of Christ's spirit—essential Christianity—love, joy, peace, righteousness, and such things as Christ taught to be the very substance of his kingdom.

It is apparent that Dr. Ainslie is getting down to what some one called the "brass tacks" of the Christian union problem. Certainly union cannot be greatly advanced by sentimentalizing in the upper air. Some one must bluntly utter some negatives. Some one must plainly show the unessentiality and folly of many things we still cling to before ever our inertia can be overcome.

We believe Dr. Ainslie's message will continue to grow in concreteness and practicalness, as well as in vision and passion, until the Disciples of Christ are awakened to the scandalous recreancy which has for so long characterize their attitude toward Christian unity.

DISCIPLES AND COMMUNITY CHURCHES

THE presidential address of Rev. W. G. McColley at the Illinois convention last week was a well-conceived and fine-spirited utterance. Its tone was modest and earnest. Its scope was comprehensive, including an expression of the speaker's attitude on most of the live and urgent issues of the times in the Church world.

In his discussion of each one of these issues Mr. McColley sounded a positive and constructive note, not radical nor impatient, but always progressive. In one paragraph he brought together three outstanding problems—the rural church, Christian unity and the Disciples' practice.

Contending that the Disciples owed a great debt to the rural field which their leaders are all too slow to pay, he exhorted the convention not to "forget the rock from which ye were hewn and the hole of the pit whence ye were digged."

The country church problem, he declared, deserves the attention of our educators and the most serious consideration of the graduates of our seminaries as a likely field wherein to devote one's ministry.

And he contended with earnestness that the Disciples of Christ ought to go into these rural situations where there are no churches or where there are too many churches and organize, not a denominational church, but a united community church. The Disciples with their plea for Christian unity, he said, ought to consider themselves experts in the business of establishing community churches and of resolving competing congregations now struggling for a sheer existence into a united church which should transcend denominational divisions.

This word, we venture to guess, met with the approval of ninety per cent of the members of the convention, if indeed it would be disapproved by any one at all.

We believe that Mr. McColley is right, and that he spoke an important word. Not until the Disciples absolutely forget themselves as a religious body and think only of the ideals which they came into existence to achieve will they commend their movement to the Christian world.

Related as they are historically to the country problem, and committed as they are historically to the ideal of a united Church, the logic of Mr. McColley's plea for expert service in solving the rural problem on the basis of a united church in each community should be obvious to every one.

It is gratifying to recall, as The Christian Century is recording from week to week, an increasing number of in-

stances where union community churches haven been established by Disciple leaders in village and rural communities in various parts of the country.

The number of these churches should increase with great rapidity in coming days.

They have the right to think of themselves as approaching more nearly to the Disciples' ideal than most of the older and larger churches of the movement.

MISSIONARIES

IT IS very interesting to an experienced convention-goer to observe the marked growth in the character and personality of the missionaries who from time to time return from their far-away fields of labor and grace these conventions with their presence and their speech.

There seems to be something in missionary service that makes great almost any person who engages in it. Oftentimes missionaries at the time of their appointment are very humble persons. Of course they all lack experience. And few have given clear evidence of possessing those assets of talent and education that would commend them to their fellows as leaders.

Prejudiced persons sometimes cast slurs upon the cause of missions by saying that missionaries are usually a type of people who could not make a conspicuous success at anything here at home, and they resent the conspicuous position the Church gives these "very ordinary" men and women simply because they happen to be working far away.

This, of course, is very silly talk and is not heard much nowadays. The young men and women who receive appointment to the work of foreign missions are among the very best of the output of our colleges. In intelligence and initiative, and certainly in consecration, they are, at the very least, the peers of their colleagues.

But whatever your opinion of missionaries may be at the time of their appointment, there can be no two opinions of their quality after they have seen service in the foreign field.

Nearly all missionaries returning home on their furloughs bear the marks of genuine greatness.

There is something in their work that brings out qualities of genius that their best friends hardly imagined them to possess. They talk in world terms. They have grown accustomed to facing big problems, in strategic situations. Their speech and manner disclose an insight into the forces that make kingdoms, and a mastery of those forces.

Missionaries may start out with sectarian and theological quibbles in their minds but you hardly ever see one returning with such quibbles. Missionaries lose their theological finicalness in the face of heathenism and sin. They come back, therefore, talking about and urging upon us the great elemental things of the gospel.

The growth of the missionary's own soul and personality under the disciplines of his work is one of the most inescapable demonstrations of the effectiveness of his work. He could not become the rare soul that, upon his return, we find him to be except by faithful and fruitful labor to bring Christ to men who know him not.

The most obvious apologetic for missions would be, of course, to visit the mission field and take note of what has been wrought there by the missionaries.

But only one in ten thousand of us can do that.

For the most of us the next best apologetic is to reflect on what missionary work is doing for the missionaries.

THE POINT OF VIEW

THERE are, of course, as many points of view as there are persons in the world, but this fact in no way affects the view, which is there for all. The point of view of any two people can never be entirely identical at a given moment, which is good reason why we ought never to feel impatient or indignant because something that is quite clear to us does not immediately commend itself to others.

We shall understand the reason why when we understand their point of view.

In the famous casket scene of "The Merchant of Venice," Shakespeare illustrates how three people having a common object, Portia's hand, on being subjected to a certain test—that of choosing between three caskets, gold, silver, lead—each chose differently. The point of view is elaborated witth great care. Each one gives his reason for choosing one casket and rejecting the others, and no fault can be found with the logic of their individual arguments from which the final deduction falls most naturally.

Yet each one chooses differently.

It is clear, therefore, that a common purpose is not sufficient to secure like action, and thus we find that it is the point of view which really governs the decisions of men much more than the object in view.

However much our thoughts and opinions are swayed by considerations which are common to us all, or by the press, or by popular clamor, there comes a time to every man when he has deliberately to choose for himself the action that he will take on matters which, to him at least, seem of the utmost importance.

As with the suitors in the play, the pros and cons for differing courses of action will pass before him pending his decision, and it is his point of view that will finally decide. The point of view is, in fact, the point to which one has attained in life's thought journey. If the traveler has not reached beyond the realm of sordid and selfish considerations, his range of vision is narrow, as his actions will show.

The desire for a wider outlook, as well as the unsatisfactory nature of the experiences resulting from the selfish and narrow, will tend to force the thinker to higher altitudes of thought and thus to a more exalted point of view. It is clear that the one who mounts the highest sees the furthest, and the extent to which we may improve our point of view has even now been but dimly discerned. These lines of the poet:

> "The highest-mounted mind," he said,
> "Still sees the sacred morning spread
> The silent summit overhead"

convey to us the sense of a constantly ascending path, a metaphorical way of describing that process wherein thought lays off stifling materialism in exchange for the freer atmosphere of spiritual truth.

Some may feel that this rarefied atmosphere of thought is not for them, because they think of themselves as commonplace or matter of fact and so as tied to the lesser point of view; but they must admit that they have not chosen to seek the higher, or that having chosen they have not held their way.

That which inspires us all to improve on our present point of view is the clearness of judgment, the quietness and the confidence that reaches us from those who are on ahead scaling the heights of holiness.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orvis F. Jordan*

Historic Church in Chicago Burns.

Grace Episcopal church, standing next to the Coliseum, the well-known convention hall, burned on Sunday, Sept. 26. This building was once the home of the most fashionable Episcopal congregation of the city, and it still numbers in its parish many well-known families. The building was an unusually beautiful type of Gothic church, and the organ was known as a specially good one. The building that burned was of stone and was built in 1868. The walls fell in over the altar, but the tower still stands, and in spite of the intense heat, the chimes sounded all day long, during the fire, striking the hours for the great clock. The rector, Rev. William Otis Waters, D. D., called the vestry together while the building was burning and it was voted to rebuild. Near this church is the large St. Luke's hospital, and the nurses of the training school attend worship commonly at the Grace church.

Prsebyterian Seminary Overcrowded.

The talk of theological seminaries falling off in attendance may be true in some quarters, but it is not true at McCormick Theological Seminary, of Chicago, conducted by the Presbyterians. There is not room enough in the dormitories, and a number of men must live in adjoining homes. Sixty new men entered this fall besides the old students who came back, which is larger than any year since 1895. The opening address was made by Dr. A. C. Zenos on "Christ in the Theological Seminary."

World Has Not Ended Yet.

If anybody had any anxiety about the world coming to an end in August as the Adventists predicted, he has breathed a sigh of relief ere this, to await the next fixed date that shall be handed out by this dauntless organization of Christians. Since the days of Miller, the Adventists have been busy trying to discover from the book of Daniel a scheme of universal history, and world chronology. As the book of Daniel seems not to have been written for that purpose, the task is even more difficult than squaring a circle, or finding a stick with one end. Pastor Russell expected the world to come to an end in 1914, but has now reported that "the Lord has delayed his coming." This type of millenarian expectancy is also cultivated by the Moody church, of Chicago, and the Bible seminary connected with it.

New Mission Study Books.

Mission study is now one of the regular features of the evangelical church. The books for this year are designed for courses of eight weeks. They are "Rising Churches in Non-Christian Lands," by Arthur J. Brown; "Efficiency Points," by W. E. Doughty; "The Work of the Churches," by Dr. Charles L. White; "Comrades in Service," by Miss Margaret E. Burton. These books are put out by an interdenominational committee but sold by the various denominational publishing houses.

Dr. Illingsworth Dies.

Dr. John Illingsworth is known throughout the Anglo-Saxon world by students of systematic theology. He deliberately chose a country parish in England that he might have leisure for scholarly pursuits. His two outstanding contributions to theology were "Personality, Human and Divine," and "Divine Immanence." His recent death removes one of the foremost theological figures of England. He tended to conservative conceptions in religion.

Invites Bishop of London to be Ordained.

Rev. A. H. Mathew is furnishing laughter in England in ecclesiastical circles. Baptized in the Episcopal church, prepared for the ministry of that church, ordained a Roman priest, he was admitted again to the Episcopal fellowship. He was then ordained by the Old Catholic church at Utrecht. Following this he has proclaimed himself Archbishop of England and is calling upon the various dignitaries of the English church to submit themselves for ordination, insisting that English orders are not regular. Thus the high church movement in that fellowship is running into fanaticism. Validity of orders with the Rev. Mr. Mathews is more important than the apostolic succession of the truth.

Anti-Socialist Goes to Washington.

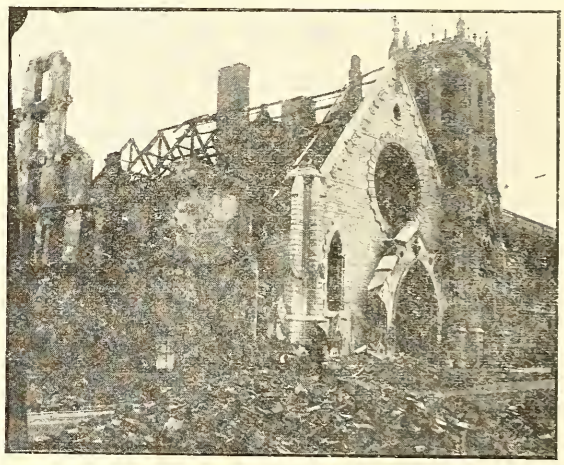
Rev. John A. Ryan, a priest of the Roman Catholic church, won fame recently by a series of articles combating socialistic views of Maurice Hillquit. He has been professor of Moral and Social Science at St. Paul Seminary, but is to take charge of the work of political science at the Catholic University in Washington, D. C. He has published books entitled "A Living Wage," and "Alleged Socialism of the Church Fathers."

Dr. Winchester Goes to Yale.

Dr. Benjamin S. Winchester was six years ago pastor of a Congregational church on the North Shore beyond Chicago, at Winnetka. He organized his church to a high degree of efficiency in religious education with the result that he was called to the position of educational secretary of the Congregational Sunday-school and Publishing Association. In that work he has continued for six years, bringing the Congregational Sunday-school supplies up to their present high standard. He has just accepted a call to Yale School of Religion, to be associated with Professor Sneath in the department of Religious Education. In connection with his duties, he will be the educational executive in United Congregational church of New Haven.

Well-known Bishops Retired.

Following the retirement of Bishop Thoburn, the world-renowned Methodist Bishop of India on account of age, comes the announcement of the retirment of the equally well known Bishop Hartzell of Africa. He is now seventy-four years of age and by the new automatic retirement rule of the Methodist Episcopal church, he is to be taken out of active service, though he is still vigorous. It is not known whether another Bishop will be placed over Africa or whether the work will be administered by the missionary superintendents.



Grace Episcopal Church, Chicago, Built 1868, Destroyed by fire Sunday Morning, Sept. 26.

Baptist Churches Will Unite.

Two Chicago Baptist churches that have been located near together, and whose neighborhood has radically changed, will unite, if present plans carry. They are First Baptist church of which Dr. Myron E. Adams is pastor, and Immanuel Baptist church of which Rev. Johnson Myers is pastor. They plan to build an edifice at a cost of a half million, something on the plan of Tremont Temple in Boston, and face the down-town problem squarely. It is said that the Rockefeller family is interested in the enterprise. The Baptist churches near the loop have in several instances closed their doors in recent years, and this is an effort to stem the tide which has set in against all evangelical churches in the central section of the city. Rev. Johnson Myers has resigned but may continue in some capacity with the united church. He will this winter act as financial head of Immanuel church while its pulpit is supplied by others.

The Sunday School

ELISHA HEALS NAAMAN THE SYRIAN.

Lesson for October 17.

Golden Text: I am Jehovah that healeth thee. Exodus 15:26.

Lesson II Kings 5: verses 1-10, 14 printed Memory verses 7, 8.

(1) Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him Jehovah had given the victory unto Syria: he was also a mighty man of valor, but he was a leper. (2) And the Syrians had gone out in bands and had brought away captive out of the land of Israel a little maiden; and she waited on Naaman's wife. (3) And she said unto her mistress, Would that my lord were with the prophet that is in Samaria! then would he recover him of his leprosy. (4) And one went in, and told his lord, saying, Thus and thus said the maiden that is of the land of Israel. (5) And the king of Syria said, Go now, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. (6) And he brought the letter to the king of Israel, saying, And now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy. (7) And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of leprosy? but consider, I pray you, and see how he seeketh a quarrel against me.

(8) And it was so, when Elisha the man of God heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. (9) So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha.(10) And Elisha sent a messenger unto him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

(14) Then went he down, and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child and he was clean.

Verse by Verse.

1. **Captain of the host.** He was the commander-in-chief of the army.—**The king of Syria.** Benhadad was king of Syria at this time.—**A great man with his master.** He stood high in the esteem of the king, possibly because of his military prowess.—**Honorable.** A man of respect.—**By him Jehovah had given victory unto Syria.** Naaman was the man who gave Syria victory over Assyria. Jehovah used him in this service.—**But he was a leper.** You will note that the first three words of this statement are not in the Hebrew.—**A leper.** One of the loathsome diseases of all time. Read Lev. 13:45, 46, for the law regarding it. Evidently no such law existed in Syria.

2. **In bands.** Companies of Syrians on marauding expeditions to secure whatever plunder they were able from the Israelites.—**Had brought away captive a little maid.** Some of these raids were made for the special purpose of carrying off slaves.—**She waited on Naaman's wife.** The service was different then, for the servant had a real interest in the welfare of the household.

5. **Go now.** An expression indicating immediate action.—**A letter unto the king of Israel.** Probably Jehoram, the son of Ahab. The king thinks that this would be the best way to reach Elisha. So great a man would be in the employ of the king.—**Ten talents of silver.** A talent was 96 lbs. in weight—(Hastings)—**Six thousand pieces of gold.** Or shekels, RVm. A shekel weighed .224 grains. Silver and gold were weighed in that day. —**Ten changes of raiment.** They were costly robes, suitable for festive occasions. These presents were quite in keeping with Naaman's station in life.

6. **And now.** This was the real purpose of the letter, and the complimentary parts are not quoted.—**That thou mayest recover him of his leprosy.** The king of Syria thought best to send Naaman direct to the king for instruction regarding Elisha. Such noted men are in the employ of the king as a rule.

7. **That he rent his clothes.** As an expression of intense grief and fear. He lived in constant fear of his neighboring nations.—**Am I God, to kill and make alive?** The thought is that God only can cure leprosy.—**He seeks a quarrel against.** A pretext for a quarrel. An occasion for again invading the country. On my failure to cure Naaman armies against me.

8. **When Elisha heard.** He probably had his home in another part of Samaria, and the coming of the Syrian with his retinue would make a stir in the city, Samaria.—**Wherefore.** A rebuke to the king.—**Let him come now to me.** Elisha was confident of his power to cure Naaman. This he did that God might be honored in Israel.

9. **With his horses and with his chariots.** He came with great pomp and show, demanding rather than asking a favor.—**And stood at the door of the house.** It was a magnificent cortege that halted at the door waiting Elisha's appearance.

12. **The rivers of Damascus.** These rivers had the same virtue so far as the mere water was concerned.

13. **His servants came near.** These were his officers who were with him on the trip.—**My father.** A title of honor and affection.

11. **Call on the name of his God.** Naaman believed that every nation had its own god.

14. **Went he down.** Down from Samaria to the Jordan, a distance of about twenty miles. He learned that he would have to be healed as a leper and not as Damascus's chief general.

Obedience and Service

The Lesson in Today's Life.

By Asa McDaniel.

The lesson introduces to us Naaman, the Syrian general. He was a great man: great in his position, in his possessions, in his achievements, and in his authority. There was one thing which unless checked would rob him of success, and take away his life. "He was a leper." This fact kept him from obtaining the crown of success. It is a loathsome disease, taking life little by little. No matter how great the man may be he is only a leper. Station in life will count for naught. Wealth cannot buy a whole body when leprosy has done its work. Death is the end. Sure death!

Sin has been likened to leprosy in its effects upon life. It keeps one from the highest achievement, and little by little takes the life of the one possessing it. The end is death. Naaman was a great man, "but he was a leper." David was a great warrior and sweet singer, but he was a murderer. Ahab had the wealth of a great king, but he coveted Naboth's vineyard. There was a certain rich man who had plenty, but he was poor toward God. A man may have millions, but he cannot buy a new digestive apparatus. Many men might be great but for some sin. "A single 'but', like a decimal point before millions, reduces all the gifts of fortune to fractions of trifling value." You might be a great man, but for that cigarette. You might control millions, but for the glass that controls you. You might gain heaven, but for the sin that keeps you out. When we obey the higher laws of our being, length of service as well as value of service is the result. Pride often keeps us from a rich and beautiful experience. Naaman was disappointed, for he expected Elisha to treat him in the same gorgeous fashion which characterized his appearing at the prophet's cottage door. On the other hand he was treated as a common beggar. Pride must fall if he is to receive anything from the hand of God. The treatment of Elisha and the remedy prescribed were humbling, and Naaman would have returned home without being healed if it had not been for his servants who urged him to obey the prophet's instruction. One of the reasons for much of our race hatred is pride. It very frequently keeps us from our work, and the man whose pride does not control him gets on in life and we become jealous of the fortunate hard-working neighbors. Pride often is the fly in the ointment of our peace and contentment.

Beside Naaman's greatness stands the service of an humble captive Jewish maiden. She possessed two qualities that are safeguards to any life, a kind heart and a living faith in Jehovah. She was the means of bringing salvation to the house of her captivity, and raising up a testimony for God which rang through the whole land of Syria. Humble as she was she did the service that was nearest to her. A few words from her moved the household of Naaman. No one could doubt the sincerity of her confidence in Jehovah, or the genuineness of her sympathy for the household of Naaman. The artless words of this maiden carried conviction to the heart of the king and he said "go." These simple words started her master on his way to health. It may be a small service we have to render, but it is all important in the plan of God for our life. The keeper of the lighthouse off the coast of Cornwall was seized and held by a band of wreckers who planned to rob the vessels which would be wrecked because the lights would not be lighted. They did not think of the keeper's little daughter. When the time came, all alone and frightened, she climbed the long stairs and lighted the lights. God uses the forgotten things and the "things which are despised, did God choose, yea the things that are not, that he might bring to naught the things that are." I Cor. 1:28.

Disciples Table Talk

Hold County Congress of Disciples to Consider Rural Church Interests.

Marion County, Ia., churches are holding this week a series of congresses in the various churches of the county, one day in each church, to consider the practical problems of church and community work. It is a progressive and original program the committee has mapped out. Professor Hauser and Miss Campbell, of the state agricultural college are making the tour of the churches with B. S. Denny, the efficient district secretary and Walter B. Zimmerman, pastor at Pleasantville, one of the leading churches of the county, all of them taking part on the program together with representatives of each local church.

Portrait of Newspaper Man Unveiled in Chapel of Des Moines Church.

A portrait of the late Edwin A. Nye, for many years an Elder in Central Church, Des Moines, Ia., was recently unveiled in the chapel of the church with appropriate ceremonies. Mr. Nye was a journalist, the editor of the Daily News and a writer whose productions were in wide demand through newspaper syndicates. His loyal services to the moral life of his city and to Central Church are held in grateful remembrance.

Holds Union Meetings and Urges Other Disciple Evangelists to do so.

J. M. Rudy of Quincy, Ill., is holding a union evangelistic meeting at Knox City, Mo., in which Methodist, Baptist, Presbyterian and Disciples churches are participating. On Sunday, Sept. 19, there were ten confessions of faith. Mr. Rudy deplores the hesitancy of any Disciple minister to enter union evangelistic work. He says, "Certainly it is an awful blunder for our evangelists not to engage in the leadership of these meetings when they are invited so to do. We claim to hold sane and non-partisan views of the Bible and are ever proclaiming that these views constitute a vital contribution to present day Christianity, and yet when it comes to engaging in these great union movements we shirk or excuse ourselves on the pretext that the denominations will not hear us. I have found this false in my experience. There is not a single passage of scripture that I refuse to quote in a union meeting."

Vincennes Pastor Popular on Platform but Stays in Christian Pulpit.

Edgar Fay Dougherty, First Church, Vincennes, Ind., has had to meet the temptation of the Lyceum platform versus the Christian pulpit since his summer Chautauqua lectures have been received with such popularity during the past two seasons. It is understood that a leading bureau offered him an extraordinarily attractive salary for a year's lecturing. He declined and has just begun his sixth year at old Vincennes with a vigor and a fertility of planning that indicates renewed consecration to the greatest calling in the world.

The Significant Motto of an Indiana Church.

On the pastor's letter head of the Danville, Ind., Church of Disciples is printed a phrase which illuminates the ideal that church is striving to realize: "The Danville Christian Church—a Servant of the Community." Charles O. Lee is the new minister of this very interesting and active congregation. A county convention will be entertained in the church Oct. 2, 3. E. F. Dougherty, of Vincennes, will be the speaker on Sunday. Mr. Doughtery was at one time pastor in Danville. A physical director has recently been employed and the gymnasium is being put to practical use.

Activities of Disciples in the Minneapolis Churches.

S. Grundy Fisher, pastor at Portland Avenue, Minneapolis, has been made chairman of the county committee in the anti-saloon fight now being waged to make Minneapolis dry. Oct. 4 is the day of decision. If Minneapolis goes dry it will be the largest city in the land to do so. Money is being poured into the campaign by the wets from all over the county. Mr. Fisher is throwing his able personality into the thick of the fight. He reports that the churches at Portland Avenue, Grand Avenue and Minnehaha have all engaged Messrs. Brooks and Fitz for an evangelistic campaign this winter. Portland Avenue's meeting begins Nov. 7. Disciples in that city have recently taken an option on a new lot in the Lake Harriet district and hope to plant a new congregation in that rapidly growing residence district soon. Miss Ada L. Forster supplied Mr. Fisher's pulpit through the summer and he speaks very cordially of the satisfaction with which the church received her messages.

"Live and Learn" Series of Sermons Draws Large Attendance at Springfield.

A series of "Live and Learn" sermons is attracting large Sunday evening congregations to First Church, Springfield, Ill. Frank Waller Allen, the pastor, has projected the series forward as far as Nov. 7, with the following titles: "Learning to Thiuk," "Learning to Speak," "Learning to See," "Learning to Hear," "Learning to Give," "Learning to Serve," "Learning to Win," "Learning to Wait."

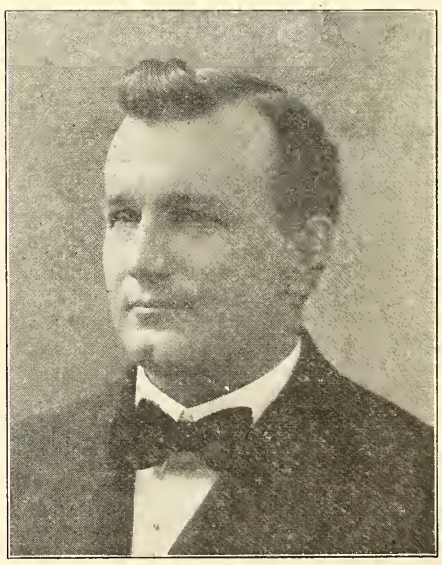
From Lexington, Ky., to Lexington, Mo.

Richard W. Wallace, pastor at Woodland Church, Lexington, Ky., who has accepted the call of the church at Lexington, Mo., to suc-

An Appreciation of R. A. Doan

By Secretary F. M. Rains.

The new secretary of the Foreign Society, R. A. Doan, is a typical, up-to-date, well-trained, successful Ohio business man, with consecration and all-round interest in the on-going of the Kingdom of God. He is one of the sons of Hiram College; and thinks clearly and concisely, well-informed and open-minded. Not only so, but he is an experienced manufacturer and ranks well in all circles as a conservative, well-poised man of affairs. Success in his business career has not turned his mind to things altogether temporal and material. On the contrary, his interest in the larger life is vital and world-embracing and withal growing. Mr. Doan is a favorite; congenial, companionable, and he grows into your confidence and appreciation upon an extended acquaintance.



His experience with men and large business interests is a most fitting preparation for the even more important task to which he is now consecrating his life.

He was born at Nelsonville, Ohio, May 13, 1874. In the early morning of life, at the tender age of thirteen, he gave his whole life to Jesus Christ. He soon became active in Christian service, and grew in favor and usefulness. For years he has been a teacher in the Sunday-school, and a part of this time a successful superintendent. The great men's Bible Class organized and built up by him, the attendance having reached at times more than a thousand, is now known throughout the whole country. That class has saved the saloon-keeper, the down-and-out man of the street, and given purpose and direction to many who were only standing or drifting downward. The normal Christian man has been awakened and the lost has been saved. Not only so, but he has served efficiently as a wise spiritual leader and elder of the Nelsonville church and has also been useful as president of the Y. M. C. A.

With passing years his interest in Foreign Missions has grown larger. He has been supporting his own missionary on the foreign field, and it will be remembered also that he was a member of the Commission of the Foreign Society which recently visited the Far East and made its report to the Los Angeles Convention. This eminent service he rendered without expense to the Society for either salary or travel.

Naturally his interest was enlarged by this trip. If five hundred or a thousand of our intelligent, consecrated business men could make that trip, the Foreign Society would have much more money for its work. In coming to the Society as one of its secretaries he provides for his own salary. His position is that of Laymen's Secretary, a position of the greatest possible importance. We are naturally proud of this step and believe it will do much to waken a larger and keener interest, among our business men especially. We mention this fact without his consent, as he is slow to have any special note taken of his generosity and interest. This fact, however, we believe the brethren are entitled to know.

We have in R. A. Doan a parallel of a number of business men who are serving the missionary boards of other communions without financial remuneration. Our brethren everywhere will be quick to recognize and appreciate this unselfish devotion to the work in which they have so much interest, and in which they take a pardonable pride.

The new secretary is a speaker of exceptional ability; well informed, direct, inspirational, and his addresses, reinforced by a life of genuine devotion, have rare power. They have the strength of faith and fervor of grace, and go direct to the heart and conscience.

We believe the churches will keep him busy. He is their servant to do their bidding under God. Already he has moved his family to Norwood and is faithfully giving his time and heart to the new duties before them. We believe this is the beginning of a new era in the history of our work. The impression he made upon the missionaries and native churches in the fields he visited was most favorable. At their urgent solicitation he remained in China and Japan and did some special evangelistic work and organized a number of men's Bible Classes. About 1,300 were enrolled in these classes, which is an altogether new feature in these fields. Some of the classes were organized in heathen temples. Mr. Doan enjoys the distinction of taking the initial step in this confessedly important work.

The missionaries urged him to remain on the fields for permanent service.

ceed Carl Burkhart in the pastorate, has been in his present pastorate for four years. He took the leadership of the congregation when it was three years old, with a membership of 210. The resident membership now is more than 400, of which number 289 have been added during his ministry. Before coming to Lexington, Mr. Wallace was a pastor for six or seven years of First Church at Valdosta, Ga., and prior to that had held pastorates at Meridian, Miss., and Cameron, Mo. He is a native of Adair county, Ky., and a graduate of the College of the Bible and of Transylvania College. Two years ago he was asked if he would consider a call to the church at Lexington, Mo., but declined at that time to sever his connection with his Lexington, Ky., church.

Chicago Women to Meet in Quarterly Convention at Evanston.

The Chicago Union of the Christian Woman's Board of Missions will hold its eighty-fourth quarterly convention at Evanston church, Thursday, Oct. 7, beginning at 10:30 a. m., and continuing through the afternoon. Leading speakers are: Rev. Frank Lee, superintendent of the Chicago Chinese Missions. Mrs. E. M. Bowman, who speaks on "Our Newest Work in China," and Mrs. Lulu M. Burner, Missionary to Argentine, who speaks on "Changing Ideals in South America." Echoes from the recent conventions will be given by Mrs. O. O. Kinney, Mrs. W. C. Cook and Mrs. S. C. Sprague.

The Ministry Made Attractive at Steubenville, Ohio, Church.

Four young men—among the best of the congregation, says E. H. Wray, the pastor—have just gone from the church at Steubenville, O., to college to prepare for the Christian ministry. Other young men in this same congregation are considering the call to do likewise. Mr. H. W. Cohagen has recently been added to the working force of this church in the capacity of assistant pastor and choirmaster. There have been nine accessions to the membership since the pastor's return from vacation. An evangelistic meeting will be held in November with home forces.

Progress at Canton, Mo., in Church and College.

The Sunday-school at Canton, Mo., has been reorganized on the principles of the public schools, with graded lessons, an opening of the school year in October with enrolment in all courses and grades, and a commencement in June. H. G. Burgess, the new pastor at Canton, reports that the Missouri Christian Endeavor convention is to be held in their city in October. The college at Canton has been standardized and equipped to meet all the requirements of the Missouri College Union. This is believed to mark the beginning of a new era for the college.

Convention Places and Dates in the South.

Disciples in the southern states will hold their annual conventions at the following places and dates:

North Carolina, Pantego, October 18-21; South Carolina, Ellenton, October 21-24; Georgia, Winder, November 1-4; Mississippi, Utica, November 8-10; Alabama, Jasper, November 10-12; Florida, Miama, November 15-18.

Quitters in Religion Are Worse Than Infidels, Says Chicago Pastor.

Austin Hunter excoriated "quitters" in religion at Jackson Boulevard church, Chicago, after this fashion: "Our Christian work today is crippled by quitters; Chicago is full of them. It is a hard job to warm over the 'has-beens.' On Go-to-Church Sunday the attendance in our city was three times what it is normally, and yet if it were not for the quitters, it would be that large every Sunday, and we could shake this city with the gospel. The quitters are in every church. Sometimes they start in with a great flourish, and high hopes are awakened in the hearts of pastor and people, but alas, some difficulty arises and their enthusiasm soon vanishes. It is not a question of right leadership or able preaching,

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in the increasingly larger service that so surely is awaiting both them and us.

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for they quit the Master, himself, many of them going back and walking no more with him. The quitters are a disgrace to the religion of Jesus Christ. They are deserters in the army of the King. They are worse than infidels. What shall be done with them? It is a significant fact that Barnabas and Paul, while they were sorry because of Mark's conduct, did not stop their work because he quit. They went right on. We are not to stop the work of the kingdom while we humor people who are sore. It is easier to make a new saint than to coddle a sore one. Perhaps the best way to bring them back is to be so aggressive in the work that they will become ashamed of themselves and, like John Mark, come back into the work again."

Dr. Philputt on the Reality of Christ's Temptation.

That the temptation of Jesus was actual temptation and not an imaginative story was the theme of a sermon by Allan B. Philputt at Central church, Indianapolis. "I think Jesus Christ felt the temptations of the wilderness," said Dr. Philputt. "No doubt the grosser temptations, such as might appeal to the average person, did not torment him at all, but he had enough of the human element to be tempted and he resisted them. And temptations were much more dangerous to him there in the wilderness than in public places. It is not in public places that men fall, but in their loneliness. Believe me, sin is first in our thoughts. The New Testament teaches the existence of spiritual beings—both good and bad. Jesus himself often spoke of the evil spirit. Our experiences in temptation, in my judgment, cannot be explained without this belief. There is a master mind—an evil spirit—among us. It floats between our souls and God like a cloud; doubts we have thought settled again assail us and the temptations are strong. Men don't believe in the devil as their fathers did—not the devil as he is pictured, with long horns—but as that evil spirit which constantly assails us."

State and National Sunday-school Leaders Hold Training Schools in Indiana Towns.

Schools for the training of teachers are being held in various county seat towns of Indiana by Garry L. Cook, state superintendent of Sunday-school work and the national departmental superintendents—Miss Hazel A. Lewis, Miss Cynthia Pearl Maus and Mr. W. J. Clarke. This group of leaders is at Valparaiso with Pastor Claude E. Hill this week and will be at Angola with Pastor Paul Preston the week of Oct. 11. J. M. Alexander, of South Bend, is the instructor in the Bible at the Valparaiso school and O. E. Tomes, of Fort Wayne, renders this service at Angola.

Third Church, Indianapolis, Breaks all County Records in Sunday-school Attendance.

All records for Sunday-school attendance in Marion county, Indiana, were broken on a recent Sunday at Third church, Indianapolis, when 1,200 gathered there at the Sunday-school hour. This exceeds by more than 100 this school's previous high mark attained last Easter. Three of the eclasses had an attendance of more than 100 each. The young women's class, taught by Mr. G. W. Lain had an attendance of 110. The men's Bible class, of which the pastor, T. W. Grafton, is teacher, had 203, and the women's Bible class, taught by Mrs. T. W. Grafton, had 307 present. The school has made remarkable strides during the past year under the superintendency of Mr. Smith J. Gray is still growing.

Chicago Chinese Christian Workers Hold Rally of Their Chinese Students.

Chinese Sunday-school students and workers of Chicago held a rally recently at Jackson Boulevard church, Austin Hunter, pastor, where is held regularly the largest Chinese Sunday-school in the city. Boys of this school spoke in English of the things they had learned through the instruction given them there and especial honor was paid to Miss Melva Coombs, superintendent, and for many years a worker among the local Chinese residents. Frank Moy Gwing, "mayor" of Chinatown, helped to make the rally a success.

Dr. Medbury on Christ's Call to the Men of Today.

Dr. Charles S. Medbury, of University church, Des Moines, was the speaker at a banquet given by the affiliated brotherhoods of all the churches of Waterloo, Ia., recently. He spoke on "Christ's Call to the Men of This Age." He began his address by comparing Christ's call to the men of today with his call to the disciples of old, saying: "A man does not need to leave his work and devote all his time to preaching the gospel today, but there should be absolute subordination of business life to the will of God. Jesus is not seeking to interpret with some inconsequential thing. He asks a big thing which will require much time, much money and which will command the biggest man in Waterloo. The Master whom we are following is not dismayed by conditions of our modern life," continued Dr. Medbury, who at this point compared the gold craze that apparently has gripped the world with the gold craze at Corinth and who declared that the superior education at Athens, the superficial culture of Ephesus, the political machinations of Rome and the wickedness of Smyrna and Pergamon all had their parallels in modern cities. "Do you think that the Master who threw fishermen against the civilization of that age is afraid of our civilizaton today?" he asked. "Modern men must take themselves as seriously regarding their spiritual power as they do in business, science and education. I regard Cooper, the builder of the Keokuk dam, as a genius, but I look up even more to Judge Ben B. Lindsay of Denver because it was harder for him to grapple with the kids of Denver than to conquer solid rock. I love to think of Gladstone leading parliament and then going back to his castle and falling on his knees before God. I love to think of Lincoln who sent telegrams of cheer to generals whose defeats had bowed him in grief. Modern men are challenged by the call of a unity of action in the church in harmony with Christ's closer fellowship. I honor Frank Gotch in his world mastery and Humboldt honors him for his clean life. I honor Godowsky who became the slave of his instrument that he might become its master. Edison's life is a story of self-abnegation. These men have become leaders by doing prosaic duties all the time. Multitudes praise the few who do the things the multitudes could do if they would. As the task is greater the cost is greater. We must put under foot the low, mean and unworthy things and subordinate many social pleasures if we wish to be religious leaders and transform Waterlooo, the city we all admire."

The Illinois Convention

Between seven and eight hundred delegates attended the Illinois state coonvention at Bloomington Sept. 20-23. First Church, Edgar D. Jones, pastor, was host to the convention and had the co-operation of Centennial, Second and Normal churches. Two evening sessions were held in the Second Presbyterian church. The Woman's Missionary Society, with Mrs. Lura Thompson Porter presiding, opened its sessions on Monday evening with an address by Mrs. Catherine F. Lindsay, of Springfield, who spoke on "The call of China to American womanhood." It was a thrilling address from the beginning. Having recently come back from a trip to China with her husband Dr. V. T. Lindsay, Mrs. Lindsay discussed not only the missionary problem but the international problem, with a conviction and authority that carried her audience with her. All the sessions of the Woman's Society on Tuesday measured up to the standard set by the Monday evening sessions. Miss Alena Grafton, of Indianapolis, was the out-of-state speaker (besides several returned missionaries) and greatly delighted her audience by her address.

The sessions of the state missionary conventions began Friday evening with President McColley's address to which reference is made in our editorial pages. On Wednesday the two outstanding features were the two Bible studies by Frank Waller Allen of Springfield, on the Creed of Christ and the Program of Christ, founded on the Lord's Prayer. These studies were followed on Thursday by two more on Christ's Prayer and Christ's Experience. The substance of these unique productions will be given to our readers in subsequent issues.

Business sessions were more than usually interesting. Financial reports for the year showed that in the difficult period through which the state work has passed it virtually held its own, which under all the circumstances was as much as could be expected.

The Sunday school sessions were inspiring, as these sessions always are. State Superintendant Depew had arranged a strong program. Miss Maus and Miss Lewis captured their general audiences and their department groups as they always do. An address by E. W. Thornton of Cincinnati laid strong and deep foundations for the graded Sunday school and Professor Walter S. Athearn of Drake University put a climax to these sessions with two masterly and highly instructive addresses. Professor Athearn made all his hearers understand why he has attained to a position of the highest authority in the leadership of the modern Sunday school movement.

Dr. Peter Ainslie's messages on "Peace" and on "Christian Unity" stirred up the better impulses of all who heard him to go out and put these Disciple ideals of ours into increasingly more consistent practice.

The convention was harmonious, optimistic, prayerful and deeply in earnest. No jarring note was heard, save once when a venerable minister made remarks which were taken as casting suspicions on the business ability of certain of the nominees for membership on the state board, but upon consideration his remarks were not taken seriously even by those directly affected. The educational session was particularly effective as an exhibit of the talent of some of its instructors and a putting of the claims of Eureka College. President Pritchard and all Eureka's faculty and trustees are to be congratulated on the great increase of attendance at Eureka at the beginning of the new year.

Peoria gets the next convention, winning out against Springfield and Beardstown. The President for next year is Dr. Edgar D. Jones. John R. Golden, state secretary, presented a substantial report and through him the state board recommended certain changes in the district organization which will lead, no doubt, to the adoption by another year of the Missouri plan of state organization.

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BRIEF NEWS NOTES.

—Dr. H. L. Willett is at his home after a two weeks' stay in a Chicago hospital following an operation. His recovery is very satisfactory. Word was recently received from Prof. H. L. Willett, Jr., that he had returned from his vacation in the Lebanon mountains to his college work at Beirut and had resumed his tasks for another year. He writes reassuringly as to his safety at Beirut owing especially to the constant presence of an American cruiser within sight of the city.

—Charles Darsie, recently pastor Crawford Road church, Cleveland, has begun his leadership of Belmar church, Pittsburgh.

—A contest between the girls and boys is being carried on at the Sunday-school of Ninth Street church, Washington, D. C., Geo. A. Miller, pastor. Oct. 3 is girls' day and Oct. 10 is boys' day. The average attendance at this school was 664 last year, and the goal set for the new year is 700.

—The annual convention of the churches of Marion county, Ill., was held at Antioch, Sept. 13 and 14.

—John L. Brandt, of First church, St. Louis, will hold an evangelistic meeting for M. L. Pontius and Central church of Jacksonville, Ill., in November.

—Pittsburg churches engaged in a Sunday-school contest with Canton, O., during the summer months and won. In years past Canton school has been the winner in similar contests with Anderson, Ind.; Des Moines, Iowa; Louisville, Ky.; Chicago and Cleveland.

—Dr. Burris A. Jenkins has been pastor of Linwood Boulevard church, Kansas City, for eight years. The opening of the ninth year was signalized with special services on Sept. 19. Dr. Jenkins was brought up from childhood in Kansas City and with his parents attended the old First church.

—Stopping at Muncie, Ind., on his way to the Illinois state convention, Dr. Peter Ainslie spoke at Jackson Street church one evening on "The United Church."

—Andrew Scott, of Hoopeston, Ill., who received a call to First church, Davenport, Ia., and for a time considered it favorably decided finally to decline it.

—C. C. Morrison preached for Edgar DeWitt Jones in First church, Bloomington, Ill., Sept. 19, and for J. M. Alexander, South Bend, Ind., Sept. 26.

—Howard Cramblett, who has resigned the pastorate of First church, McKeesport, Pa., has opened a printing shop in that city and is now in business. The pulpit vacancy has not yet been filled.

—Southern California state society has organized a Sunday-school department and appointed Edgar Lloyd Smith as superintendent. He will hold institutes among the churches.

—W. D. Trumbull, Kendallville, Ind., was the principal speaker at a Brotherhood class banquet at Elkhart, Ind., recently.

—H. E. Van Horn, pastor First church, Oklahoma City, was charged with reckless driving of his automobile on the streets of his city and fined $10. He regards the charge as unjust and gave notice of appeal.

—Charles McMillan, of Hutchinson, Kans., a young man in the congregation there, was ordained to the Christian ministry by his pastor, K. F. Nance.

—During September, Jay Elwood Lynn, pastor at Loveland, Colo., delivered a series of Sunday night sermons on "Great Factors in Our Community Life," as follows: 1. "Labor," a Labor Day sermon. 2. "The School," a convocation sermon in recognition of the opening of the school year. 3. "Business," a sermon which the Chamber of Commerce recognized by inviting their members to attend. 4. "The American Home," and 5. "The Coming Church." The sermon on the school had for its theme "The Purposes of Education," and its principles were applied to local needs and urged the need of a new High School building. One of the results so far has been the calling by the school board of a citizens' meeting to discuss the matter and if possible secure a special election on the question at once.

—W. D. Ryan, Central Church, Youngstown, O., is preaching a series of Sunday evening sermons on the nine false gods which W. J. Bryan enumerated at the Los Angeles General Convention as constituting the divinities adored by many Americans.

—D. D. Dick, pastor at Bellflower, Ill., assisted by W. E. M. Hackleman, closed an evangelistic meeting in his home church just before the opening of the Illinois state convention at Bloomington. Mr. Hackleman will conduct the singing at the Indiana Gideon convention at Indianapolis, Oct. 23, and at the Kansas Disciples' convention at Lawrence, Oct. 4-7.

—The National Benevolent Association received a bequest of $500 from a Colorado estate recently.

—C. R. Hudson, pastor at Pomona, Calif., is convalescing from an attack of typhoid fever.

—C. C. Bentley, pastor at East Side church, Long Beach, Calif., reports in his parish paper the names of two of his members who have recently purchased automobiles and is disposed slightly to taunt them because they cannot have a Ford.

—First Church, Chesterton, Ill., J. McD. Horne, pastor, will celebrate its seventy-fifth anniversary during the week of November 7-12.

—Harry Martindale takes the pastorship of Second Church, Vincennes, Ind., in November. Dr. C. E. Underwood, of Butler College has been supplying the pulpit of late.

—Geo. B. Stewart, pastor Lenox Avenue Church, New York, opens his Sunday night services for the new season by reading the opening chapter of a drama written by him some years ago while a pastor in Colorado Springs. He will continue the reading on subsequently Sunday evenings.

* * *

CHURCH BUILDING, DEBT RAISING, ETC.

Contract let by church at Orrick, Mo., near Kansas City, for new edifice to cost about $10,000.

Central church, Joplin, Mo., F. A. Duncan, pastor, has decided to complete its building the basement of which was erected eight years ago at a cost of $15,900. The new construction will cost an additional $15,000. The congregation, led by Geo. L. Snively, recently pledged $8,300 to pay off its debt.

Work begun on new edifice at Glasgow, Ky. Old house was burned in May.

North Side church, Fresno, Cal., Charles L. Beal, pastor, decides to build a $20,000 edifice.

Howett Street, Peoria, Ill., F. Lewis Starbuck, pastor, decides to build a $35,000 house. Now has $10,000 in bank.

Central, Peoria, Ill., Homer E. Sala, pastor, has let contract for a $55,000 edifice.

Seventh church, Indianapolis, Clay Trusty, pastor, will build a parish house containing a gymnasium among its attractive features, the edifice to cost $15,000.

East Lynn church, Anderson, Ind., will dedicate new house of worship Nov. 7. J. Boyd Jones, of Terre Haute, formerly of Central, Anderson, will conduct dedicatory services.

RESIGNATIONS.

J. H. O. Smith, Little Rock, Ark. Will enter evangelistic field.

Walter S. Goode, Lakewood, O. Will reside in Youngstown, O., temporarily.

W. E. McMullen, Laddonia, Mo.

Howard Cramblett, McKeesport, Pa.

James A. Challener, Abilene, Tex., to engage in evangelistic work. Will live in Oklahoma City.

Belt White, Athens, Ala., to be field secretary for Georgia for the National Benevolent Association. Will reside at Atlanta.

W. G. Titus, Rensselaer, Ind., to be field secretary of Indiana Anti-Saloon League.

C. G. Brelos, Waukegan, Ill.

C. H. Newham, Villa Heights, Joplin, Mo.

* * *

CALLS.

R. W. Wallace, Woodland church, Lexington, Ky., to Lexington, Mo. Accepts. Will begin new work Nov. 1.

William M. Long, Clarksburg, W. Va., to Beechwood church, Pittsburgh. Accepts.

Irving E. Wade, to Austin, Minn.

Roy Rutherford, to Russellvile, Ky.

Price E. Cross, to Bethany Church, Evansville. Ind.

Warren H. Sando, to First, Danville, Ill. Has begun work.

J. W. Underwood, to Central, Anderson, Ind. Has begun work.

* * *

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* * *

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

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The Deterioration of Evangelism

TAKEN IN A LONG PERSPECTIVE a view of the history of the Disciples of Christ discloses nothing more pathetic than the deterioration of their evangelism.

From the beginning the Disciples have been an evangelistic people. Their ruling concepts, such as "our plea," "our program," "our cause," "the current reformation," have implied the urgency of a propaganda.

Their evangelism from the beginning took on a distinctive character; it did not follow the traditions of the time; it was, indeed, a protest against the prevailing evangelism.

The prevailing evangelism of fifty years ago had as its dominant theological presupposition the doctrine of God's sovereignty and man's inability to act until God through the Holy Spirit should move miraculously upon his will.

This doctrine the Disciples rejected, affirming that it was unnecessary for man to wait for God to act, that God already had acted, and was now acting through his revelation of the truth, by believing and obeying which man would be saved.

The prevailing evangelism made its chief appeal to the emotions. The Disciple pioneers made their chief appeal to the reason.

The methods of the prevailing evangelism were more or less primitive, selected from a semi-superstitious point of view, and hypnotic. The so-called "mourners' bench" and the transactions that took place around it symbolize for us the whole method and theory of the evangelism of that day.

The Disciples attacked the mourners' bench, the needless and irrational agonizing that it stimulated and spurned the superstitious and hypnotic methods of evangelistic appeal.

They were intent upon proclaiming a *message*, upon lodging a great truth in the souls of their hearers. They had no "method," except the direct appeal to the intelligence and conscience of those that heard them.

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Herein lay one of the most signal distinctions attaching to their movement. The effort to make religion rational, sane and real, to free it from the capricious control of primitive and hypnotic forces has always met with many difficulties, but in the Disciples' propaganda of religion that age-long effort found an ally.

The pathos of the present condition of the Disciples' evangelism is that it has forsaken the high rational standards of former days. The things that formerly gave distinction to their evangelism—the quiet appeal to reason, the great sermon packed full of vital thinking, the dignity and simplicity of manner—have been lost.

In place of these elements of real power present-day evangelists have substituted artificial devices, tricks of manipulation, sophisticated methods, an attitude of intellectual brow-beating, and for a sermon a collection of miscellaneous indirections that have significance to thoughtful men only after such men have been brought under the spell of the meeting.

Our evangelism is coarse.

Our evangelism is number-crazed.

Our evangelism has become professionalized.

It is not profoundly sincere.

Its fundamental lack is that it has nothing great to say.

✣ ✣

Of the utmost importance to any religious movement is its method of propagating itself. Anyone can see at a glance that the method by which converts are made is bound to react into the life and character of the movement itself. Its evangelism can thoroughly change the character of a religious movement.

The churches will be either weakened or strengthened by the particular type of propaganda that represents them, they will be coarsened or refined, they will be cheapened or exalted, they will be impoverished or enriched, they will be made irreverent or more spiritual.

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There is no task before the Disciples of Christ today more imperative and urgent than the task of reforming and purifying their evangelism.

We believe that this task must be faced bravely by the clear-headed men and churches that have become aware of the illusions and evils of our present system.

There is only one place to begin. That place is in the local church. Already many are the congregations that have come, through experience and through reflection, to a decision that they will have no more of the now popular type of evangelistc meeting in their church life. They are asking for an evangelism of instruction and inspiration, and they have broken for good and all with the evangelism of manipulation.

Such churches are gradually coming to define other standards for themselves than numbers of accessions and size of crowds.

They are asking not how many were present, but what was done for those that were there? Not how many united with the church, but what control has Truth gotten for itself in the souls of those who did unite?

It is no sequestered ideal that they have for their churches. The do not disdain numbers. They yearn for the multitude. They believe in numbers. They pray God to save the people.

But they absolutely refuse to take numbers as their standard and test, for they know how seductive and deceptive such a standard inevitably becomes.

The number of churches and ministers who are reaching this decision is steadily increasing. Their decision is positive. It is a matter of conscience.

There are enough of them now to begin the construction of a new type of evangelism to operate under new and higher ideals than those that now prevail.

The better evangelism will have to make its way with difficulty. It will not bring so apparent a solution to the problem of the discouraged pastor who is at his wits' end and must have something to "stir up" the church and the community.

But slowly and steadily the better way will commend itself as the way of reality and sincerity, the way of truth.

The Creed of Jesus

The First of Four Studies of the Religion of Jesus Based on the Lord's Prayer.

BY FRANK WALLER ALLEN

INTRODUCTION: *In its fullness one's religion has four different expressions. First, it is a creed: one must believe something. Second, it is a program: the abundant life is a planned life. Third, it is a prayer: one must seek to know and to harmonize one's self with the will of the Father. Lastly, it is an experience: for after all out of our contact with life and our interpretation of it, is born our philosophy. In these four studies it is my purpose to interpret the religion of Jesus—his creed, his program, his prayer, his experience—as it may be discovered through the medium of the prayer which he taught his disciples.*

A CREED underlies every prayer, for one must have some sort of a conception of the God one addresses, and a sincere man's actual creed is best discovered when one hears him pray.

To understand more perfectly this prayer of Jesus as a disclosure of his belief about God let us put it into creedal form:

"I believe in God, our Father, mine and all men's, whose name of love is alone to be reverenced as the ideal; whose will for earth is the establishment of a social order of heavenly love; who has so arranged his world that all his children will be given daily bread, if we live to fulfil this his purpose; who freely forgives us our sins in the measure in which we are able to receive his forgiveness, that is, as we forgive our brethren; who never leads any child of his into a situation where he may be tempted to evil without providing deliverance for him, if he follows his leading."

This confession has only one article. It is from first to last about God:

His fatherhood.
His character of love.
His purpose for earth and heaven.
His care for the daily needs of his children.
His forgiveness.
His guidance and deliverance.

I have stated that from first to last this confession has only one article, that it is about God. The most fundamental thing in religion is one's conception of God. What one thinks about God, what one believes him to be, is the most spiritually significant thing in one's life.

HOW WE THINK OF GOD.

If God be thought of as the Absolute, then all his relations with us will be philosophical relations; and we will talk of his infinity, transcendence, immanence, omnipresence, omnipotence, omniscience; so religion will be primarily speculation. If with the historic Latin theology we think of God as King, we will speak of his eternal decrees, his sovereignty, his rebellious subjects, his judgments and the like; and his relations with us will be official relations. If we go "through nature to God," we shall arrive at nature's God; his relations with us will be expressed in the scientific words of the day—the terms of biology or psychology or sociology and we shall have natural or physical or social laws in the spiritual world as the statement of our religious faith. If we go through Jesus to God and think of him as Father, and the particular kind of Father Jesus conceived him to be, then every word in our theology will be a household word, a homelike word. Even if for convenience' sake we employ a word that does not belong to intimate family affairs, like the word "kingdom," we will be careful, as Jesus was, to give it a thoroughly personal interpretation.

A creed needs but a single article. Given what God is like, one can easily conclude what such a being will do with anybody, under any circumstances, anywhere, at any time.

But where does Jesus come in, you ask? Where is the divinity of Jesus? It is here. What is the religious value of the statement that in Jesus dwelt "all the fullness of the Godhead bodily," but this, that whenever we think of God we think of Jesus of Nazareth? God is for us Christians eternally Jesus-like. He never wills anything for anybody that

> *Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one.*

Jesus did not will for somebody. The aim of the doctrine of the divinity of Jesus is not to assert something about Jesus, but to assert something about God. Jesus is the way, but the way is of value only as it takes one to the end, the Father revealed through Jesus. Through Jesus we know what to think of God; and whether we conceive him as Lord of heaven and earth, or as the indwelling Spirit within ourselves, he is always a Jesus-like Lord and a Jesus-like Spirit. We shall never ask, "Does God do thus and so?—does he punish, does he forgive, does he make war?"—without framing our question, "Did Jesus punish, or forgive or sanction murder?" The divinity of Jesus is our way of stating the character of our God. And the God we get through this creed is the duplicate of Jesus who utters it.

GOD'S DEMOCRACY.

By way of illustration the significantly opening word, "Our," and the second, "Father," determine for us both the democracy and the peacefulness of God. "Our" is everybody's God; and "Father" is Love's God. "When he bade us say, 'Our Father,' Jesus spoke from that consciousness of the need of human solidarity which was a matter of course in all his thinking," says Rauschenbusch. "He compels us to clasp hands in spirit with all our brothers and thus to approach the Father together. This rules out all selfish isolation in religion. Before God no man stands alone. Before the All-seeing he is surrounded by the spiritual throng of all to whom he stands related near and far, all whom he loves or hates, whom he serves or oppresses, whom he wrongs or saves. We are one with our fellow-men in all our needs. We are one in our sin and our salvation. To recognize that oneness is the first step toward praying the Lord's Prayer aright. That recognition is also the foundation of social Christianity."

In the light of this creed Jesus would have us cease talking of God in the terms of monarchy, and think of him in the terms of democracy. The curse of the race has been the idea of monarchy. And militarism has been the pus of monarchy. This whole monarchical and military analogy in religion stinks of cheap success and garishness. The God of Jesus is not a king, or monarch, upon a throne. He is not the God of a class or of a chosen people, neither is he the God of war.

"Behold, the tabernacle of God is with men and he shall dwell with them, and they shall be his peoples, and God himself shall be with them." God is the God of the people. His dwelling place is upon the earth and among men. And so far as human affairs are concerned, the progress of the people is the progress of God.

GOD WORKING WITH MEN.

The highest ideal of social progress is that of the co-operation of God and the people for the growth of human society. There are two notions abroad of which society wants to be well rid: the first is that in so far as moral and ethical progress is concerned, God works independent of men; and the second is that men can permanently progress without the leadership of God. Nothing can permanently retard a progress that is inspired by religion. The king idea of God produces the notion of special privilege to those whose genuflections are most graceful, whose liturgy, forms and ceremonies are most empurpled with the servile coloring of monarchy. It produces a doctrine of folded hands and twiddling thumbs, looking to the King to do the work of the world alone. It separates life from religion; it produces sacred and profane history; it makes holy days and holy things over against secular days and secular things.

The democratic idea of God as a great fellow-worker of the people produces self-respect, social self-reliance and independence. It places upon men's shoulders a divine responsibility for the world's lack of love and justice; it makes all days holy; it makes all things and movements which have to do with the happiness and welfare of the people religious.

And if I understand anything of the mind and character of Jesus, such was his conception of his Father.

God. Jesus was no king, and laid no claims to a relationship between himself and the people as that of a monarch and his subjects. What king never had where to lay his head? What king since the history of humanity has been written has based his especial privileged relationship between himself and his subjects upon this principle of life: "And whoever will be chiefest among you shall be servant of all?" You call him the world's brother and you do well, for such he is; you call him humanity's friend, and you do well, for such he is; you call him the world's savior, and you do well, for such he is; but you cannot call him the world's king, for such he never claimed to be. His hopes did not lie in special privilege, nor in a ruling, fighting class, but in a God-led, God-inspired people whose law of life should be love. Jesus wore no halo except in the imagination of artists who thought in the terms of monarchy. He wore no purple robe save as it was colored by the sweat and the dust of the work of the day. He had no scepter other than that of fellowship, no law other than that law of love. His "court" was a Galilean hillside, and his "courtiers" unlettered fishermen.

THE CREED IMPLIED IN THE PRAYER.

Again let us repeat this prayer in the terms of a creed:

"I believe in God, our Father, mine and all men's, whose name of love is alone to be reverenced as the ideal; whose will for earth is the establishment of a social order of heavenly love; who has so arranged his world that all his children will be given daily bread, if we live to fulfil this, his purpose; who freely forgives us our sins in the measure in which we are able to receive his forgiveness, that is, as we forgive our brethren; who never leads any child of his into a situation where he may be tempted to evil without providing deliverance for him, if he follows his leading."

Jesus might turn and explain God and life to us thus:

"This Being you instinctively turn to with reverence is your Father, whose name is love. These people you live with and trade with are your brethren, whom you are to dwell with, working in cooperation for the good things of life, never in competition; whom you are to work with for the joy of serving the family, never for the sake of what you personally make out of your work; and whom you are to consider as the owners of all you individually control, so that you think of them as much as of yourself in the employment of what you call yours. This unfortunate you are sending off to a jail is an invalid child of your Father, whom you must treat as an invalid and do what you can to supply him with health. This man, who belongs to a backward race here at hand or on the other side of the globe, and whom your civilization would like to be rid of because he does not easily fit into it, is a brother for whom your Father's eldest son died. This world in which you find yourself, so pleasant and yet so difficult to understand and to be satisfied with at times, is your Father's house, or one of his houses, where he puts you to get your education, and which he wants you to make a household of love like the heaven of which you dream."

Interesting Books on the War

BY WILLIAM F. ROTHENBURGER

As A historical survey to supplement the rather unsystematic reading of busy people a little volume entitled the "Historical Background of the Great War," by F. J. Adkins, reads well. A Cambridge professor could scarcely be blamed for a bit of bias sentiment, but the author chooses to assume the spirit of the historian as he traces the political history of the warring nations, the processes by which each has arrived at its present status and the contribution each has made to the civilization of today. France is accredited with being the pioneer of modern civilization and Paris is looked upon as being the only city in Europe where it is better for a man to be a writer or an artist than a successful man of business. High respect is paid to Germany for her scientific worth and her sterling characteristics. Believing as he does that the war is bound to introduce a larger degree of Slav influence into European life, the author pleads for a better knowledge of this great mass of unorganized, many-tongued, widely-distributed people in whose character the word "religion" strikes the dominant note. Very naturally, England is lauded for her unparalleled contribution to human welfare, her navy is assessed at its full value and as indispensable to her own protection and her resources are believed to be unlimited. "Blind Alley" recruiting is condemned, military preparedness commended and with the utmost frankness her interest in the neutrality of Belgium is confessed to be prompted by the motive of self-protection.

AN APOLOGETIC FOR BRITAIN.

"Britain's Case Against Germany," by Ramsey Muir, professor of modern history in Manchester, differs radically from Professor Adkins' volume in that the author writes as a partisan. He contends that for many years Germany has had two distinct schools of thinkers—the intellectualists championed by Goethe, Dahlman and others and the militarists as championed by the Prussians. The latter have won the day and are in complete control of the empire. He reviews Bernhardi's "Germany and the Next Great War," pronounces it the fruitage of a Prussian dominance from which the empire under her present form of government can never rid herself and shows how the emperor, who is also the king of Prussia, has it within his power to influence enough votes which, when added to the always united Prussian sentiment, are easily able to Prussianize every measure under consideration. He sees in Europe a growing sentiment for peace championed by England and blocked at almost every turn of the way by Germany. Germany is also charged with the intention to strike a deadly blow at her "enemies" about this time or as soon as even a semi-plausible grievance could be digged up out of her foreign relationships. In the most scathing terms of which the English language is capable the German people are charged with precipitating the war, and of prosecuting it with a brutality common to the pre-Christian era.

BERNHARDI'S BOOK.

One wonders in reading Muir's volume—"Britain's Case Against Germany," whether the author has not overstated the case nad whether he has not misinterpreted Bernhardi. One somehow hopes that no people of today may be proven guilty of the awful charges heaped upon the Teutons and takes up Bernhardi's "Germany and the Next Great War," written in 1912, with a mingled feeling of hope and fear. This is a remarkable volume. Every page bears the mark of one who has mastered his subject to the last minute detail. Von Bernhardi was a retired general until called to the field at his own request late in August of this year. He is a disciple of Treitschke, who during the last twenty years of the last century as professor in Berlin, dominated the thinking of the ruling classes. Even the first few pages of this remarkable volume give one a greater shock than a morning dip in zero weather. For example, "This desire for peace has rendered most civilized nations anaemic, and marks a decay of spirit and political courage such as has often been shown by a race of Epigoni," is a mild sample. War is considered as a spiritual and moral obligation and a biological necessity; America's peace motives are dubbed as selfish and her peace activities as the death knell of her own destruction. The author practically tries to harmonize war with the teachings of Jesus, contending that this law of love concerns individuals and not nations. He laughs at brotherly arbitration, places widowhood and orphanage and bloodshed below the welfare of the state and calls Treitschke in to help him say "God will see to it that war always occurs as a drastic medicine for the human race." Every nation is looked upon with suspicion; the "moral" and "spiritual" welfare of the race is made dependent upon whether or not Germany fulfils her divine historical mission in becoming a world power through war. France must be crushed, England's navy must be sent to the bottom of the sea, the hordes of Russia must be subdued, and any nation which attempts to block her Pan-Germanistic program even by neutrality, must suffer at her hands. The relative strength of the nations is carefully computed and the conclusion reached that Germany can, if necessary, whip the world into subjection. To this end her youth must be trained, her coffers filled with gold and the nation set on fire with this "divine conviction." Is this the sentiment of a military enthusiast or does it represent the general feeling of his people? The unparalleled unity of the empire and the response of her sons to the call to arms is the answer. The program of the Prince of Peace is much less a reality among this wonderful people than we had believed.

THE REAL KAISER.

But what of the Kaiser? A little anonymous volume entitled "The Real Kaiser," speaks with the authority of one who has sat in diplomatic circles and has seen this remarkable man face to face both in public and in private. Was he really away when the issue was settled; was he whipped into line by his

The Fine Art of Conversation

BY W. ROBERTSON NICOLL

In the British Weekly.

EW capacities are more valuable or stand one in better stead than the capacity to converse. There are those who are proficient in parlor tricks. They can sing or play or do conjuring business. I read of an eminent statesman that he especially prided himself on the latter accomplishment. These are substitutes, and very poor substitutes, for good conversation. Where good conversation is valued they ought not to be tolerated. Men, and women, too, are judged very largely by their skill in conversing agreeably. Happily, there are few who make after-dinner speeches, and fewer still who are welcome in that capacity. A man was known to say that the happiest evening of his life was at a dinner party where he had pleasing company on each side, and where all the speakers put down for orations were disabled by tonsilitis.

Yet there are not many who really try to talk well. However clever and well informed, people are often sadly deficient in this respect. They might take lessons, and a very few lessons would serve to cure them of their more characteristic faults. But everyone thinks he can converse. Hardly anyone believes that he has anything whatever to learn in that matter. It is a sad delusion.

Let me speak first of the different kinds of conversation, and then advance my thesis, which is that the primary requisite of success in talk is good manners and good feeling.

I.

We may, if we choose, distinguish between conversation and talk, though a definite line cannot be drawn between them. Conversation is the light kind of talk, the talk that goes on among well-bred people who meet at a luncheon party or at dinner. Most of them, we will supose, are strangers to one another. The conversation must be on the surface. It must not be argumentative or angry or deep or too clever. It may give room, however, for considerable talent and tact. I think it will be found generally that the success of conversation at such meetings depends very largely upon the hostess. If she has a light hand and a keen perception she will be able so to guide matters that everybody will be pleased.

In conversation of this kind serious matters, weighty thoughts, and lengthy anecdotes are barred. If a specially clever and eminent man is one of the company he may, without saying much, stimulate everyone. He will tell briefly and neatly a little experience of his own, and then others will chime in and say, "I remember I once———." Everyone gets his chance, and it is to be supposed that no one abuses it. If you can get at your board such a man, then happiness and brightness are the order of the hour. Dr. Johnson describes the man I mean in the portrait of his friend Fitzherbert. "There was," said he, "no sparkle, no brilliancy in Fitzherbert; but I never knew a man who was so generally acceptable. He made everybody quite easy, overpowered nobody by the superiority of his talents, made no man think worse of himself by being his rival, seemed always to listen, did not oblige you to hear much from him, and did not oppose what you said. Everybody liked him."

It is admissible, however, on certain occasions that the serious talker should have his way and almost monopolize the conversation. If a man has just returned from the discovery of the North Pole everyone will be pleased to hear some authentic account of his experiences. In other words, there is a place for the Lion. But there is no place for the Bore, and the Lion must be very careful not to become a Bore. The choice is between the two. Few would complain if a great poet were to inform his listeners about his views on poetry and on poets. Celebrities, however, are not common, and it is well. With any conversation or light talk the most fluent speaker should be very careful to respect the rights of others and try to draw them out rather than to silence them.

II.

We may take the word "talk" as representing the more strenuous kind of conversation—the kind of conversation in which Dr. Johnson delighted. Sir John Sinclair's immortal definition of bread is as follows: There are three kinds of bread—white bread, brown

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INTERESTING BOOKS ON THE WAR.

(Continued from page 5.)

military advisers or, was he the promoter of the conflict? This interesting volume which treats of the many-sidedness of the emperor contends that the recent remarkable development of the German navy is due entirely to his initiative, though he is not considered among naval experts as authority. He considers himself one of the great generals of all time, makes all military appointments and furnishes inspiration for the army. His finer nature is suppressed and as "War Lord" he stoops to the level of pre-Christian savagery when he takes Attila of the Huns as his ideal warrior in sending his men to China and Belgium. The most charitable thing the author says about him as a warrior is that the extreme military nature and ability of the Crown Prince threatened to dethrone his father whose only alternative was to swing in line with the sentiments of the militarists to save the throne to himself. He still remains an unusual power about whom all the truth is not known and whose place in history is still in the fixing. He has never been a mere figurehead.

THE GERMAN ARMY SYSTEM.

The perfection of the German army organization and the marvelous system with which it moves is graphically told by Richard Harding Davis who, as war correspondent, was suspected as a spy, marched for many miles beside the ranks, was confined to an upper room in a Belgian home and barely escaped the way of all spies who fall into the hands of the enemy. But one's admiration for this huge machine fades away under his portrayal of the destruction of Louvain and Reims and the helplessness of their population.

Perhaps the most courageous and timely indictment of the German people is Samuel Harden Church's personal letter to his friend, Dr. Fritz Schaper, of Berlin, entitled, "American Verdict on the War." It is a reply to the appeal to the civilized world of ninety-three German professors. The substance of this reply appeared in The Christian Century and the entire statement has been printed in pamphlet form by the Norman, Remington Co., of Baltimore. It reviews the diplomatic correspondence between the several nations and besides proving beyond a doubt that Germany is responsible for the war speaks an unmistaken word of protest in behalf of humanity. It will be interesting to read a German reply, should one be forthcoming.

AMERICA AND THE WAR.

When one asks about America's relation to the war one is not disappointed in expecting that Theodore Roosevelt will have a word. Early in the new year Charles Scribner's Sons published a volume from his pen entitled, "America and the World War." It is couched in his usual pungent style. Somewhat unbecomingly, the ex-president immodestly criticizes the Wilson administration for its conservatism, brands the president and secretary of state as uninformed and misguided, and shames an Americanism that stands by without protest while neutral Belgium is being dragged in the mire. He advocates immediate armament, not for aggression but for the maintenance of peace, and for protection, and slays certain pacifists in the following style: "Only mischief has sprung from the activities of the professional peace prattlers who preach the gospel of the milk and water of virtue and scream that the belief in the efficacy of diluted moral mush is essential to salvation."

A much more thoughtful and comprehensive volume is Usher's "Pan-Americanism." It is a companion volume to "Pan-Germanism," by the professor of history in Washington College, St. Louis, Those who remember with what prophetic accuracy he stated what the probable movements of the various European nations in case of war would be, accept with all seriousness his speculations on Pan-Americanism. The author is sure that America will be compelled to reckon with the victors of the present war who are bound to look longingly toward South America. As a safeguard against such encroachments Pan-Americanism is suggested. This would include the United States and the twenty Latin republics. He further contends that Japan will control the Pacific and will force upon us another problem. Pan-Americanism is believed by the author to be full of fallacies from the social, geographical and governmental standpoints. He startles us with the information that these republics would more readily ally themselves with European powers than with the states, and that indeed they incline to interpret any approoach that might be made by the states as born of a sinister motive. What America might do as a pioneer in disarmament and the tremendous cost of such a policy are discussed with the utmost frankness, making one feel that the progress of the 19th century has robbed us of our geographical seclusion which, for so many years we enjoyed and used as a substitute for armament. This great book is food for serious thought.

bread, and rolls. I am not aspiring after his fame when I say that talk may be either between two or between a company. If it is to be talk in any company, then certainly the company must not split. Few things ruin an evening like the break-up of a party after dinner into several sets. But if men will range themselves and do their best, and if there are among them a certain number of those who think, who know, and who can speak, the result may be very pleasant.

For myself I prefer the dialogue. You get the most out of a man if you have him to yourself. Often you pass from the shallows to the depths. Such talk is usually best on a long acquaintanceship. The barriers fall one by one till at last there is complete confidence. But there is such a thing as friendship at first sight, and I can recall occasions when the very first meeting with a man put us both on confidential terms for all the time to come. But this happens seldom, and should not be expected. There is a poor worn phrase, "heart to heart talk," which expresses what I mean. Of course, there are men and women who never break their reserve, no matter how long their acquaintanceship may be or how frequent their meetings. All that can be said is that in such cases acquaintanceship never makes the transition into friendship. I think it will be found true that among the number of those with whom you can have really intimate talk nine-tenths at least are to be reckoned among your friends.

THE AUTOCRAT.

Neither conversation nor talk should be kept at a stretch. It should be easy. There should be quiet intervals. These need not be dull, but there must not be the perpetual sound of one voice preaching everlastingly.

"The Autocrat of the Breakfast Table" is a delightful book. It is a sign of the true American buoyancy that the breakfast table should be the scene of the talks. Most people with burdens upon them are inclined to be silent at breakfast. Walter Bagehot records the fact that Southey wrote poetry each day before breakfast, and reflects, "As if anybody could write poetry before breakfast!" But if readers will turn to the "Autocrat" they will see that it is virtually a monologue. The Autocrat does practically all the talking, and the rest for the most part are confined to questions in one line. Now I should be glad to listen for a considerable time to a man as witty and wise as Dr. Holmes, but I should take to breakfasting in bed if I had to hear him talking every morning for a month."

III.

I come to my main point. Good talking means good listening, and the art of listening intelligently, kindly, appreciatively, is not common. "I like her," said a man to me, speaking of a lady we knew, "she has such a concave mind." In order to listen well you must take a kindly interest not only in the talk, but in the talker. You meet people consantly who are anxious to tell you about themselves and their children. They never put a question about you or your children. This means that they are not interested in you, and the discovery is chilling. Even if you feel no interest in a man or his belongings it might be as well, as a mere matter of policy, to pretend some interest. Pretended interest is nothing like the real interest, but it is something. At the least, it is a tribute to good manners.

There are men who, when you meet them, have to get through somehow the preliminaries to the discussion of their own important and earth-shaking affairs. It is curious to hear them at a later stage of the conversation asking questions which show that they have not paid the slightest attention to what you have been patiently telling them. That is a breach of good manners. I have noticed that people of this kind never really attract affection. How could they?

ABSORPTION IN SELF.

There are men, and even young men, who fall into the habit of saying the same thing over and over again. In the room where I am writing I received not so long ago two visits, separated by about a week, from a rather well-known person. He told me frankly that his object was to discuss his future prospects with me. The first evening he explained himself at great length, occasionally walking up and down the room. He was not satisfied, however, but intimated his wish for another interview. This was given to him, and I say, on my soul and conscience, he went through the whole performance exactly as he had done the previous week, without altering one word. I could not but think of what others must have had to endure at his lips. Needless to say, he showed no interest or concern whatever in me or mine. That I could have forgiven, but I do wish that he had in some way varied his exposition of his achievements and his hopes. But that, of course, is a question of good manners. It simply meant that he was absorbed in himself. You can, thank God, get another man to be deeply interested in your affairs, but never, I think, unless you are as much interested in his. I commend also to the notice of those who instruct our youth the vile habit of interruption. A man or a woman is getting through a story very well, and is just coming to the point when a rude voice breaks in, introducing a totally different subject. I hope I have my temper under fair control, but sometimes in witnessing such scenes I have been inclined to smite the interrupter on the mouth.

A KIND WORD FOR GOSSIPS.

These are very plain and homely remarks, but they are needed, as I see every day. There is something after all that is amiable in gossip. Gossips are at least interested, and if they are good-natured they are entertaining. I admit that the qualification is important. We must not suppose for a moment that the art of conversation depends upon acquirements or attainments. Members of the educated classes are frequently unready and cumbrous in conversation. Humanity after all is the supreme subject of interest. It has been noticed that the wives of peasants with almost no culture can often chat agreeably and give and take in conversation. There are race differences in this respect, but I cannot go into them. It is said of the Scot that he will not converse, but that he will argue. It is said of the English peasant that he has a gift for meditation. It is said of the Irish peasant that he talks readily and pleasantly in short sentences usually full of expression. A writer who lived for years in India said that the Bengalese, who hardly knew anything, talk frequently and with animation, though almost always on a single subject—money. It has been said that if two Bengalese talk five minutes the word pisa (pence) will always be heard, but talk they do, with remark, rejoinder, and repartee. Dr. Johnson was the greatest of talkers, but he played the game as a rule. Whoever reads Boswell carefully will see that Johnson was an excellent listener. Boswell records:

"At supper we had Dr. Alexander Webster, who, though not learned, had such a knowledge of mankind, such a fund of information and entertainment, so clear a head, and such accommodating manners, that Dr. Johnson found him a very agreeable companion."

Johnson gave full fair play even to Boswell. Let me allow myself one expression out of thousands:

"We talked of a man's drowning himself. Johnson: 'I should never think it time to make away with myself.' I put the case to Eustace Budgell, who was accused of forging a will, and sunk himself in the Thames before the trial of its authenticity came on. 'Suppose, sir,' said I 'that a man is absoluetly sure that, if he lives a few days longer, he shall be detected in a fraud, the consequence of which will be utter disgrace and expulsion from society.' Johnson: 'Then, sir, let him go abroad to a distant country, let him go to some place where he is not known. Don't let him go to the devil, where he is known!'"

That is good talk.

* * *

LAST CIVIL WAR VETERAN TO BE RETIRED.

The average reader is mildly astonished to learn that the last civil war veteran is to be retired from the active service of the United States army soon. The war closed fifty years ago. The magnificent Grand Army of the Republic is but a remnant, the veterans have fallen for years like winter's withered leaves. That a veteran should still be in active service staggers comprehension, until it is revealed that the "veteran" was but fourteen years old when peace came. The name, the "youngest soldier of the war" is legion. The claims of many must be taken on faith. But not so in the case of "Johnny" Clem, now officially known as Col. John Lincoln Clem, United States army, and soon to be Brig. Gen. Clem, retired. He has the records. Born on August 13, 1851, he unsuccessfully tried to enlist in an Ohio and later in a Michigan regiment as drummer boy before he was ten. But on May 1, 1862, before he was eleven, he managed by some hook or crook to get into the 22nd Michigan Infantry. He served in the army of the Cumberland during the war, drumming and fighting at Shiloh, Chickamauga, ePrryville, Stone River, Resaca, Kenesaw, Atlanta and Nashville. At the age of twelve he was made a sergeant because of his heroism at Chickamauga. Naturally, the alert and heroic lad became a favorite with the officers and men.

When the war closed he went back home and atteded school for five years. President Grant waived the rules and commissioned him second lieutenant, although he had no regular military education, a deficiency he immediately supplied by attending an artillery school at Fort Monroe. His service in the regular army has been meritorious, but his chief renown, through no fault of his, has been "the drummer boy of Chickamauga." For years he has been the sole link binding the regular army to the great army of volunteers that made such heroic sacrifices that "government of the people, for the people and by the people should not perish from the earth."

THE CHRISTIAN CENTURY

EDITORIAL

CHICAGO DISCIPLES ARE UNITED

REPORTS have recently gone abroad that a certain disunity has come into the missionary activity of the churches of Disciples in Chicago. These reports have done injury to the missionary work carried on in this city by the American Christian Missionary Society and the Christian Woman's Board of Missions in co-operation with the Chicago Christian Missionary Society.

Not only so, but discredit has thereby been reflected upon the spirit and temper of the Chicago churches themselves.

There is some frail foundation for these reports.

Two or three ministers of the city recently participated in the organization of an evangelistic association bearing the name "Chicago-Calumet" whose declaration of purpose is phrased in terms that are evidently divisive and mischief-intending.

This organization was heralded by the Christian Standard (whose editor was present and read a lengthy address at the time its constitution was adopted) as a thing of great significance in view of the so-called "liberality" of certain Chicago churches.

Efforts were made, both of a subtle and open character, in connection with the Hammond "Efficiency Congress" to use the "Calumet-Chicago" organization for the purpose of thrusting a theological issue into the co-operative work of the Chicago churches and so of accomplishing the divisive design that that organization was intended to bring about.

With scheming and activity like this going on, and with a newspaper eagerly giving publicity to it all, and actively fomenting it all, it is easy to understand how rumors of threatened division in Chicago should originate.

UNITY IN FAITH

BUT any one at all acquainted with the spirit of the twelve or fifteen congregations of Disciples in Chicago would listen to these rumors with grave skepticism.

Such a one would consider that these Chicago congregations have worked together for too many years at the most difficult task in American Christianity to allow their modest forces to be goaded by outside influences into a scandalous division at this late day.

Amid discouragements and irritations arising out of the pathetically scant resources with which they have had to do their work the Chicago churches have developed a sense of inter-congregational comradeship, a conscious interdependence, that is as strong as it is beautiful.

The theological or doctrinal issue has never been injected into the fellowship of these churches. They have found their unity not in their opinions, but in their common faith in Christ and their common purpose to serve him. Whatever doctrinal differences existed have been held good-naturedly, as subordinate to the essential things that bind churches of Christ together.

Ministers from outside the city, on visiting the Chicago ministers' meetings, always expressed surprise in their discovery that Chicago ministers were less conscious of the orthodoxy-heresy issue than they were themselves.

Their facetious references to their presence in Chicago, the "capital of heresy," etc., always fell flat. Such allusions were not relished by either "conservatives" or "liberals" for the simple reason that both "conservatives" and "liberals" were conscious that in their own experience the whole doctrinal issue was incomparably less significant in Chicago than were the courage and sacrifices of the churches and their deep-based unity in faith and purpose.

The recent lapse of one or two of the ministers from this high level of Christian brotherhood and mutual confidence is regrettable, but it does not in any way affect the fellowship of the churches. The churches of which these ministers are pastors will not follow them into any mischief-making organization.

Every congregation of the city will continue its co-operative part in the Chicago Christian Missionary Society and will permit no competing organization to come in to divide the forces and resources with which the Disciples' work in this city must be done.

AN EXAMPLE TO BE EMULATED

IN THEIR attitude toward those who would cause division the Chicago churches have given anew an illustration of the kind of unity Disciples plead for and have in so many instances scattered along their history failed to practice.

The present reaffirmation of the unity of these churches is not a triumph either for the so-called "liberals" or "conservatives," for both liberals and conservatives simply refuse to allow a division to be made between them.

No doctrinal consideration enters in.

Ministers and congregations whose "orthodoxy" is regarded as fully equal to that of the ministers who suggested division, are as resolute in their rejection of such a proposal as are those regarded as "liberals."

So much publicity has been given to the Chicago situation by others that The Christian Century deems it a duty not only to the congregations of Chicago but to the general brotherhood to let the true state of things be known.

We could wish for no greater blessing on our strife-torn and distraught brotherhood than that the principle of unity which Chicago Disciples have so well learned might be adopted and practiced in the counsels and the co-operative fellowship of all our churches throughout the land.

THE WHOLE FAMILY AT CHURCH

CENTRAL CHURCH, Youngstown, Ohio, W. D. Ryan, pastor, has set out to have every family complete and sitting together in the service Sunday morning, October 17. Mr. Ryan calls the attention of his people to the disintegration of family life through the break-down of family religion. He says:

> "The church should be one institution that should in every possible way recognize the family tie and do its utmost to strengthen this sacred bond. Nothing can do more to sweeten and to preserve the integrity of family life than for all members to sit in a group and worship God together, once a week. When manhood and womanhood shall come, those who are now children will remember such hours of uplift and the memory will be, not only a precious heritage, but a potent factor in keeping them in the way of Godliness.
>
> "No doubt our church has failed to lay due emphasis upon the family tie. But suppose we try to make one Sunday a sample of what every Sunday should be in having the whole family together at the hour of worship.

He then names Sunday, October 17, as "Family Day" and extends an urgent invitation to every member of every household, from grandparents to the youngest children, to participate in the gladness and worship of that day. He

further suggests that those who have no homes be sought out by those who do and invited to share the family life of the Sunday dinner table.

This, we believe, is striking at a vital need in modern church life. The family as a unit is neglected in our churches. There has grown up a division of loyalty between the Sunday-school and Church with the result that not children only, but many young people are rarely seen at the service of worship.

This divides the home itself. To meet this problem the experiment of merging the Sunday-school and morning worship into a single service has been tried with varying success in some churches.

It is not a final solution, for it lets the Sunday-school determine the character of the combined service. But it is a sincere effort at solving a vital problem.

Some day some genius will come along and show how a service of true and reverential worship may be constructed so as to fit the religious needs of all members of the family—from thoughtful fathers and mothers down to the children of early school age.

A "BRIEF" OF THE GOSPEL

REV. J. M. RUDY after closing a union meeting in a Missouri town in which he received the commendation of all the pastors of the city for his faithful preaching writes that he is fully convinced that Disciple ministers ought to take the leadership of such union meetings whenever they are invited to do so.

There are two conditions of success, he says.

One is that the leader—the evangelist—must free himself from all party spirit.

The other is that he "must preach the gospel instead of a mere *brief* of the gospel."

The meaning of number one is obvious.

The meaning of number two is luminous.

EXPOSITIONS OUTRAGE VISITORS

VISITORS to the California expositions returning to their home communities tell a story of moral conditions in connection with the expositions that ought to nullify the good repute gained for the coast cities by the material and artistic success of their big fairs.

These visitors are carrying to all parts of the land accounts of the most shameless exhibitions of vice, both in the exposition cities and within the exposition grounds.

The good repute of the coast cities generally, and especially of San Francisco, will be bound to suffer by these widely spreading tales of indignation and disgust.

It will be remembered that the Federal Council of Churches of Christ in America, supported by all its constituent bodies and by local and state federations of churches, took measures long before the Exposition opened, to induce the authorities of the Exposition and the city of San Francisco to maintain a high moral tone within and without the grounds.

Both the Exposition authorities and the mayor of San Francisco insisted that it would be so and issued public statements to that effect.

It is now plainly evident that those promises amounted to nothing. An investigation conducted by the Social Hygiene Association shows that unspeakable conditions prevail.

Within the Exposition are several concessions, maintained despite protests specifically against them, which are deplorably vicious, portraying sexual indecencies, including even exhibitions of entire nudity. Known professional prostitutes are tolerated and certain conditions which were declared as being too bad to be allowed in the city itself, are permitted in these concessions.

In the city itself open prostitution is allowed, and in one district, the investigator says: "It is estimated that there are from 600 to 1,000 women on duty, the policemen being there apparently to prevent anything that would interfere with the orderly and profitable traffic in vice." These houses are open and investigators report seeing seventy-five men and boys entering within ten minutes. They are among the "sights" of the city.

Cabarets in the center of the city are set up with every convenience for securing vicious women.

Summing up his report, the investigator says: "In spite of announcements of officials to the contrary, San Francisco remains one of the few large cities of this country where prostitution is frankly and openly tolerated. Here also little or no effective supervision and regulation of dance halls, rooming houses, cafes, and other public places where prostitutes ply their trade is provided. The natural and inevitable result has been that San Francisco has become the Mecca for the underworld, and that for every such addition to her population the problem is rendered that much more difficult."

Anybody who has any moral judgment at all cannot help questioning whether an exposition that releases and panders to the base passions of men in such wanton fashion as the above description suggests does more good to society than harm.

And the fact that the Church and righteous men seem so helpless in the presence of conditions like these should take all the pride and boasting out of us.

A HYPOTHESIS

SUPPOSE that through the years the Disciples' evangelism had kept its thoughtfulness, its dignity, its intellectual chastity.

Suppose that it had held its *message* as the all-important thing, and had disdained the temptations to adopt artificial devices that promised a short cut to apparent results.

Suppose that the ablest interpreters of our message were chosen by the churches for evangelistic service, instead of, as now, the cleverest manipulators of crowds.

Suppose that through all the years the taste for Truth had been cultivated in the churches, instead of, as now, the taste for sensation and the admiration of a skillful performer.

Suppose that the radical and absolute incongruity of spiritual religion with the whole vaudeville evangelistic performance had been sensitively felt by the churches.

Would not the Disciples of Christ be an incomparably more significant, substantial and potent force in the Christian world than we are today?

Would not our ideals seem to the world more commanding than we have yet been able to make them?

And would not our own sense of participation in a great movement of the divine Spirit be more certain and satisfying than our people generally possess?

These reflections lead to but one answer. And they point the way to one of our most urgent duties.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orvis F. Jordan*

Will Parade for Dry Chicago.

The Temperance Parade has come to be one of the annual features of Chicago's life. The parade this year on October 9 will have added interest by reason of the campaign which will be waged to make Chicago dry next spring. The churches and Sunday-schools appear in line on foot, in automobiles and on floats. This year the marchers will have a paper headdress and pennant that will make the marchers look uniform in appearnce. The headdress has some little resemblance to a Knights Templar headgear.

Fight for Civic Decency.

Rev. Clifford G. Twombly is rector of St. James Protestant Episcopal Church, Lancaster, Pa., and has brought about some changes in civic conditions in his city which illustrate the power of the church to make a community better. Two reports on vice conditions have been made at his instigation and at last action has been taken upon the reports. Saloons, hotels and roadhouses of the shady sort have been closed up on account of their indecencies. Most of these questionable resorts were owned by brewers, which is an indication of the sincerity of brewers' conventions in talking about the reform of the traffic. The separate rooms in which women drink are to be abolished by court order. This rector stands as a type of a new interest in his communion in the fight against the saloon.

John R. Mott Heads Y. M. C. A.

The Y. M. C. A. has exalted John R. Mott to the position of general secretary of the international committee of their organization. He will undertake a reorganization of Y. M. C. A. work. He is in addition chairman of the continuation committee of the Edinburgh conference and leader of the World's Student Federation.

Great Preacher Finds Hell on Earth.

Dr. R. J. Campbell has visited the trenches in France and has seen the effect of the gases and liquid fire upon the bodies of the soldiers. He refrained from telling his congregation the worst of the sights he had witnessed but declared that what he had seen was hell on earth.

Rev. R. J. Campbell Resigns.

There are few Christians in the English-speaking world who have not heard about Rev. R. J. Campbell of the City Temple in London. For a time, his name was coupled with the New Theology controversy, and British religious papers treated him with scant courtesy, but now the leading journals of England vie with each other to pay him honor. Born in the fellowship of the Anglican church, he has been an evangelical, and then a representative of liberal orthodoxy. Journals in this country of conservative leanings have been trying to make it out that the recent resignation of the great preacher is due to some inclination on his part to return to Anglicanism, but of this there is not the slightest evidence to date. When he visited America a few years ago, his hair was then white, and the heavy burdens of a metropolitan pastorate have broken his health beyond hope of immediate repair. He suffers from insomnia and organic heart trouble. The letter of resignation is full of terms of appreciation for the great congregation to which he has ministered so many years.

Methodist Reunion Discussed.

Methodists journals now have no more common topic of discussion than that of the reunion of the two bodies north and south. The separation in 1844 on the slavery issue had been upon an agreement not to invade each other's territory. This agreement was soon violated upon both sides. The two bodies now compete in many sections of the country. The Methodist Episcopal Church has eight annual conferences in distinctly southern territory. It has more than three million dollars ($3,084,570) invested in church property, and is spending $211,165 annually for pastoral support and $19,010 for district leadership in its southern conferences. In the border states both churches are competing actively for the resources of the territory. The Methodist Episcopal church, south, has nine and the Methodist Episcopal church has six conferences in the border area. The Methodist Episcopal church, south, has $14,083,783 invested in church property, and is spending $793,711 a year for pastoral support and $117,767 for district supervision in its border conferences. The Methodist Episcopal church has $16,236,343 invested in church property, and is spending $1,050,013 annually for pastoral support and $83,752 for district supervision in the same area. This is denominational competition in its worst form, when two bodies with the same doctrine and organization compete for the sake of issues long since settled in this country.

Preachers Raise Money for Jews.

The Jew baiting propensities of many sections of Europe are in contrast to the spirit just now being manifested in London. A committee of prominent citizens and clergymen are raising funds for the Jews whose homes have been desolated by the great war. Most of the Russian Jews have lived in territory now occupied by Germans and thousands have fled to the east under the protection of the Russian flag. Among the well-known clergymen on the committee are Rev. R. J. Campbell, Dr Clifford and Dr. Campbell Morgan.

W. C. T. U. Will Meet.

The national convention of the W. C. T. U. will be held in Seattle, October 9-14. Addresses will be made by Bishop W. T. Sumner, Daniel A. Poling and others. This organization, founded by Frances Willard, was originally an or-

Chicago Laymen Expectant

Enthusiasm is being shown by all Chicago churches in the work of the big convention of the Laymen's Missionary Movement to be held in this city, October 14 to 17. The program is unusually strong, and should command the attention of every Christian man in the city of Chicago. Some of the speakers are J. Campbell White, Wooster, Ohio; Bishop Homer C. Stuntz, South America; Bishop L. L. Kinsolving, South America; Bishop C. P. Anderson, Chicago; Col. E. W. Halford, New York; Dr. Edward A. Steiner, Grinnell, Iowa; Dr. J. A. W. Haas, Allentown, Pa., Dr. Cornelius H. Patton, Boston; Dr. Charles E. Burton, New York; Dr. Cleland B. McAfee, Chicago; Dr. Herbert S. Johnson, Boston; Dr. Fred B. Fisher, New York; Mr. W. G. A. Miller, Pittsburg; Mr. Chas. G. Trumbull, Philadelphia; Mr. Fred B. Smith, New York, and also a number of the best Home and Foreign missionaries. Some of the topics to be discussed are:

"What Must America Do Under the New World Conditions?"

"The Sort of Christianity Needed to Conquer the World."

"The Call of God to the Church of Today."

"Is a Victorious Christian Life Possible and Obligatory?"

"Recent War Experiences in Turkey."

"Is the Church Awakening to Her Missionary Duty?"

"The Disintegration of Mohammedanism."

"The Two Americas."

"The Immigrant Opportunity."

"The Place of the Church in the Life of the City."

"The Adequacy of the Gospel to Meet Modern Industrial and Social Conditions."

"The War and Missions."

"Where to Begin in Making the Church More Aggressive and Productive."

"Religion in Business and Business in Religion."

"Essential Conditions of Evangelizing the World."

"How to Reach the Unchurched in this Territory."

"Saving America for the Sake of Humanity."

"What Would it Mean if Laymen Were Good Soldiers of Jesus Christ?"

"The Man and the Church."

The men of Chicago churches have the opportunity of starting the greatest campaign that America has ever seen and there is no doubt whatever but this convention will be the greatest ever held in America. It is expected that eight to ten thousand men will register and attend the sessions in Medinah Temple. A number of the churches of the city are ont to register every man in their church. Some churches have already registered every member of the official board. A strong deputation committee has been organized to assist in holding meetings in a large number of towns outside the city limits, and the invitation has been extended to men covering a wide area.

ganization exclusively for temperance work. It is now interested in a great variety of reforms and types of Christian work. The national headquarters is at the Rest Cottage, which was the old home of Frances Willard in Evanston, Ill.

Judson Memorial to be Erected.

The Baptists of the United States are raising a fund of $300,000 to save Judson Memorial church in New York City and to also memorialize its late pastor, Rev. Edward Judson, who died recently. Very favorable progress has been made in the raising of this money, and it is now proposed to make the building a Baptist headquarters for New York. This would mean housing the common activities of the denomination in this building.

Lloyd George on War and Religion.

Lloyd George, the Minister of Munitions in the present crisis in England, is quoted as saying that the religious result of the present war will not be the destruction of religion, but rather a revival. He has expressed a desire to study the effect of the civil war in America upon the faith. He is quoted as saying that some theological opinions will be put on the discard by the great conflict but essential religion will be more alive than ever.

Laymen's Missionary Convention.

The Laymen's Missionary Movement, whose striking campaign in 1909 brought thousands of men together to pack theaters and listen to missionary addresses, will go through the country again this winter with a series of conventions held in the largest centers in the land. The first convention of the series will be in Chicago, October 14-17. In this meeting the pace will be set for a movement which it is hoped will bring a great passion into the hearts of the men of the church for the world's redemption. After the Chicago convention, three teams will go through the cities led by J. Campbell White, W. E. Doughty and D. Clay Lilly respectively. They will have with them Col. E. W. Halford, Editor Charles G. Trumbull, many leading missionaries and some of the most prominent of the missionary secretaries.

The expressed purposes of the movement are to study the missionary progress of recent years; to project plans looking toward the accomplishment of our whole missionary duty; to emphasize the adequacy of the gospel to meet modern social conditions; to increase the spiritual power and efficiency of the local church; to secure the general use of the best methods of missionary education and finance; to inspire laymen to take their part in the extension of the Kingdom of Christ.

The Chicago meetings will be held in the great Medinah Temple, the building erected by the Shriners for their degree work. In this building the Sunday-school convention was held the past year. Men of the Chicago churches are enrolling in large numbers. Though not a large church, the Second Presbyterian church of Evanston, where Secretary Michel has his membership, has enrolled a hundred men, and the Episcopal church in the same block has already enrolled 125. The prospect for the convention next week is that it will be the greatest laymen's meeting ever held in Chicago.

Make Your Adult Class Work Count This Year!

The Disciples Publication Society makes a specialty of studies for adult and young people's classes. Note some of the excellent courses we can supply your school.

THE WORLD A FIELD FOR CHRISTIAN SERVICE. Our regular first year Senior graded course. This deals with the problems of young people, such as choosing a life work, etc. 15 cents for Teacher's, 12 1-2 cents for Pupil's book.

THE PROBLEMS OF YOUTH IN SOCIAL LIFE. Deals with questions of morality, temperance, business honesty, among young people. 15 cents for Teacher's, 12 1-2 cents for Pupil's book.

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The Sunday School

ELISHA'S HEAVENLY DEFENDERS.

Lesson for October 24.

Golden Text: The angel of Jehovah encampeth round about them that fear him, And delivereth them. Psalm 34:7.

Lesson II Kings 6:8-23. Verses 8-17 printed. Memory verses 16, 17.

(8) Now the king of Syria was warring against Israel; and he took counsel with his servants, saying, In such and such a place shall be my camp. (9) And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are coming down. (10) And the king of Israel sent to the place which the man of God told him and warned him of; and he saved himself there, not once nor twice. (11) And the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which of us is for the king of Israel? (12) And one of his servants said, Nay, my lord, O king; but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber. (13) And he said, Go and see where he is, that I may send and fetch him. And it was told him, saying, Behold he is in Dothan.

(14) Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. (15) And when the servant of the man of God was risen early, and gone forth, behold, a host with horses and chariots was round about the city. And his servant said unto him, Alas, my master! how shall we do? (16) And he answered, Fear not; for they that are with us are moore than they that are with them. (17) And Elisha prayed, and said, Jehovah, I pray thee, open his eyes, that he may see. And Jehovah opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha.

Verse by Verse.

8. **King of Syria.** The king of Syria was probably Ben-hadad II.—**Warring against Israel.** The Syrians made predatory raids throughout the fertile plains, especially at the harvest-time.—**He took counsel.** He took personal charge of the campaign.—**In such and such a place.** In a definitely named place.—**Camp.** Or, encampment, RVm.

9. **The man of God.** Elisha.—**Beware that thou pass not such a place.** Naming some definite place. It may be a warning to keep away or not to overlook the place.

10. **The king of Israel.** Probably Jehoram.—**Not once or twice.** Several times. He brought relief to the land again and again.

11. **Sore troubled.** It seems that the king lost courage. His well laid plans were frustrated.—**This thing.** The betrayal of his plans.—**Which of us is for the king of Israel?** He thought there must be a traitor in his army, some one whom he had been trusting.

12. **One of his servants.** We are not told who the servant was, but some have supposed, it was Naaman. It was some one who knew of Elisha's fame.—**Elisha the prophet.** His fame had extended to Syria by this time.—**In thy bedchamber.** He knows and reveals your very thoughts.

13. **Go and see where he is.** Locate him for me.—**That I may send and fetch him.** It was a misjndgment on the part of Ben-hadad to try to capture the prophet.—**He is in Dothan.** Dothan is twelve miles north of Samaria on the road from Samaria to Damascus. The name means "Double fountain."

14. **A great host.** It was no mere band of marauders, but an organized army. An army was commissioned to take one man. Read in this connection Matt. 26:17.—**Came by night.** These sudden raids usually take place at night. The king did not know that the God of Israel never slumbers.—**Compassed the city about.** Dothan was on a hill. The king encamped on the other hills across the valley.

15. **The servant.** Not Gehazi who was a leper, but some other.—**Risen early.** Awakened by the approach of the Syrian hosts. **How shall we do?** He comforts the young man by his faith and heavenly host.

16. **Fear not.** There is no need for fear. Jehovah will provide, was the thought of Elisha.—**For they that are with us are more* * * with them.** The servant saw them surrounded with a mighty army and helpless, for no human power could resist. Elisha saw a host of heavenly defenders. We too often fail to take account of the unseen forces about us.

17. **Elisha prayed.** Prayer is the never-failing means of help. It puts the divine resources at our command.—**Open his eyes that he may see.** Let him have a vision of our defense. We need in our day such a vission of our spiritual resources.—**The mountain was full.** The hill upon which Dothan was built.

"There are who like the Seer of old
Can see the helpers God has sent.
And how Life's rugged mountain side
Is white with many an angel tent."

—Whittier.

Invisible Forces

The Lesson in Today's Life.

By Asa McDaniel.

The Bible continually recognizes the unseen forces playing upon our lives. The deliberate movement of Jehovah working vast changes in the world, the wonderful transformations made in human hearts by his spirit, and the influence of great men, both past and present, upon the life of our day, are all mighty testimonies to the power of the unseen. We come to appreciate Paul's significant words in the second Corinthian letter when he says "We look not at the things which are seen; for the things which are seen are temporal; but the things which are not seen: for the things which are seen are tempted; but the things which are not seen are eternal."

Like Elisha's servant we need our spiritual eyes opened that we may understand these eternal forces at our command. We are grossly materialistic in our thinking, because we fail to take account of the unseen forces all about us in this life. The structural engineer calls our attention to the great strength of a bar of steel, but often fails to make clear to us that the strength we so much admire depends upon the unseen forces acting upon the visible content of the steel. We stand before the marvels of electricity with keen appreciation of its power, and fail to realize that it is an unseen force. We possess the keenest interest in the beauty and power of the animate universe, yet fail utterly to realize that life is an unseen force; and manifests its highest values in spiritual rather than temporal ways. In the same way we do not get the real values of our religion because we live as if they were found in forms and ceremonies, in offerings and and temples; in the mere trappings of true religion rather than in union with Jehovah, who is spirit and who must be "worshiped in spirit and truth." Religion then is the consciousness of our oneness with God. As the word implies, it is a binding of the soul to God. It is the last, deepest, and ultimate conviction of the spirit as it grapples with the unseen. All these outward manifestations which we too often call religion are but its wardrobe, in which it goes abroad in the world. It is to be expected, then, that religion will wear out these garments, just as we lay aside a wornout dress. No creed or form will answer for all the centuries. All the works of God are assuming new forms. Jehovah's eternal word is: "Behold. I make all things new." The story is told of Ampere who was led by a friend to try his eyeglasses, when to the latter's surprise the great electrician burst into tears. Ampere had not known before that he was nearsighted, and the sudden realization of what beauty and interest he had missed all his life was overwhelming. Are we not just as ignorant of spiritual nearsightedness? We need the ability to detect the new spiritual values in all the changing departments of our life. When we pass from the bright sunlight into a darkened room we cannot see its contents, but gradually the pupils of our eyes enlarge until what was invisible becomes visible. As with the physical, so may it be with our spiritual sight, the power of spiritual vision will enlarge if we live up to the faith we have. The true unveiling of the human eye, the true sight that gives courage to a human heart, and victory to life, is the sight of the Divine Father, our spiritual helper, who is in the thick of our struggling life, supplying love, pity, and strength to our fainting spirits.

* * *

Religion in Haiti.

The disturbances in Haiti have brought to the attention of the civilized world the religious condition of that unhappy country. It is made up almost entirely of blacks, and nominally is Roman Catholic. The medicine man has more power than the priest, however, and Voodooism, or snake worship, is the religion of thousands. Some Protestant work is being done by Pastor Lherisson. He has been establishing small schools and is trying to get the people educated enough to read the Bible.

Reclaiming Land and Men.

In Portland, Ore., there is a unique mission called the Men's Resort. Here the wrecks of humanity that float into rescue missions are taken care of. In case a man shows prospects of reform, he is sent out to a farm where land is being reclaimed, some thirty miles away from Portland. Thus both man and land are redeemed together.

Disciples Table Talk

Foreign Society Closes Books Showing Greatest Loss in its Entire History.

The books of the Foreign Society closed September 30, with total receipts of $425,137.20. There was a loss of $39,011.96. This is the greatest loss in the history of the society. There was a loss from every source of income except from the Sunday-schools, which show a gain of $935.00. The losses are as follows: From the churches, $9,674.96; from the Endeavor Societies, $592.50; from individual offerings, $3,224.13; from miscellaneous sources, $18,581.36; from annuities, $5,291.14; and from bequests, $2,583.49. This is the first loss since 1908. It is the third loss since 1900. In making this report Secretary F. M. Rains says, "We have faith that this defeat is only temporary. There are better days. God is not only in His heaven, but he is also in the earth and dwells in his church that he has commissioned to preach the gospel to the whole creation."

Texas State Paper Compelled to Find New Editor.

After two months of effort to carry out his contract to purchase the Christian Courier from the State Board of the Texas churches, M. M. Davis of Dallas has been compelled by ill health to ask the board to release him and the board has done so. The paper is now the property of the board again. A. E. Ewell, pastor of Oak Cliff Church, Dallas, has been selected to edit the paper for the time being. He makes a very modest bow in the last issue. The Courier is an excellent paper, possessed of a good spirit, and as the organ of the state board ought to be supported by the Disciples of the state of Texas. It certainly has our sympathy in its recent severe trials and our earnest hopes of a more prosperous future.

Presbyterians and Disciples Close Union Evangelistic Meetings with Communion

The church at Liberty, Mo., led by its pastor, Graham Frank, has been engaged in a union evangelistic meeting with the Presbyterian church of their city for several weeks. The services were held in each church on alternate weeks, Mr. Frank preaching in the Presbyterian church and the Presbyterian pastor preaching in the Disciples' church. The meetings were well attended, and there were many confessions of faith as a result of the preaching. On the final Sunday morning the Presbyterians joined with the Disciples in the observance of the Lord's Supper, the two pastors officiating at the table, the deacons from the two congregations dispensing the emblems to the united congregation. In preparation for this service Mr. Frank published in his weekly parish paper a portion of the "Order for the Celebration of the Communion" as given in the "Book of Common Worship" of the Presbyterian Church. On both sides there are many expressions of the joy found in the fellowship of these special meetings.

President-Elect of William Woods College Married.

Joseph A. Serena, president-elect of William Woods College, Fulton, Mo., and Miss Virginia K. Hearne of Lexington, Ky., were married at Catlettsburg, Ky., on Saturday, Oct. 2. Mrs. Serena is a graduate of the University of Chicago and has been an active leader in the work of the Woman's Missionary Society in Texas and Kentucky. President and Mrs. Serena will begin housekeeping in the beautiful new president's house, the gift of Dr. William S. Woods, just now approaching completion on the college campus.

Kentucky Holds Annual Convention Up to Usual Kentucky Standards.

Kentucky's state convention was held at Madisonville, Sept. 20-23. The registered attendance showed something over 250 delegates. The first session, on Monday evening dealt with the problems of Christian Education. Pres. R. H. Crossfield was in charge. The C. W. B. M. occupied Tuesday and displayed the usual high spiritual intelligence and enthusiasm by which all their work is characterized. Prof. W. C. Bower, of Transylvania College, spoke on Tuesday evening and made a profound impression with his interpretation of the missionary task based upon his recent trip to the Orient. Ellis B. Barnes, of Richmond, known to all our readers, was president of the Kentucky Christian Missionary Convention. The secretarial reports were encouraging and the addresses inspiring. The sermon at the close of the convention by J. N. Jessup of Hopkinsville was commented upon as especially strong. The Sunday school sessions under the presidency of H. C. Garrison of Danville, and with the inspiring leadership of Walter Frazee, superintendent of Sunday-school work, made an effective climax to the week's exercises. The next convention goes to Winchester. R. N. Simpson, of Harrodsburg was elected president for the next year.

Church Extension Society Reports Enthusiastic September Offerings.

The Church Extension Society reports enthusiastic and generous returns from the September offerings. For the first eleven days of September there was a loss of $471.78 but this was due to the fact that a large offering of $300 on the Name Loan Fund came in last year during this period. The loss in individual receipts up to Sept. 1, was $15,685. This is due to the fact that but few large annuity gifts could be secured this year. The net falling off in receipts thus far this year is $14,080.

A Unique Plan for Church Growth as the Year Draws to an End.

Chas. M. Fillmore, minister of Hillside church, Indianapolis, has organized "The Cornelian Centurion Band" for his fall and early winter work. He is asking one hundred of his members to pledge themselves to work during the last one hundred days of 1915 for one hundred increase in all departments of the regular church activities. It means an increase of one hundred in the enrolment and attendance of the Sunday-school, an increase of one hundred in the average attendance at the Sunday morning and Sunday evening audiences, one hundred at the mid-week prayer-meeting, one hundred in the Calender Club, one hundred in the Men's Club, one hundred in the missionary organizations, one hundred in the young people's societies, and one hundred accessions to the church. It started off very encouragingly the first week. It is probably too late for other churches to adopt this plan this fall, but it can be worked successfully during the first hundred days of 1916. Any one wishing details can secure them by writing Mr. Fillmore. Such a correspondent will not fail to enclose stamps with his request.

Jacksonville Church Elders Take Charge of Services During Pastor's Absence.

Myron L. Pontius, completed his first year with Central church, Jacksonville, Ill., on Sept. 1. At regular services of the church during the year there were eighty-eight additions. Missionary apportionments have been met and a current expense deficit removed. During the vacation period the elders of this church took charge of the morning service. During these weeks the close of the Sunday-school was the beginning of the church service. An elder would talk for ten minutes followed by the communion, and the congregation was dismissed. A very large per cent of the children remained for this short service and profited by it. There was no evening service. During Mr. Pontius' absence one of the church's most faithful members, Mrs. Alice Taylor, passed away. The funeral service was held in the

The Best!

Many Sunday School classes wish to study the life of Jesus this year. They want the very best text for young people's or adult classes that can be found. This is simply to remind them that there has never been offered to the Sunday School world a Life of Christ so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned, as Dr. Loa E. Scott's LIFE OF JESUS in Fifty-two Lessons. It is being widely used in Sunday Schools both of the Disciples and other religious bodies, and in Y. M. C. A. classes. This testifies to its popularity. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

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church, conducted by two elders, Mr. Geo. Harney and Mr. Walter Riee. The service was one of the most impressive ever held in the church. Last week Rev. and Mrs. A. W. Conner and Miss Seegar were with the Jacksonville church in the interest of the boys and girls. Mr. Pontius says their work is unique and worthy of the highest praise.

Kansas City Church Loses High-minded Layman by Death.

Linwood Boulevard church, Kansas City, feels deeply the loss of one of its leading laymen in the death of Mr. Thomas S. Hall. Burris A. Jenkins, his pastor, writes of him thus: "Mr. Hall was a stalwart man physically, intellectually, and morally. He was abreast of every modern movement in thought, a wide reader, and even a popular science student. Although an active business man up to within about a year of his death when still in the prime of life, his interests were largely intellectual and spiritual. He will be sadly missed in the work of the church, in his firm whith whieh he was connected, and among a wide circle of devoted friends. He will be missed by his pastor more than by any other one, except his wife. He leaves no children." Mr. Hall's death occurred Sept. 14.

Pastor Invites Questions and Answers Them on Sunday Evenings.

W. A. Moore, pastor First church, Tacoma, receives questions from his congregation upon which he bases his Sunday evening talks. These questions cover a wide range of subject matter as the following list indicates:

Does the Bible condemn cremation?

Can the United States justify herself in the sale of munitions of war to Europe and thus continue the awful death struggle?

What is meant by the Bible quotation, "They were both naked, the man and his wife, and were not ashamed?"

What possible good can come from the war?

Why did God tell us to covet the best gifts and then not give us our desires?

What is Christianity's reply to threatened war with Europe and Mexico?

Is poverty a disgrace?

If the Lord has power to stop accidents, why does he permit such as the Titanic disasters?

Why don't you heal the sick?

Explain why the "Church of Christ" is undenominational.

Are soldiers in Europe first degree murderers? If not, what degree?

I have lost faith in the church of my fathers. What shall I do?

How can lovers know they love well enough to marry?

How can I become a Christian?

How do you know Jesus had no human father?

Preacher Attracted to the Law Returns to the Ministry of the Gospel.

The call of Frank G. Tyrrell to the regular pastorate of First church, Pasadena, and his acceptanee of the same brings baek to the church's ministry a man whose powers and consecration were proved years ago. Mr. Tyrrell has been praetieing law in Los Angeles since leaving the pulpit of First church, Chicago, and it is understood he had built up a substantial practice. The hold of the Christian ministry upon him seems never to have been shaken off, and when the Pasadena pulpit was made vaeant by the departure of Jesse P. McKnight for Los Angeles Mr. Tyrrell, invited to supply for the time, gladly accepted. The congregation has been much pleased with his ministry and has now asked him to move to Pasadena, give up his law practice and preach the gospel. He has decided to do so. Mr. Tyrrell was pastor of the old Central church, St. Louis, for ten years before coming to Chicago.

Topeka Minister Discusses Question Why the Church Fails.

If people gave as much of their interest, time and money to the spiritual life as they do to the material, there wouldn't be so much talk of the church being a failure, said O. L. Cook, pastor First church, Topeka, Kan. Mr. Cook, who celebrated the first anniversary of his pastorate at Topeka, on Sept. 26, preached on "Where the Church Fails,' at a rally day service. "The church does fail in some instanees," said Mr. Cook, "but it is on the human side and not the divine. It fails in a way beeause its people do not have a clearer conception of its mission, an understanding of its real aims, because of a lack of co-operation and laek of unity in it: in fact, because its members are human. Then it should be remembered that the church is constantly taking up the sinful and imperfect, very many of whom no lodge or society or institution would have. The church holds out hope to the downtrodden and oppressed. Why then, should it be thought a thing incredible with multitudes of the most imperfect specimens of human kind flocking into the church if it should be found with some of the marks of imperfcetion upon it?"

New England Convention Meets at Everett, Mass.

The New England Christian Missionary Society and the New England auxiliaries of the C. W. B. M. held their annual convention with the church at Everett, Mass., Sept. 9-12. They represented twenty churches having a membership of 3,100. The statistics showed an increase of 327 members during the past year, 219 of whom were by baptism. The loss was ninety-seven. These figures represent our strength in six states with a population of more than six and one-half millions. The spirit of the convention was deeidedly optimistic. Many said it was the best conventon in years. The program was highly creditable. The addresses of the visiting secretaries, S. G. Inman, W. R. Warren and F. W. Burnham were exceptionally praiseworthy while the rest of the program was of splendid charaeter. The address of Jno. F. Kyes, a layman of Main street church in Worcester, Mass., was especially comemnted upon. The convention meets next year for its fiftieth anniversary with Main street church of Worcester, aMss., Harry Minnick, pastor.

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BRIEFER NEWS NOTES.

—The Sunday-schools in the central part of the country that set their Rally Day for Sept. 26 were not so fortunate as those that chose Oct. 3. The former day was generally very rainy while the latter day was one of the most beautiful days of the season.

—J. Boyd Jones and Central Church. Terre Haute, Ind., are taking an active part in voting out the political evils that have made that city notorious in recent years. Mr. Jones said, in announcing his evening sermon recently, that people who did not believe in mixing politics and religion would be uncomfortable if they came to hear him.

—At the evangelistic services at Eminence church near Atlanta, Ill., sixteen persons have been added to the church by baptism, ten of whom are young men. James A. Barnett, pastor at Moline, is assisting the pastor, T. T. Holton.

—Carl H. Barnett, pastor First Church, Rochester, N. Y., has made an acceptable president of the Christian Endeavor Union of that city for the past two years. Resigning recently, he is now sought to take the position of pastoral counselor to the union.

—The National Benevolent Association is just in receipt of a payment of $7,084.86 on the bequest recently made the association by the Blanks estate of Austin, Texas. The association has just issued a new and attractive annuity booklet entitled. "His Silent Partner," and will be glad to send a copy to anyone requesting it.

—H. W. Hunter, Wellington, Kan., preached two Sunday evening sermons,—companion sermons, he called them,—the first on "The Man Who is too Busy" and the second on "The Man Who is Not Busy Enough."

—The work of John R. Blunt at First church, Winnipeg, Man., is gaining results. Two missions have recently been estab-

News From the Foreign Society

Within a week the Foreign Society has received a piece of property worth $3,000 and a gift of $300, both gifts being on the annuity plan.

M. B. Madden is now assisting the Men and Millions team. His family is in Eugene, Oregon, where the five children are in school. The mission work in Osaka, Japan, a city of two million people, is now in charge of Mr. and Mrs. W. H. Erskine alone. They need reinforcements.

D. C. McCallum of Vigan, Ph. Is., writes: On the 14th of June the dormitory and Bible College were opened. Almost thirty young men of the Government Schools were admitted, eight teachers who studied in a normal institute and ten Bible College students. One young Chinese was baptized in the month.

C. F. McCall and P. A. Davey have been making an evangelistic tour through the North of Japan. It was their privilege to speak to quite a number of public school teehers, some of whom are inquiring concerning Christ and the gospel. One teacher said: "Last night for the first time I understood God as Father."

Dr. W. N. Lemmon reports the following: In the Mary Jane Chiles Hospital in Manila, Ph. Is., during the month of July, persons treated, 1,739; treatments, 5,452; surgical operations, 63; surgical treatments, 586; out of town visits, 2; city visits, 68; in-patients, 62.

Dr. Kline, of Vigan, Ph. Is., writes that the hospital work has doubled recently. A thousand pesos was collected in fees during the month of June. In that month 2,000 people were treated. This does not count treatments, but the number of individual patients.

William Price, the minister of the Christian church at Lancaster, England, in sending money for a number of subseriptions to the Intelligencer, says: "The magazine is appreciated very much, and as pastor I realize its value in keeping the people interested in our own missionary activities."

t The church at Palestine, Texas, of whieh L. B. Haskins is minister, supported F. E. Meigs, of China. His pieture was hanging in the auditorium and upon the news of his death was draped in mourning, and a memorial service was held.

Robert N. Simpson, of Harrodsburg, Ky., writes that he never felt more encouraged over the growth of missionary enthusiasm among his people since the beginning of his ministry. This is largely the result of the teaching of the minister.

One church that adopted the budget plan reeeived an offering of $88.01, and set apart sixty-five cents of it for the work of the Foreign Society. In view of the needs of the work on the foreign field, it would seem that this is not a just proportion.

Dr. Frymire, of Lotumbe, Africa, writes that there are 300,000 people in his district absolutely dependent for medical assistance upon Lotumbe. The work on the hospital progresses.

Miss Emma Lyon, who has returned to China after twenty-two years of service on the field, writes: "If more of the people only knew what a great joy it is to go, they would go, too. I sometimes think I am selfish in going and leaving others to do the hard work at home." Miss Lyon is supported by the church at Pasadena, Cal. She writes that the California people have been most kind to her during her stay in their midst.

September 29. F. M. Rains, Secy.

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lished in two suburbs of the city each of which has a good prospect ahead of it.

—Carl A. Burkhardt has moved from Lexington, Mo., to Franklin, Ind., where he has begun his leadership of Tabernacle church.

—Claris Yeuell, Plainville, Ind., spent a part of his vacation at Barnesville and Hopedale, O., former fields of labor. He preached at Bethesda and La Belle View, O., and visited Bethany, W. Va., where his son Gladstone Yeuell is now in college.

—Mr. R. A. Doan spoke in Wilson Avenue Church, Columbus, O., for Pastor J. J. Tisdale, Sept. 26. Mr. Tisdale describes the new secretary's address on the call of foreign lands a "wonderful address" which "made our hearts burn within us."

—Jackson Boulevard Sunday-school, Chicago, had an attendance of 1,201 at its Rally Day sessions last Sunday. This includes 173 attendants at the Chinese department. This is the largest Sunday-school ever assembled in a church of Disciples in Chicago and probably the highest record attained in Illinois. Austin Hunter is the pastor, Mrs. Hunter's women's class had over 200 enrolled. The young men's class had over 100. The superintendent is Mr. A. B. Segur.

—State Secretary John R. Golden, is holding evangelistic meetings in Kankakee, Ill.

—Robert E. Henry has begun his new work at First church, Decatur, Ill. The Havana congregation gave him a social reception on the eve of his departure for his new field.

—Walter M. White is speaking on Sunday evenings to the college students attending the various schools in Cedar Rapids, Ia. Recently the students of Coe College attended First church in a body.

—The Tennessee state convention was held last week at Union City. J. E. Stewart, of Woodland street church, Nashville, was president. Carey E. Morgan, of Vine street church, Nashville, thrilled the convention with his address on "The Plea of the Church of Christ."

—The sixty-fifth anniversary of First church, Quincy, Ill., fell on the same day as the first anniversary of the pastorate of W. D. Endres with that people, Sept. 26. The day was observed with special services. Alexander Campbell once visited Quincy church, a fact to which the members naturally point with pride. Mr. Endres' ministry is taking on the aspect of success in the one year he has been there.

—W. H. Book and Tabernacle church, Columbus, Ind., observed the eleventh anniversary of Mr. Book's pastorate, Oct. 3.

* * *

BUILDINGS, DEBT RAISING, ETC.

North church, Terre Haute, Ind., will spend $10,000 to complete its building from the basement up.

Paris, Tex., expects to build a $40,000 house of worship in the spring.

Chardon, O., church recently burned a note of $4,000 that had been paid.

Pence, Ind., church, organized a year ago by C. J. Sharpe, of Hammond, Ind., dedicated a new house of worship Oct. 3, costing $14,000.

* * *

RESIGNATIONS.

W. D. Darnell, Denison, Tex., to enter evangelistic field.

* * *

CALLS.

D. L. Mathews, University of Chicago, to Waukegan, Ill.

Frank G. Tyrrell, supplying First church, Pasadena, Cal., to become regular pastor. Accepts.

Robert L. Finch, Maryville, Mo., to Park and Prospect church, Milwaukee. Accepts. New work to begin Nov. 1.

Arthur W. Higby, the Episcopalian rector who recently united with First church, Canton, Ohio, called to Franklin street church, Grand Rapids,, Mich. Decision not announced.

Gerald Culbertson, Third church, Richmond, Va., to Bedford, Ind. Accepts. Begins Nov. 1.

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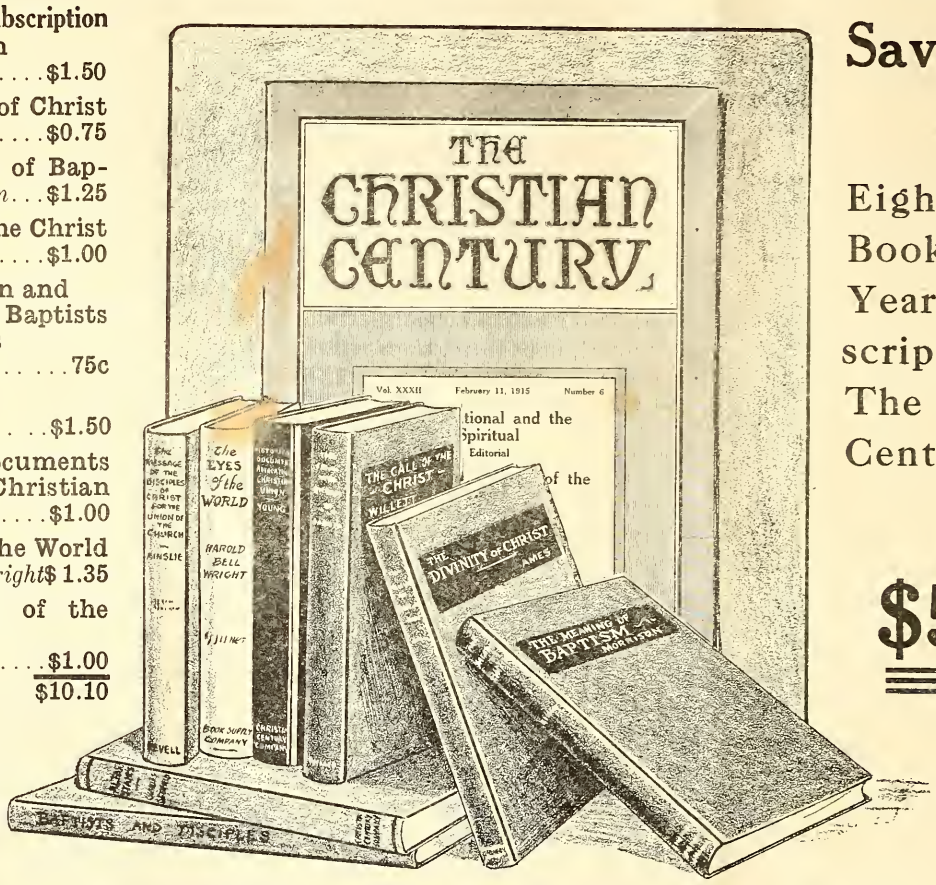

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THE CHRISTIAN CENTURY

Vol. XXXII October 14, 1915 Number 41

When the Bartender Loses His Bar
By Charles Stelzle

The Program of Jesus
By Frank Waller Allen

Grading the Sunday School
By R. W. Gammon

The "Chicago Calumet" Association
Editorial

CHICAGO

LET THIS BOOK SPEAK FOR ITSELF

COMMENTS OF THE RELIGIOUS PRESS

St. Louis Christian Advocate (Methodist)
Good reading from first to last. There is not a saner discussion of the meaning of baptism than it presents.

The Christian Intelligencer (Reformed)
The argument seems logical and the spirit of the writer is certainly as gentle in statement as it is urgent in appeal.

Zion's Herald (Methodist, Boston)
Dr. Morrison who is editor of The Christian Century, a national organ of the Disciples of Christ—a denomination which believes in immersion—handles with utmost frankness the position of his own denomination relative to baptism. The work is of universal significance as it is a complete abandonment of the immersion dogma by the editor of this leading publication in that denomination. Dr. Morrison's work is frankly done, and while arousing, doubtless, some criticism among those of his own denomination and the close communion remnant still to be found in certain localities, will be heartily received as a genuine contribution toward Christian unity.

The Advance (Congregationalist)
We commend this book to pastors who find the baptismal question up for discussion in the parishes. It is a strong contribution to the literature of the subject and we believe the position herein advocated is one that the Disciples will be driven ultimately to adopt. We do not think it possible for them permanently to hold to close baptism without going the whole length of the Baptists and join close communion to it.

The Epworth Herald (Methodist)
While not agreeing with all the statements made it is about the most interesting book on the subject I have seen. The author is master of good, clear English and knows how to express himself.

Herald of Gospel Liberty (Christian Denomination)
He presents his thought from a new and interesting standpoint. We wish it might be read by all Disciples, all Christians, all Baptists, and in fact by all denominations—it will have a moulding effect as to one's opinions of baptism. The Disciples' themselves will likely get the most good from the book. Mr. Morrison is leading a movement for larger liberty in matters of opinion among the people of God.

The Continent (Presbyterian)
It required courage to publish this book. It is by a minister of the Disciples' church, which has been peculiarly strenuous in behalf of the scriptural necessity for immersion, and he writes that "the effect of our study is absolutely to break down the notion that any divine authority whatsoever, stands behind the practice of immersion." Instead, in the New Testament, baptism simply means the conferment and acceptance of the status of a Christian. He is strongly against demanding the rebaptism of Christian believers who apply to Baptist or Disciples churches for membership having been accepted in other churches by any mode of baptism whatever. Equally he opposes infant baptism, because the subject of baptism must be voluntary. At the root of his argument lies a sound desire for Christian unity.

The Religious Telescope (United Brethren)
The author is clear and candid, brave and kind in performing the task to which he assigned himself. . . . As we view the real meaning of this new interpretation of baptism it involves a complete abandonment of the dogma of immersion, and may lead to a new adjustment of attitude on that subject on the part of other immersionist bodies. At any rate, the significance of the work is new and remarkable. It may help the immersionists and affusionists to get together, which would be a great achievement.

Central Christian Advocate (Methodist)
Dr. Morrison belongs to what might be called the younger school of Disciples who have the discretion and the will to approach the members of other churches, not with the club of intolerance and pseudo-omniscience, but with the open hand of intellectual catholicity and good will. . . . The propaganda could not wish for a leader more truly representative. A profound scholar, a deeply spiritual follower of the Master, a man among men, something of a mystic, we could well believe that if any person could show the way to Christian unity, Charles Clayton Morrison belongs to the select few. This book gives one evidence. The significant fact is that the author is a member of an immersion church, once commonly called "Campbellites," and while he holds to immersion as the correct mode of baptizing, yet he declares, "It would be too much to say, dogmatically, that baptism was not administered in New Testament times in any way save by immersion." The book is well worth reading, not only for its scholarly treatment of the question of baptism, which is satisfactory, but as an example of true liberality in modern church life, a liberality which is not degrading and flat, but catholic, appreciative and noble.

The Christian Endeavor World.
A thorough treatise from the immersion point of view but building a bridge toward the affusionist view.

The Congregationalist
A daring and splendidly Christian piece of work is "The Meaning of Baptism," by Charles Clayton Morrison, in which the author frankly asserts that Jesus "had no intention of fixing a physical act upon his followers. He did not have in mind the form of baptism but the meaning of it." Nevertheless, for historic reasons he recommends retaining the form of immersion.

The Baptist Banner
A new book of more than ordinary interest. It is learned, and is written in excellent spirit and fine style. It is eminently suggestive and well worth the price and a careful reading.

The Christian Observer (Presbyterian)
It is a courageous man who will undertake to write a book on the subject of baptism in this age of the world . . . This book has stirred up considerable controversy in the writer's church. By many he is regarded as a heretic and is abused accordingly. However, in other respects the author is true to Disciples' sentiments. The chief value of the book lies in the author's contention that New Testament baptism is not tied to any physical act, but is "the spiritual, social act of self-commitment and self-consecration by the individual and his induction into the church." This idea, by the way, is very forcefully expressed in an old document that was formulated by the Westminster Assembly more than two centuries and a half ago when they said, "Baptism is a sacrament. . . whereby the parties baptized are solemnly admitted into the visible church and enter into an open and professed engagement to be wholly and only the Lord's."

The Standard (Baptist)
The argument throughout is good and there are conclusions that are worthy of careful consideration.

The Christian Union Quarterly (Disciple)
The author has a brilliant style and thinks along ingenious and fascinating lines. . . However one may differ from the author there is much in this book to be commended from both the Baptist and paedo-baptist sides of the house.

The Churchman (Episcopal)
Under the title "The Meaning of Baptism," Mr. C. C. Morrison has given an interesting summary of the topic, especially as it is related to the history of modern sectarianism. The Disciples, to whose fellowship Mr. Morrison belongs, practice rebaptizing for those who have not been immersed. Mr. Morrison is not in sympathy with this position. He shows that baptism by immersion has figured little in the divisions of the church and will doubtless likewise figure little in its unity.

Baptist Standard (Dallas, Tex.)
This is a very interesting work, as much so as any volume of fiction we have read this summer!

The Homiletic Review
A volume on this subject with an irenic purpose by the editor of The Christian Century is welcome. The position taken is that while immersion is the valid mode of baptism the doctrine or dogma "eclipses the great objective task of the church for large majorities of Disciples and Baptists." Baptism has its essence not in the mode of administration, but in that it means "the conferment and acceptance of the status of a Christian" (p. 193). While, then, the volume is a plea for the adoption of immersion as a mode universally recognized as regular, the practice of rebaptism with its implication that Presbyterians, Methodists and others are not Christians is to be reprobated. Members should pass freely from these other churches to those of Baptists and Disciples without calling into question or ignoring their status as already members of the Church of Christ.
The spirit of the book is delightful and raises new hopes where none had seemed possible.

The Presbyterian Advance
The editor of this paper welcomes the appearance of this volume, for it enables him for the first time in his life to answer a question which often has been asked of him by correspondents and readers—"What is the best book on baptism?" . . . Against all who insist that immersion and immersion only is baptism this book provides an unanswerable argument.

The United Presbyterian
An unusual book. Written by a Disciple and the editor of the leading Disciple newspaper, he wholly abandons the Disciple and Baptist argument on which they found their dogma of baptism by immersion. He says the use of the word "baptizo," in its New Testament usage, refers primarily to the function of initiation and only incidentally to the particular [physical] act.

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THE CHRISTIAN CENTURY

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The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' *movement*. It has no ambition at all to be regarded as an organ of the Disciples' *denomination*. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, The Christian Century, though published *by* the Disciples, is not published *for* the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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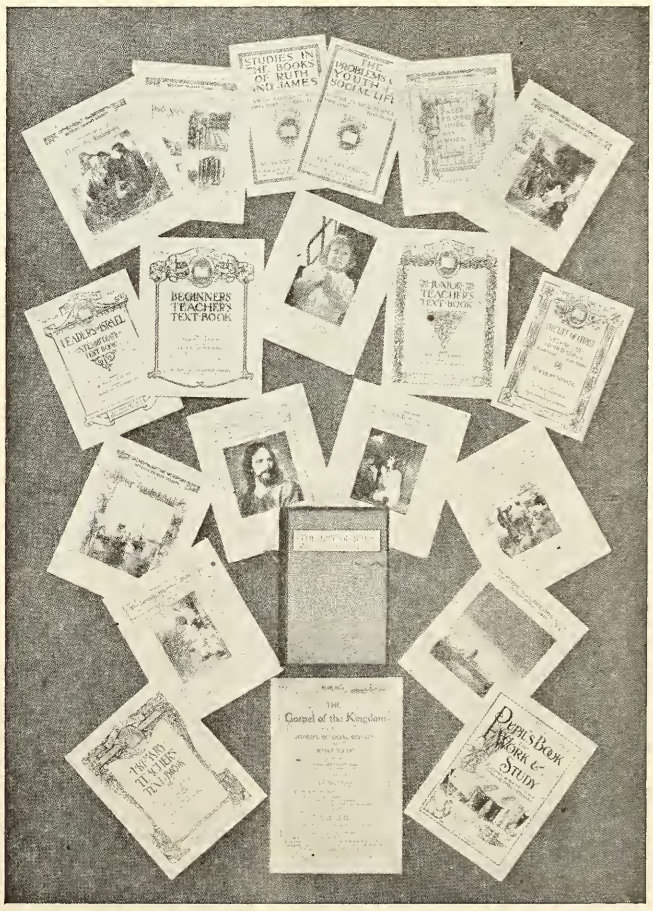

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News From the Foreign Society

Dr. Pickett reports the number of treatments in the medical work at Laoag, Ph. Is., for one month, as 2,010; minor operations, 24; major operations, 85; visits to outside villages, 5; visits to homes of the sick, 20. The baptisms for the month number four; Sunday-school classes, 82; average Sunday-school attendance, 1,698.

W. H. Hanna writes that one of the oldest members of the church in Laoag is a man who used to be a chief servant of Satan. Now he allows no one to surpass him in zeal as he serves Jesus Christ.

Early in the month D. C. McCallum, of Vigan, Ph., Is., visited several towns in the interest of the dormitory. Almost everywhere he found that Padre John Thompkins, S. J., had been busy trying to undermine the influence of the mission and in some places had done so with considerable success. In other places in spite of strenuous efforts he almost entirely failed.

On the 19th of September, Mr. and Mrs. Holder, and W. H. Edwards had reached France on their way to the Congo. They left London on the 17th. They found everything on board ship very congenial and anticipated a happy voyage.

Mr. and Mrs. L. D. Oliphant are planning to remove to Akita, Japan. They have been spending some time in the language school in Tokyo.

Fred E. Hagin is planning to visit the island of Hachijo, Japan, a place where very wonderful victories were won within recent months. Before the cold weather comes on he wishes to visit the churches of the country.

Tomono San, who graduated from Drake Bible College in Japan in June, is now located in Toride. He is working hard, carrying the gospel into other towns. He has opened special services for railway men at the station.

S. Imamura San, a trusted and beloved Christian from Japan, is now in Transylvania University. After completing the course there he expects to return to Japan to help extend the Kingdom of God among his own people.

For five years the society has held no rallies in the winter. It did not wish to interfere with the work of the Men and Millions Movement. This year rallies are to be held in the East and West. None will be held in the state of Missouri, where the Men and Millions teams are at work.

R. A. Doan is in great demand from the churches and adult Bible-classes. Without his consent and without his knowledge he was elected the president of the Federation of Adult Bible-classes of Ohio. He has visited the men of the church at Parkersburg, W. Va. He spoke in three churches in Pittsburg the first Sunday in the month, and addressed the men of the East End church on Monday, and a union service representing three churches on Monday night. Within a week he has to be in Muncie, Terre Haute, and Huntington, Ind.

Alexander Paul is planning to return to China in December. Mr. and Mrs. W. L. Burner, of Matanzas, Cuba, are taking a short vacation with their friends and kinsfolk in Virginia. The work in their absence is being carried on by faithful Cuban Christians.

October 6, 1915. F. M. Rains, Secy.

New York City Notes

The work of the Disciples' Missionary Union has been resumed after the quiet of the summer months. The missions and the co-operating churches are facing another year of work with enthusiasm and interest.

The New York City Ministerial Association of the Disciples of Christ met Monday, Sept. 27th at the Hotel McAlpin. The relations among ministers and churches is cordial and harmonious.

Greenpoint church, Brooklyn, has repaired and beautified its house of worship, making it attractive and modern.

Ridgewood Heights Mission has been improved by cement walks, iron fence, painting and decorating. This mission with a school that crowds its capacity is doing vigorous work.

The Russian church, East 2nd Street, New York City, has continued its services during the summer. English classes are being held nightly and the work is being done with as great efficiency as possible with the present equipment. Mr. Johnson reports a meeting during the summer where the needs of religious work among the Russians in America wes presented and one Russian day laborer gave $100. Mr. Johnson has been going to Bridgeport Sunday afternoons speaking to a group of fifty or sixty Russians. There is a similar group of more than 150 in Waterbury, a smaller group in Springfield and Hartford City; another group in Philadelphia. All these are Evangelical Christians, so-called in Russia, but are our own people in all points. Is it not pathetic that we, as a brotherhood, cannot take care of these foreigners, who are our own, but that they must be dependent upon the charity and friendliness of denominational churches? In Bridgeport they meet in a Methodist church; in Philadelphia in a Methodist church; in Waterbury in a Baptist church, and even here in New York City our own Russian mission meets in the rented basement of a Presbyterian church. This door of opportunity is now open to the Disciples of Christ to take care of their own. If we do not face the task in the spirit in which it should be done, will not the door be closed?

For information regarding New York City churches and work of the Disciples' Missionary Union address the writer.

In behalf of each one of our churches, it would be of tremendous value if pastors outside of the city would send to us the names and addresses of Disciples coming to New York City.

M. M. Amunson, Secy.

388 St. Johns Place, Brooklyn, N. Y.

Ohio Secretary's Letter

M. C. Hughes began a vigorous fall and winter campaign at Perry with an all-day meeting the third Sunday in September. He chose one of the few ideal Sundays of the season and large and enthusiastic audiences were present at all the services. The State Secretary enjoyed the day with the church in this fine rural community.

District conventions are the order of the day yet this month. To the state workers they are a strenuous delight. The fellowship is of the finest. Ohio Disciples care tremendously for the kingdom. They are growing in numbers, in service and in grace.

W. H. McLain is winning favor as state Sunday-school superintendent. His work in the conventions is greatly appreciated, and is resulting in more calls for service to local schools than he can fill.

The Every Member Canvass for church expenses and missions continues to hold the center of interest. Almost every preacher orders the every member canvass packet and many church officers secure them for study. It would greatly bless the churches and further the kingdom if a hundred more churches would put on the canvass this fall. Thoroughly prepared for and energetically pushed the canvass will of itself make a great season's work in any church. Three things are indispensable: The preparation must be most thorough; the work must be carried on as an enterprise permeated through and through with deep religious devotion; the missionary phase must be made prominent. Let these three elements be present in full measure and any church can have a great year that will so conduct an every member canvass.

Ohio Day approaches.

Nov. 7 is the great day for the churches to register their zeal for a Christian Ohio. The measure will be taken in the offering for Ohio missions that day. Interest in the dry campaign must not overshadow the perennial and fundamental work of Ohio missions.

Apportionments have been sent to the churches. They have been worked out with care. Every church in Ohio should have pride in giving its full apportionment. Many will want to give more. Send the offering promptly to I. J. Cahill, corresponding secretary, 2047 E. 9th St., Cleveland.

* * *

NEWS FROM TRANSYLVANIA COLLEGE.

Transylvania College and the College of the Bible, Lexington, Ky., opened auspiciously Sept. 13. During the first week, the registration showed an increase of fourteen per cent over that of the corresponding time of last year. Every available space in Ewing Hall, the residential hall for men, is occupied, and a large number are on the waiting list. A number of freshman classes are unusually large, and it has become necessary to divide them into sections so as to produce the best results. The "Transylvania spirit" far surpasses that of previous sessions, and everything points to the conclusion that the sessions of 1915-16 will be by far the best in the immediate history of these institutions.

A great need, and one that should be remedied at the earliest possible moment, is a girls' dormitory. Transylvania and the College of the Bible could matriculate two hundred young women each session were adequate accommodations provided.

The first football game of the season was played at League Park, North Broadway, on Saturday afternoon, Sept. 25th, with Ohio University, and resulted in a score of 16 to 0 in favor of Transylvania. The visitors were heavy, well trained, and confidently expected to win the game by a large score. Superior skill and endurance won out for Transylvania. Several big games are scheduled for October.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII OCTOBER 14, 1915 Number 41

When the Bartender Loses His Bar

ACCORDING TO THE DEFENDERS of the saloon one million workingmen would permanently be thrown onto the labor market following the introduction of national prohibition. This argument is based entirely upon the absurd proposition that if the liquor dealers fail to get the money now spent for beer and whiskey nobody else will get it.

It is assumed that if a man does NOT spend a dollar for "booze" he will throw that dollar into the sewer or into some kind of a bottomless pit, instead of using it to purchase some other commodity which will do good instead of harm, which will have a permanent value, and which will give the workingmen of the country more work, more wages, and greater prosperity every way than if the same amount of money were spent for beer and whiskey.

A good deal is being said about the enormous amount of capital invested in the liquor industry; and yet, according to the Statistical Abstract of the United States, for every $1,000,000 invested in the average industry, practically four times as much raw material is required, four times as much wages are paid, and four times as many workers are employed, as is the case in the liquor industry.

Let us take five leading industries in the United States, and compare them with the liquor business, with reference to the number of wage earners employed. For every $1,000,000 invested in each of these industries the following number of wage earners are employed: Liquor, 77; iron and steel and their products, 284; paper and printing, 367; leather and its products, 469; textiles and their finished products, 578; lumber and its manufacture, 579.

These figures prove that the iron industry employs nearly four times as many, paper and printing nearly five times as many, leather six times as many, textiles seven and one-half times as many, and lumber seven and one-half times as many workers for every $1,000,000 invested as does the liquor industry.

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What is the ratio of wages paid the workers to the amount of capital invested in the liquor business, as compared with each of the industries noted? Here are the figures: Liquor, 5.6 per cent; iron, 17.6 per cent; paper, 21.3 per cent; leather, 23.5 per cent; textiles, 23.8 per cent; lumber, 27.1 per cent.

A quick glance at these figures shows how comparatively little the labor man gets out of the liquor business. If the $2,000,000,000 which we now spend for intoxicating liquor were spent for bread and clothing—the two staple articles in the life of the workingman—it would give employment to nearly eight times as many workers, who would collectively receive five and one-half times as much wages as is now the case in the liquor business.

Besides this, it would require $600,000,000 worth of raw material in addition to what the liquor industry now uses. It would not be necessary to spend all of the $2,000,000,000 for bread and clothing if the liquor industry were destroyed, but if the transfer of this money into the legitimate industries mentioned above would produce the results described, is it not fair to say that substantially the same results would be achieved if the total sum were distributed among all of the industries that would receive the benefit of increased business were men to spend money for the necessities of life, as well as for its legitimate luxuries, instead of for beer and whiskey?

If this were done, the men who make glass bottles, barrels, automobiles, signs, printing material, cabinet work, and other products for use in the liquor business, would find jobs in turning out these same materials for other industries.

The figures given by the liquor interests as to the number of men who would be affected by the abolition of the liquor traffic are greatly exaggerated. The census report for 1910 tells us that in all manufacturing industries there were then employed 6,616,046 persons. The liquor industry employed 62,920, or just about one per cent of the total.

But of this number only about 15,000 were brewers and malsters, distillers and rectifiers. The remainder of the 62,920 were employed as engineers, carpenters, machinists, teamsters, bottlers, etc.—occupations which are not at all peculiar to the liquor business. There were more teamsters employed than there were brewers and malsters, distillers and rectifiers.

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There are about 100,000 bartenders in the United States. What will become of these men when the saloon is abolished? What is it that makes a successful bartender? It is his ability as a salesman, and a man who is a good bartender will make a good clerk or salesman in practically any other kind of business.

Furthermore, it requires many more people to sell $2,000,000,000 worth of bread and clothing, for example, than it does to sell liquor of the same value. And it is more than likely that at least as many salaried employes, such as traveling salesmen, bookkeepers and stenographers will be employed.

But what about th 15,000 or so brewers and malsters, distillers and rectifiers? They will, of necessity, be compelled to adjust themselves to changed conditions. But this does not mean that they will either go adrift or cause a labor panic. The constantly changing situation in the industrial world in this country often compels men to transfer from one occupation to another, many of them being required to learn entirely new trades.

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Take, for illustration, the situation when the Mergenthaler type-setting machine was introduced—the printers thought that their trade was destroyed. However, they immediately learned how to run type-setting machines, with the result that today there are more printers employed than ever before, and they are receiving higher wages than at any time in their history.

As a matter of fact, however, more workingmen lose their jobs because saloons are open than would be the case were the saloons to be closed. As somebody put it, "When liquor puts a man out of a job it unfits him for another job. When no-licence puts a bartender out of a job it makes him a wealth-producing workingman, instead of a wealth-destroying workingman. It is better that the bartender should lose his job and get a better one, than that dozens of his patrons should lose their jobs and be unfitted for any job."

CHARLES STELZLE.

The Program of Jesus

The Second of Four Studies of the Religi on of Jesus Based on the Lord's Prayer.

BY FRANK WALLER ALLEN

INTRODUCTION: *In its fullness one's religion has four different expressions. First, it is a creed: one must believe something. Second, it is a program: the abundant life is a planned life. Third, it is a prayer: one must seek to know and to harmonize one's self with the will of the Father. Lastly, it is an experience: for after all out of our contact with life and our interpretation of it, is born our philosophy. In these four studies it is my purpose to interpret the religion of Jesus—his creed, his program, his prayer, his experience—as it may be discovered through the medium of the prayer which he taught his disciples.*

THE TIME is here to interpret Jesus in the terms of a working program for making life both beautiful and brotherly.

It is worth noticing that the same words contain Jesus' program and his creed. His theology was really subordinate to his purpose, and he was interested in it only as it promoted his purpose. "The Spirit of the Lord is upon me," he announced in the synagogue, not to give men correct ideas as to God and themselves, but to bring in the era of gladness and liberty and light and health in unison with the will of God.

In the statement of our creed we must see to it that every clause is convertible into a plank in a working platform. The commonest of heresies is a false emphasis. The Church has spent precious time in discussing details of its theology which have no direct bearing on the Christian purpose, e. g., the method and extent of the inspiration of Scripture, the doom of those dying out of Christ, the virgin birth of our Lord, and so on —and has often separated itself from those who were thoroughly at one with it in aim, because they differed on certain opinions. Truth is precious, and its frank statement is usually a plain duty; but the accomplishment of those things for which Jesus toiled is more precious still. Whether we be radical or conservative in theology we are bound not to emphasize either our dissents or our assents to the detriment of co-operation with those who are one with us in devotion to the program of Jesus.

THE CENTRAL PURPOSE.

"Thy will be done. . .on earth"; is the central purpose of the work of Jesus. If his creed centers about the phrase "Our Father," his working plan centers about something that is to be done by him with humanity. That purpose is to bring about a condition in human society where its conduct will be based upon the will of God rather than selfishness. The word "kingdom" which Jesus uses in this connection was the only term having a definite meaning to the Jews, which signified the social order. To his hearers the kingdom of David or the kingdom of Caesar meant the political or the economic order of society under the will of David or Caesar. Therefore, Jesus used the word "kingdom" to signify just what it meant to his hearers—a social order. And to them, as well as to him, the kingdom of God, or the kingdom of heaven meant human society ordered according to the will of God. "Thy kingdom come; Thy will be done. . . on earth." Thy society come; Thy love be done on earth.

Whatever other meaning may be given to the term "kingdom" when Jesus used it, and however relatively different we may deem the ways of its attainment, it still remains that the central purpose of Jesus' activity was a redeemed society at work in the world.

To quote Mr. Rauschenbusch, "The three petitions with which the prayer begins express the great desire which was fundamental in the heart and mind of Jesus: 'Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth.' Together they express his yearning faith in the possibility of a reign of God on earth in which his name shall be hallowed and his will be done. They look forward to the ultimate perfection of the common life of humanity on this earth, and pray for the divine revolution which is to bring that about.

> *Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one.*

HEAVEN ON EARTH.

"There is no request here that we be saved from earthliness and go to heaven which has been the great object of churchly religion. We pray here that heaven may be duplicated on earth through the moral and spiritual transformation of humanity, both in its personal units and its corporate life. No form of religion has ever interpreted this prayer aright which did not have a loving understanding for the plain daily relations of men, and a living faith in their possible spiritual nobility."

Again Professor Rauschenbusch, in his "Christianizing the Social Order," says, "Christianity was pure and unperverted when it lived as a divine reality in the heart of Jesus. But in his mind its purpose was summed up in one great word: The Reign of God. To this he dedicated himself in baptism. This set him the problems which he faced in the wilderness temptations. This was the center of his prayers and prophecies. This explains the ethical standards which he set up in the Sermon on the Mount. It was the Reign of God on earth for which he consumed his strength for which he died, and for which he promised to return."

Professor Shailer Mathews says, "By the Kingdom of God Jesus meant an ideal social order in which the relation of men to God is that of sons, and therefore to each other is that of brothers."

It is obvious, then, that to misunderstand the meaning of the Kingdom is to misunderstand the teaching of Jesus, to misunderstand Christianity, and to misunderstand the mission of the Church.

JESUS' INTEREST WAS IN LIFE.

Now it must not be understood that in preaching and teaching the gospel of the Kingdom that Jesus was thinking in definite terms of organization or an institution. The mind of Jesus did not think in terms of institutionalism. The organization of the new social order was that part of the beautiful Kingdom of God which men were to work out for themselves. The ultimate interest of Jesus was in the life of man, which, at its best, can no more be organized than love or poetry or religion. The machinery of social progress was not unimportant to Jesus, but it was of minor significance compared with the ultimate ideal. Jesus leavened the hopes of men with an ideal for their relationship based upon righteousness, justice and love, God-led and God-inspired. His disciples were to so make men think in terms of God that they would create such a social order.

The program of Jesus emphasizes action; the cost of action, and the dynamic of action; service, sacrifice and love.

As is implied by the prayer, the Kingdom of God comes in the earth just so far and just so fast as God's will is done by men as it is done by angels. Perfect harmony with God's will is perfect heaven. Self-will is discord, and the essence of every kind of sin. No man is saved until he is saved from self-will, self-seeking or selfishness, which is the same thing; and society can never be saved until it is saved from selfishness. It is selfishness which creates discord and conflict between nations, races, classes, capital and labor, many husbands and wives. It is the great anti-social principle, the great disintegrating force.

THE HIGHEST GOOD.

Surely there is no higher good conceivable for this world than that all men should do God's will as it is done by angels, that is, gladly, intelligently, and perfectly, which is the full coming of God's Kingdom in the world. Jesus saw that in order to have an ideal world, society must be saved as well as the individual, and that the body must be perfected as well as the soul, and that environment must be changed as well as character. Indeed it is true that environment commonly (not always) is decisive in shaping character, that the body profoundly influences the soul and that the individual is in a very large measure what society has made him. Thus the Kingdom of God includes the physical as well as the spiritual, the two do not constitute a kingdom divided against itself, but the physical serves the spiritual, while the spiritual glorifies the physical.

This eliminates the so-called "secular," and now

"There are no gentile oaks, no pagan pines;
The grass beneath our feet is Christian grass."

Thus may the laws of the Kingdom be expressed as one: Service inspired by love and measured by sacrifice.

HELPING GOD.

There is a fine old Irish proverb, "God loves to be helped." Says Josiah Strong: "As co-laborers with God, we are his helpers in hastening the coming of the Kingdom. I know of a family in which there had recently been large property losses and much sickness. A small boy in the family prayed, 'O Lord, make us rich and make us well, and then you can go.' The religion of a great many people is simply the means by which they hope to induce God to help them; but when we become co-laborers with God unto the Kingdom, our great longing is to help him, and helping him is our exceeding joy. Moreover, we not only enter into high fellowship with the Highest, but we also become yoke-fellows and brothers of all that goodly company in all the ages and in every land who have helped to roll the world up hill."

My religion means to me loving and serving my fellowmen; not instead of loving God, but because I love God. The Master taught that to serve our fellows was to serve him, and that to neglect them was to neglect him. If my professed love to God does not express itself in loving service to men, I have no valid evidence that it is genuine. "If we love not our brother whom we have seen, how can we love God whom we have not seen?" I do not believe that in the soul there are two watertight compartments, one for love to God, the other for love to man, one of which may be full, while the other is empty. Christian love, which is disinterested love, cannot be apportioned between the divine and the human; whatever is rendered to either is rendered to both. Cardinal Manning said to Henry George: "I love men because Jesus loved them." To which Mr. George replied: "And I love Jesus because he loved men." The Cardinal's love for the Master inspired love for his fellows; the philanthropist's love for men inspired love for the Master."

THE PRAYER AS A PROGRAM.

In conclusion, stating the prayer of Jesus in the terms of his program, we have men at work with God in human life to make a brotherly society. It is as if he had said:

"Our Father, I will deal with thee as a son, in trust and obedience, and with every child of thine as a brother; I will hallow thy name of love by seeking so to represent it that thou shalt be lovely in all eyes; I will make thy purpose mine, and seek to live in and further thy kingdom of justice, kindness and faithfulness in the earth; I will be confident that, seeking first thy kingdom, I shall not fail of daily bread; I will not run into any temptation unled, but when led into a trying situation, will rely absolutely on thy deliverance as I obey thy leadership."

Grading the Sunday School

A Helpful Examination of Conditions and Standards.

BY R. W. GAMMON

(From the Advance.)

ONE of the problems now engaging the attention of Sunday school leaders everywhere is that of grading. The Sunday school has fallen far behind the public school in this task. It would have meant the utter condemnation of the public schools any time within fifty years to have said of it truthfully that all the pupils in all the grades were studying the same lesson on the same day; yet that has been one of the greatest grounds for boasting regarding our Sunday school. We have been slack in every department in grading. We have suited neither the curriculum nor the worship nor the equipment to the task in hand, and we have allowed pupils of great disparity in age to be in the same class. I saw a class in a school not long ago composed of boys ranging in age from nine to sixteen years; in another school I found a class of girls made up of those from eleven to nineteen years. Instances of this sort are very common, especially in the smaller schools.

UNIFORM LESSONS CRITICIZED.

The material of the curriculum as found in the Uniform Lessons is usually subject to two or three criticisms. The passages selected are often only a part of a story or narrative so thatt pupils, especially the younger ones, receive fragmentary impressions of the Scriptures. This material, taken out of its historical setting, is not nearly so effective for teaching purposes. The material chosen for the Uniform Lessons is chosen without question of its adaptability for teaching purposes for any particular age. The needs of childhood, of youth and of adults differ so much that if the lesson is adapted for one age, it usually is not for the others. In every discussion of the use of the Uniform Lessons, someone asks, "Can't you adapt the same material to all ages?" I am always reminded of the reply made to this question by a witty primary teacher of Denver, who said, "Yes, you can grind up beefsteak and give it to a baby or you can feed him on corned beef and cabbage, but neither is as good for him as milk." We have taken great pains and shown wonderful ingenuity in attempting to adapt the same lessons to all ages—we might have exerted ourselves to better advantage.

STUPENDOUS BLUNDERING.

On account of our failure to grade the pupils in worship, that period in the Sunday-school has been one of stupendous blundering. The period of worship we have called that of opening exercises. In most of the schools I know there is little worship. There has been practically none on the part of the primary pupils when they were expected to worship with the remainder of the school. They did not understand what it was all about. Hymns, prayers and lesson were usually incomprehensible to them. Instead of learning to worship, the tendency has been to lead them into habits of inattention, irreverence and carelessness. Anyone who will observe the members of the beginners and primary kept in the main school during the opening worship will see at once that this is true.

We have been equally slow to purchase equipment adapted to each age. All the older churches were built to furnish audience rooms for adults and not school rooms for the youth. Formerly the Sunday-school was held in the one room of the church which became during that hour a sort of a bedlam. Classes were seated so close together that the pupils not only could hear what was being said in other classes, but could also see everything that went on. Ofttimes the disturbance has been greater because one or more of the teachers talked to large classes in a throaty voice. We have made great improvements, but we still have many churches that hold Sunday-school in one room. We have been slow of heart to believe that we have in Sunday-school the same boys and girls with the same kind of human nature as in the public schools. We have been loth to buy suitable chairs and desks, to fit up rooms, to provide blackboards and lockers and the remainder of equipment that is so necessary in the public school. The length of time that we have them in the Sunday school is exceedingly short, so there is all the more need that we have the very best equipment. By so much as we have failed to adapt the means to the end in view, by so much we have failed in our work in the church school.

THE CURE OF THESE TROUBLES.

Whole-hearted grading is the cure for these troubles. Many schools, however, have adopted a graded system of instruction and after trying it for a few months or a year have gone back to the Uniform Lessons. The testimony from such schools pronounces the Graded Lessons a failure. Grading and Graded Lessons are not a failure. The failure lies in the lack of generous, whole-hearted action on the part of the school that attempted to grade. It not infrequently happens that pastor or superintendent attends a Sunday-school convention or institute, gets stirred up on the subject of grading, returns home saying within himself, "Go to, now; we are going to have a graded school." The secretary is requested to order the supplies. Perhaps the secretary is a young girl still in short dresses, who doesn't know whether there be such a thing as a graded system; she makes out the list to the best of her ability; the supplies arrive. Without consulting the teachers, the superintendent on the first Sunday of the quarter announces, "We are going to use the Graded System and we shall begin today."

The teachers will probably feel that they have not been properly treated in that they have not been consulted about the lessons they are to teach. The lessons are new, and it will not be strange

(Continued on page 13.)

THE CHRISTIAN CENTURY

EDITORIAL

A BALD CONFESSION

A PREACHER from Boston got into the Chicago newspapers last week by an interview in which he gave his method of solving the down-town church problem. It was an interesting interview. It was a sign of the times. The preacher unintentionally confessed the helplessness with which the modern Church confronts the fundamental religious needs of men and offers them a jim-crack to divert their attention and keep them in a good humor. He said:

"My theory about preaching is the same as my practice in fishing. I give trout angle worms, not because I like angle worms myself, but because the trout like them. The people in our down-town churches are young and middle aged. They are lonesome. They go to picture shows. They crave comfort, fun, enthusiasm, and the spectacular. I believe in giving it to them. When I came to the Warren Avenue church I had twenty-two bulletin boards made and placed them in strategic points in the city. Every week I filled them with poster anouncements in red letters as large as the theaters use. I advertised sensational topics. Two of my recent topics were, "Should We Pray for the Kaiser?" and "Why Not Pass a Law Against the Crowing of Roosters?"

In other words, in order to get the people into the church building let the church offer them something else than religion.

Turn the church into an entertainment center.

Make it anything except the bearer of Truth. People don't like Truth anyway. And, besides, the conventional preacher of today hasn't anything on hand that he can conscientiously call by the name of Truth.

That is the pathos of modern orthodox religion—*our* religion, dear reader—it lacks religious character and goes in for divertisements and irrelevancies that promise to hold the people's attention and keep the institution going.

Give the people what they want, but don't make a failure of your ministry by imagining that they want the living Truth of God!

CHICAGO'S DRY SUNDAY

CHICAGO dry on Sunday—that is an experience this great city has not had for forty-three years until last Sunday, Oct. 10. But on that day the unambiguous order of Mayor Thompson to the saloons to obey the state law was enforced with unexpected consistency and success.

Only twenty-eight saloons violated the law—out of over 7,000. It was a strange sight to the citizens to walk along the streets and see the little inside double gates of all saloons fastened wide open so the bar could be viewed from the sidewalk.

For some reason the wet forces did not undertake to carry out any of their threats of various sorts of action, such as injunction proceedings, or rioting. The day was quiet. The police forces were unimpeded in their work.

There seemed to be an undertone of satisfaction in the liquor camp itself—especially on the part of the bartenders, the employes, who would have a day of rest—that the order had been issued.

The proprietors, however, and the manufacturers are threatening all kinds of political trouble for the mayor upon his return from the San Francisco exposition.

The dry forces would take greater satisfaction in the mayor's order if they believed that he was acting through conviction instead of for political purposes.

Yet there is a plausible interpretation of his course which while it does not class him with the "reformers" does not consign him to the category of a mere opportunist. That interpretation takes into account the fact that the mayor is, by profession, one might say, a sportsman. He takes the sportman's view of his position as mayor. It is as if he reflected thus: "The city of Chicago is a part of the state of Illinois. The state has a law against Sunday saloons. I don't particularly care to be classed among the opponents of the Sunday saloon, but I believe a city ought to take its medicine as an integral part of the state. The law's the law. I have sworn to enforce it. Chicago is under obligation to obey it. So regardless of its merits or my preferences, here goes!"

We are disposed to interpret the mayor's motives in that fashion rather than in terms of deliberate political design.

The great parade which opened the campaign for a dry Chicago last Saturday had no connection with the Sunday closing order. April, 1916, is the time when the city will vote for or against abolishing the saloon altogether, and the 25,000 people in the parade, viewed by as big a crowd on the sidewalks as ever lined the city's highways, betokened the high degree of public interest in the issue.

The question raised and so effectively answered by Mr. Charles Stelzle seems so pertinent at this hour to the recent advances of the anti-saloon movement that we gladly give the position of our opening editorial to him this week.

WANTED: FULL INFORMATION

THERE has fallen under our eye an amazing bit of correspondence published in the Disciples' state paper of Arkansas. It consists of a request from an Arkansas pastor to Pres. F. W. Burnham, of the American Missionary Society, for information as to the relation of the American Society and the other national societies to the General Convention of Churches of Christ.

The cool and unequivocal assurance of President Burnham's reply is unbelievable to one not on the inside of secretarial and other official councils. We give the correspondence in full:

Dear Brother Burnham:

Your Los Angeles appeal to this church for the "apportionment" of $290, at hand. I shall gladly recommend to the church the acceptance of this apportionment provided you say in your reply that these several societies are not in any sense subject to the advice, direction or co-operation with the so-called "General Convention." If you can say that these societies maintain the same relationship to the churches of the brotherhood as they did prior to the birth of this "General Convention," and that they have not surrendered to this "Delegate Convention" any work, office or function of these societies, by which surrender this "Convention" is furnshed a pretext for its existence, you can count on our co-operation. We are wanting in means but not in sympathy with our organized missionary societies.

With the best wishes for your success in every good work, I am yours sincerely,

Pine Bluff, Ark. C. C. Cline,

My Dear Brother Cline:

Replying to your letter of August 28, allow me to say that I can truthfully answer your proposition in the affirmative. Our societies are not in any sense subject to the advice, direction or co-operation of the so-called "General Convention." Our societies maintain the same relationship to the churches of the brotherhood that they did prior to the birth of the general convention, and the general convention or its executive committee does not now perform any work, office or function of the societies. If the general convention continues to exist, as it may in name, it will do so without any co-operation on the part of the societies. You will observe that the plea which was sent out from our office by a committee of which I was made the secretary is not a plea from the general convention, but is a plea from the Los Angeles convention, which convention represented simply the people who

were present, some two thousand or more, who with a unanimous vote and in a spirit of profound reverenee and prayer felt that they wanted to do something to prevent further retrenchment on the part of our societies and to save the work and the workers from a backward step. The appointment of the committee and the adoption of its report was just such a step as could have been taken in any of our international conventions in any year of their history. This appeal is entirely without history, it is not in the nature of a demand, but comes to the churches as an appeal and a prayer for their co-operation in this time of stress and need. If you and your church feel like responding to such a prayer and helping in such a time of need, your co-operation will be thoroughly appreciated. Reference was made in this appeal to the joint apportionment simply that some basis of division, for such funds as the churches mght contribute, might be equitably made among the varous societies, and the joint apportionment, having been made out for all the states and all the churches, seemed to the committee to be the most available basis to present.

Please remember, in this, that it is not the amount of the contribution so much as the spirit of fellowship we covet. If every minister and every church will do their full part the Kingdom will make progress all along the line. With sincere regards, I am, very cordially yours,

Cincinnati, O. F. W. Burnham.

This we say is an amazing statement to come from the president of the American Society. The situation evidently calls for a frank and public explanation to the churches.

The churches have a right to know what has been done since the Atlanta convention of 1914 to so completely revolutionize the action taken by two previous conventions and further confirmed at that time. The General Convention was organized to co-ordinate the missionary societies, to act in an advisory capacity in the direction of their policy.

When did the General Convention surrender this function?

Or when did the societies take action refusing to co-operate with the convention in the exercise of this function?

By right of what inside knowledge does Mr. Burnham now use such an expression as this: "If the General Convention continues to exist, *as it may in name, etc.*"?

Evidently some sleight-of-hand work has been done, or someone thinks it has been done, by which the reality of the General Convention has vanished, leaving only the illusion of its name.

Has such a scheme been carried out by the secretaries or by the boards?

Or was some motion put through the Los Angeles convention this summer of whose full purport the delegates were not advised, and which now gives Mr. Burnham the right to assure a pastor in Arkansas that if the General Convention continues to exist "it will do so *without any co-operation* on the part of the societies?"

Or does Mr. Burnham simply speak his own personal opinion on the matter?

The brotherhood has a right to hear a complete and frank explanation from its official servants, from Mr. Burnham first of all, if he insists that his statements above are backed by official action and not simply his personal opinion, and from the officers of the other societies as well.

In the name of all the holy interests that are made to suffer from year to year by the unconscionably long discussion of this General Convention affair the brotherhood demands that the matter be dragged from underground and set in the light, so all can know just where we stand.

Let the facts be known!

A Menace to Unity

BY THIS TIME it has, no douobt, become clear to the churches of Chicago that the socalled "Chicago-Calumet Evangelistic Association," organized early last summer, is a standing affront to the Chicago Christian Missionary Society, divisive in its tendency and purpose, unworthy of the principles of the Disciples of Christ, and, withal, up to this date, futile.

The character and purpose of this organization were set forth in The Christian Century several months ago in the words of its own constitution and official announcement. Its creation was inspired by the editor of the Christian Standard, of Cincinnati, who undertook, with sinister glee, to start in the vicinity of Chicago, and involving a few disaffected spirits in Chicago, a missionary society to which he could point as a model of his ideas for all the missionary work of the Disciples of Christ. In the pride of his success the editor printed at great length in his paper the address he delivered on the occasion of the first meeting of the new association, devoted many pages to an illustrated announcement and prospectus of its proposed objects, and predicted that the association would receive large sums of money from various parts of the country to enable it to carry out the purposes outlined in its constitution.

The craftiness of the editor's plans was evidenced by the time set for the appearance of the new organization. The Standard had already projected an "Efficiency Congress" to be held at Hammond, the largest city in the great industrial Calumet district lying southeast of Chicago, in late August, and it was expected that the presence of the visitors at the congress would give significance and momentum to the "Chicago-Calumet" association.

Moreover, this editor knew that there had been some tension and disquiet in Chicago mission work for a year or so over the question of advising with the local Federal Council before establishing mission churches, which tension and disquiet his newspaper had done all within its power to aggravate. It was hoped that the "Chicago-Calumet" association, thrown into relief by the presence of the Hammond Congress, would be the means of precipitating a movement of disaffection on the part of the so-called "conservative" portion of the Chicago churches away from the so-called "liberal" portion, thus making a thorough-going division in the ranks of the Disciple forces of this city.

Like most public enterprises projected in recent years by the Christian Standard, this wicked machination has come to naught, as any one acquainted with the bond that holds our Chicago churches together could have predicted.

The Chicago churches hardly knew the Hammond Congress was in session.

The congress failed to give any significance to the "Chicago-Calumet" association.

No considerable sum of money has been thrust upon the association from outside sources for its work, and none is likely to be.

Several of the more influential and broader-minded pastors who amiably allowed their names to appear as members at the beginning have since become aware of the presumptuous and factional character of the organization, so it is reported, and have declared that they intend to have nothing to do with it.

The two or there disaffected Chicago pastors who par-

ticipated in the organization of the "Chicago-Calumet" association, and whose presence in it gave the semblance of justification for the presumptuous use of the name "Chicago" in its title, failed to carry their congregations with them.

On the other hand, all the churches of Chicago are more united than ever before in support of the Chicago Christian Missionary Society, and determined that every evil spirit that makes for division in the work in this city shall be cast out.

This determination, The Christian Century now strongly affirms, should take the very positive form of protest against the presence in our midst of an irresponsible, competitive, partisan, and division-intending organization, created by outside influences for purposes that are incompatible with the purposes that actuate the church life of our Chicago congregations.

Notwithstanding the futility, up to this moment, of the plans of the promoters of this organization, the unity of the churches of Chicago cannot be secure, the united backing of the Chicago Christian Missionary Society cannot be secure, while any of the leaders of the Chicago churches hold connection with the so-called "Chicago-Calumet" association.

If that organization does not see fit to disband, or to fundamentally change its character, every Chicago pastor and layman should be expected to withdraw from it.

It is as plain as the daylight that no pastor connected with that organization can command the unsuspecting confidence of his co-workers in Chicago mission work, and it is equally plain that no layman believed to be dominated by or strongly influenced by a pastor connected with that organization, or in any way likely to have his policy dictated by the declared principles of that organization, can command the confidence of his Chicago co-workers so as to lead the cause in this city to any degree of success.

Therefore we say bluntly that the two or three pastors who belong to the organization and whose churches decline to sever their allegiance to the Chicago Missionary Society should be prompt to put themselves in a position of standing whole-heartedly with their churches by withdrawing their connection from an organization whose description of conditions obtaining in Chicago churches is false, and whose declaration of purposes is a menace to united Chicago work.

We limit the application of our words at this time to the Chicago members of this organization. The same situation does not obtain in the Calumet district that obtains in Chicago. There is no organization of the churches as such in that district other than this "Chicago-Calumet" association which, as we are informed, at its origin absorbed an already existing "Calumet Evangelistic Association," the new organization with the dual title taking on, however, a character altogether different from its Calumet predecessor.

Nevertheless we believe that right-minded men of the Calumet district owe it to their state and national missionary societies to have nothing to do with an organization whose motives are inspired by the Christian Standard's iniquitous designs to break up the unity of the Disciples' missionary life.

But with that point our present contention has nothing to do.

We are now considering only the interests of Chicago mission work, with which not only those who live in Chicago, but all Disciples of Christ in all parts of the land have the deepest interest.

If the subject were not intrinsically important enough to warrant its discussion in a national journal, sufficient warrant would be found in the fact that this is not merely an isolated instance but a typical case. There are others, not just like this, but involving the same principles, which have received considerable public exploitation. We believe we are here suggesting a kind of treatment that is typical of the treatment that should be accorded the Minneapolis disaffection from the American Society, also the socalled "National Evangelists' Association," as well as a number of irresponsible missionary adventures on the foreign field.

The time has come for pastors and leading laymen, for national and state secretaries and other officials, and for our newspapers, to show their allegiance to the duly constituted organizations of the churches by refusing absolutely to have any part or lot in any organized effort whose end is the weakening if not the disintegrating of the painfully won unity of the Disciples' missionary work.

A COURAGEOUS STAND

SPRINGFIELD, ILL., ministers have voted to invite Dr. J. Wilbur Chapman to hold a union meeting during the coming winter. The reasons given in their discussion of the proposal were that they were at their wits' ends in their local churches and needed something to stir up the town.

It is about six years since "Billy" Sunday stirred up the town and added thousands to the membership of the churches. Of the twenty-one ministers who were then pastors in the city only one or two remain. The new men know that there is something the matter with the state of religion in their community, but they have nothing to propose save another evangelistic effort.

The First Christian church passed a resolution advising its pastor, Rev. Frank Waller Allen, that it deemed another union revival meeting an undesirable thing, and recommending that the church, as a church, assume no active responsibility for such a meeting.

The resolution made it clear that First church took this stand with deep regret on account of its earnest desire to share in all united work with other Christians of the city, but felt that with its own program for the year well planned and already successfully under way it would not be justified in turning aside to another evangelistic adventure the value of whose results it had been taught by past experience to gravely question.

This is a brave stand.

First church is probably the strongest Protestant church in the capital city of Illinois. The spirit of its entire history has been co-operative. But apparently it has reached the point where it is compelled in all good conscience to cast its vote and influence against the prevailing evangelism to which a visionless church and ministry so invariably turn in their helplessness.

First church is aware of the evils that accompany such evangelism. And if all the members are not aware of positive evils they are at least aware of the illusions of that method of propagating Christ's gospel.

The church's present position will subject it to much criticism. But we believe the time has come for strong churches of the Disciples to face such criticism with patience, and constructively to work out a higher order of evangelism, not for their own churches alone, but for all the churches of their communities.

THE VERY LATEST

A Disciple Sunday-school in a fairly intelligent city in the United States is now carrying on a "Mutt and Jeff" contest for increased membership. We commend this very chaste and wholly congruous device to those who are on the lookout for new "methods." Readers knowing of any other kind of contest that will help the cause of religion will confer a favor by advising us; we will be glad to pass it on.

The Sunday School

THE BOY JOASH CROWNED KING.

Lesson for October 31.

Golden Text: The house of the wicked shall be overthrown; but the tent of the upright shall flourish. Proverbs 14:11.

Lesson II Kings 11:1-20: verses 4-12 printed. Memory verses 11, 12.

(4) And in the seventh year Jehoiada sent and fetched the captains over hundreds of the Carites and of the guard, and brought them to him into the house of Jehovah; and he made a covenant with them, and took an oath of them in the house of Jehovah and showed them the king's son. (5) and he commanded them, saying, This is the thing that ye shall do: a third part of you, that come in the Sabbth, shall be keepers of the watch of the king's house; (6) and a third part shall be at the gate Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, and be a barrier. (7) And the two companies of you, even all that go forth on the Sabbath, shall keep the watch of the house of Jehovah about the king. (8) And ye shall compass the king round about, every man with his weapons in his hand; and he that cometh within the ranks, let him be slain: and be ye with the king when he goeth out, and when he cometh in.

(9) And the captains over hundreds did according to all that Jehoiada the priest commanded; and they took every man his men, those that were to come in on the Sabbath, with those that were to go out on the Sabbath, and came to Jehoiada the priest. (10) And the priest delivered to the captains over hundreds the spears and shields that had been King David's, which were in the house of Jehovah. (11) And the guard stood, every man with his weapons in his hand, from the ridght side of the house to the left side of the house, along by the altar and the house, by the king round about. (12) Then he brought out the king's son, and put the crown upon him, and gave him the testimony; and they made him king; and anointed him; and they clapped their hands, and said, Long live the king.

VERSE BY VERSE.

4. **Jehoiada.** The high priest.—**The captains over hundreds.** These were captains in Judah's army. For their names see 2 Chron. 23:1-3.—Carites. They were foreign soldiers.—**Took an oath of them.** He pledged them to loyalty, before making his plans known.—**Showed them the king's son.** This must have been a surprise for they had no means of knowing that he was alive.

5. **This is the thing that ye shall do.** Jehoiada had his plans clearly made, and gave directions to those who were to carry them out.—**On the Sabbath.** The priests served one week at a time and went in on the Sabbath.—**Watch of the king's house.** Guard the royal palace.

6. **Gate of Sur.** The only time it is mentioned and its location is not known.—**The gate behind the guard.** Every precaution was taken, that the coronation proceeding should not be halted.

7. **All that go forth on the Sabbath.** The Sabbath was chosen for prudential reasons, and the gates, the temple and place were guarded against surprise.

8. **Compass the king round about.** Guard the king on all sides and all occasions.—**He that cometh within the ranks.** Whoever would break through the ranks would be considered on the side of Athaliah.

9. **Did according to all that Jehoiada the priest commanded.** This is the kind of service that we should give our Master as Christian men.

10. **The spears and shields that had been King David's.** These were probably the weapons that David had taken from his defeated enemies, and stored somewhere in the temple.

11. **Every man with his weapons in his hands.** Ample protection was thus provided the coronation ceremonies. The young king would be safe.

12. **The king's son.** Joash was the son of Ahaziah, and the grandson of Athaliah. Jehoiada led the boy Joash before the people.—**Put the crown upon him.** The word for crown is the same word used for a diadem. The priest performed this service.—**Gave him the testimony.** The special roll of the law. —**They made him king.** The crown was placed upon his head in the presence of the assembly.—**They clapped their hands.** In token of their joy over the coronation of Joash as king.

The Young King

The Lesson in Today's Life.

By Asa McDaniel.

History is filled with the accounts of young kings put to death, as were the young princes of England, Edward V and his brother Richard. In our lesson we have the account of the systematic and extensive measures taken to save a young king. While we are appreciating this ancient story we must not forget that we have prospective kings and queens all about us. They are in our homes, in our Bible schools, and in the community. We should, therefore, be in the business of saving these prospective kings and queens of our day. While we should aim to get all men and women into the Bible school it nevertheless remains true that the work of the church school is conspicuously for the young. It remains true in all lands that the childhood of earth presents the most unrivaled opportunity for the formation of the right sort of character. Character that will stand the test in these complex days. The desired result cannot be realized by the unnatural methods of modern evangelism. The Christian nurture idea is gaining adherents in all lands, as the better way. These more refined Christian workers seek to keep the child as pure through his maturing years as he was when they received him from the hands of God. This is the normal and natural evangelism. With it intelligently in mind we shall see princes in every group of boys, and queens in every company of girls. In our Bible schools we shall discover some Cromwell to dissolve a parliament, some Joash to demolish the idols of our day, some John Knox to make queens turn pale, some Beethoven to touch the world's harpstrings, some John Howard to pour fresh air into the lazaretto, some Florence Nightingale to bandage the wounds of battle, some Miss Mary Davies to turn a theory into a living service for the good of humanity, some David Brainerd to change the Indian's war-whoop to a Sabbath song. Yes, we shall find and inspire through intelligent teaching of the massage of our God, men and women for every great task in his kingdom. Those reached in this way by Christian influences are at an advantage unspeakably great and appealing, in that they are saved from the lasting influence of false conceptions and evil habits which for those won in mature years must remain as a burden to their struggling spirits. If after what has been said any one imagines that the young kings in our day, with superior advantages, are safe, all they need to do is to visit the places of questionable resort in our cities and note the crowds, and at the same time note the crowds that come under the helpful influences of our city life. The result will stir us to more heroic service in their behalf. Like the faithful priests of old we shall make extensive plans for the saving of the young kings of our time to the many needed reforms that are calling for consecrated leadership. The saving of these leaders must take into consideration all of their training. There are sleeping in our cradles by night, and playing in our nurseries by day souls that if properly trained will decide the destiny of empires. Our Sunday-school task thus begins at the cradle and ends at the grave.

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A NOTE FROM SECRETARY HOPKINS.

Our financial report is very discouragig. It will be seen that there is a deficit this year from the Bible schools of $6,441.18.

We are exceedingly sorry to report this fact. It is the first serious decrease in Bible school receipts that the American Society has reported since the National Christian Bible School Association was made the Bible school department of the American Society. The month of December witnessed our most serious slump in receipts. The loss that one month amounted to $5,736.34.

It is always difficult to tell the cause of loss in receipts, but in this instance there are two or three very definite factors discoverable. Last fall when the offering was being taken there was a widespread appeal among all Bible schools for contributions to the Belgium Relief Fund and other war funds. There has been this year an unusual amount of agitation and misunderstanding with regard to the budget offering from the churches. There were additional appeals made among our own schools that conflicted with this regular appeal in November. Underlying all these contributing factors has been the general financial depression which has so seriously affected every phase of the work.

And yet in spite of these explanations there would seem to have been no real cause for such a decrease in the offerings from the Bible schools.

There will be unusual necessity for the Bible schools doing their utmost to overcome this year's loss through their contributions of the fall and winter of 1915.

To carry forward all this work now being done as well as to provide for its enlargement as imperatively demanded, we recommend that the Bible schools, as schools, be asked to give $50,000 to American Missions for the year 1915-1916.

All of which is respectfully submitted for the Bible school department.

Robert M. Hopkins, Bible School Sec'y.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orvis F. Jordan*

Missionaries are Overpaid!

Southern Baptists, who are already distinguished by their unwillingness to practice comity on the mission field, and by their refusal to unite with the church federation movement, are now adding to their fame by having a well-defined movement for the reduction of missionary salaries on the ground that missionaries are overpaid! A single man receives $600 and a married couple $1,200 with an allowance of $100 to $150 for each child according to age.

Another Red Hat for America.

A Catholic organ in Rome is making announcement that Mgr. John Ireland is soon to be raised to the cardinalate. He has been one of the more liberal and American kind of bishops in the Roman church, and it was thought these very propensities would prevent his elevation to the higher rank. As compared with Cardinal O'Connell of Boston, he will be a more acceptable ecclesiastical dignitary, because of his greater sympathy with democratic institutions in his country.

Russian Church Asks More Money.

The Russian Orthodox church has a large group of priests to keep, and these practically all have families. There are white clergy, 3,043; archpriests, 47,403; priests, 14,868; deacons (candidates for the priesthood) and ecclesiastical singers are to be added to this total. There are about a hundred thousand monks and nuns. Many parishes are not supported by the state and are in dire poverty, but the Duma has recently refused to increase the state aid to churches.

Bishop Wants no Protestants at Panama.

The Roman Catholic bishop at Panama has made a protest against holding the missionary congress on Latin-American countries at Panama City, and President Forras of the republic has withdrawn his consent to hold this Congress in the National Theatre. The state religion of the republic is Catholic and the eccelsiastical authorities view with suspicion the work of the proposed Congress. Of course there is nothing to prevent the Congress being held in privately owned halls, but the committee on arrangements will be put to some embarrassment.

Methodist Sunday Schools Growing.

At the close of the conference year this fall, Methodist Sunday schools in the northern branch of the church will have in them four and a half millions of pupils. This is the largest single denominational group of Sunday school pupils in the world. In the past seven years there has been a gain of 1,200,000 pupils, a gain that was four times as great as in the preceding eight years. The gain in the past eight years forms a body of Snnday school pupils as large as that of the Congregationalists and Episcopalians combined. It is said that in eight years, 1,400,000 of these Sunday school pupils have been converted, and the schools have contributed five millions of dollars for missions and benevolence.

Evangelism for English Church.

A nation-wide evangelistic movement is to go forward in England this fall. A single week, beginning October 24th, will be given over to special missions in all the parish churches. The Bishop of Worcester recently convened all his clergy at Malvern where thy wr addressed on the great simultaneous campaign. In other dioceses there will be meetings at the cathedral with visiting bishops to make addresses.

Rev. R. J. Campbell To Become Episcopalian.

Religious circles are deeply stirred in England by the change of Rev. Reginald J. Campbell from the Congregational fellowship to that of the state church. Mr. Campbell became known in the Christian world by the New Theology controversy, and his position as pastor of Joseph Parker's old church gave him great prominence, so he was called the archbishop of nonconformity. He was the son of a United Free Methodist minister of Scottish descent but was educated in Christ church, Oxford, with the idea of becoming an Episcopal rector. In spite of the influence of Bishop Gore and Dean Paget, he became a Congregational minister, settling first at Brighton, the old home of Robertson, and was later called to City Temple, London. The first advices of his announced change of fellowship contain no statement of the motives that have led to the change.

Attacks Social Service Man.

Dean Bernard Iddings Bell, of the Episcopal cathedral of Fond du Lac, writer and socialist, makes a violent attack upon some statements of Mr. Atkinson of the Congregational Social Service Bureau. The latter gentleman insists that in strikes there are three parties concerned, employers, employees and the public. The socialist dean calls this "sociological quackery," and dubs the writings of the Congregationalist "pseudo-psychology." The militant dean is known for his efforts to reconcile Christianity and socialism. He does it by the remarkable method of limiting religion to a supernatural world, and socialism to this world.

The Missionary Campaign Poster

A poster in four colors is to be displayed in front of thousands of churches to announce the National Missionary Campaign, the opening feature of which is a great interdenominational convention for men in Chicago, beginning October 14th with a program of inspirational and educational speaking.

The poster is symbolic of both home and foreign missions, which are strikingly represented. The non-Christian world is typified by a figure of a great idol with a group of worshipers before it, and mission work at home by a man of the common people, standing in a city street. The particular idol which has been taken as a symbol of idolatrous religion is the gigantic bronze Buddha at Kamakura, Japan.

This wonderful idol is snpposed to date from the year 1252, and the reasons and particulars of its erection have been lost to history. The bronze figure, sitting uncovered in a grove of trees, is fifty-four feet high and ninety-seven feet in circumference. It is made of sheets of bronze, cast separately, brazed together, and finished on the outside with the chisel. The length of the face is eight and one-half feet and the width from ear to ear,

seventeen feet nine inches. In the forehead there is a solid silver boss of the weight of thirty pounds. Each eye is four feet in length and is made of pure gold. The weight of the statue has been estimated at four hundred and fifty tons, and its value as bronze, at the prevailing market price, is about $315,000. This does not take into account the silver boss at the idol's forehead or the golden eyes.

On the head are ball-shaped protuberances resembling curls. These represent snails, which, according to legend, crawled up to shelter the bald head of Buddha from the burning rays of the sun. Immense bronze plants of sacred lotus are in front of the figure and at each side are great bronze lanterns.

This image was chosen by the secretaries of the Laymen's Missionary Movement, which is organizing the campaign, as typical of the religions of the non-Christian world, complacent, unhearing, unseeing, unmoved by the millions who, without knowledge of Christ, bow in futile worship before their idols. On the poster the great idol is printed in dark green, as near as possible to the color of old bronze. The head and shoulders stand above a forest, outlined against a twilight sky.

Home missions is represented by a man standing bewildered in the heart of a great American city, in which much of home mission work is centered. He seems to need the ministrations of a church in the picture, but, alas, the doors of the church are closed, for it is a week day. The man may be an immigrant just arrived, an alien who has been in the United States for some time, or an American-born laborer or mechanic.

He is depicted as representative of many thousands. The factory, the tenement and the slum in the picture, are important factors not only in his problems but in the work of the home mission agencies. The man appears to be poor and the artist has endeavored to give the impression that he is drifting away from spiritual and moral moorings.

It is believed that the poster, used in many ways, will be a popular campaign device. The text has a militant note, reading "Men Wanted, National Missionary Campaign, 1915-1916. Enlist for World Service; Conventions in Seventy-five Cities."

Following the convention in Chicago in October, there are to be seventy-four others in the leading cities of the United States, culminating in a National Missionary Congress in Washington, next April. All the home and foreign missionary agencies of the country are making unusual preparations for co-operation in the campaign.

Every Woman Should Know

There are three entirely different kinds of baking powder, namely:

(1) Cream of tartar, derived from grapes;
(2) Alum, a mineral acid; and
(3) Phosphate of Lime.

(1) Baking Powders made of Cream of Tartar add to the food the same healthful qualities that exist in the ripe grapes from which Cream of Tartar is derived.

(2) Baking Powders made of Alum add to the food some form of Alum or Aluminum, a heavy metal, wholly foreign to any natural article of food.

(3) Phosphate of Lime is made from rock or by burning bones which by chemical action are changed into a white, powdered acid. It is used in baking powder only because it is a cheaper substitute.

A Cream of Tartar powder never contains Alum or Phosphate.

Every housekeeper should read the names of the ingredients printed on the label and know what she is using.

ROYAL BAKING POWDER CO.
New York

GRADING THE SUNDAY-SCHOOL.

(Continued from page 7.)

if they do not take kindly to them. Some of the teachers will surely "knock" the lessons to their pupils. Then they will complain to the superintendent that the pupils do not "like" the graded lessons. If there is anything that will frighten a superintendent out of the use of any set of lessons it is to be told that a class of ten or twelve year old boys does not like it. The above method of procedure is exactly the way not to grade the school.

So important a movement as this is in the life of the school should engage the attention of all its leaders. If the church has a committee on religious education, this committee, in conference with all the officers and teachers, should thoroughly canvass the whole subject. The time to begin the use of the Graded Lessons is the first of October, for the Sunday-school year is now coincident with the public-school year. For months before this time the committee should have before it the leading graded systems for thorough examination. Sentiment in the school should be cultivated in favor of grading the pupils as they are graded in the public schools, putting like ages and experience together. The church should also be canvassed for extra teachers, so that there shall be a supply for the new classes that will necessarily be formed. Even with such careful preparation as this, it will not be wise to grade the whole school at once, unless there be a large number of well-trained teachers and a generous cooperation on the part of teachers and pupils in the project. The beginners, the primary and the junior will be sufficient for the work of the first year in many schools. A graded curriculum demands that there be yearly promotions just as rigidly observed and as much made of them as the promotions of the public school.

ATTRACTIVE DEPARTMENTS.

The beginners and the primary should have their own department, equipped with suitable chairs and other furniture. Their rooms should be the most attractive in the church and teachers should be secured especially trained for this department. The beginners' department includes the ages of four and five years, the primary those of six, seven and eight years, the junior those nine to twelve inclusive, the intermediate thirteen to sixteen inclusive, the senior seventeen to twenty, and the adult twenty-one and above. The thoroughly graded school should have a superintendent of each department. In the smaller schools it will be found most feasible to have the school divided into two sections for worship, the first to include the beginners and the primary, and the second the remainder of the school. A large, well-equipped school may find it better to allow each department to have its own worship.

It is commonly supposed that Graded Lessons are more difficult to teach than the Uniform. They are and they are not. A teacher unfamiliar with the course will find it difficult ofttimes to teach one lesson. It is easier for a teacher who comes without any special preparation to teach the Uniform Lessons, because of long years of experience with that series. But it is much easier for the teacher who is prepared and knows the Graded Course to teach Graded Lessons, because they are adapted lessons. In grading the material to be taught, we simply meet God's terms as expressed in human life. He graded humanity. It is our business to adapt ourselves to His work.

It is often reported that the Graded Lessoons are neither biblical nor evangelistic. The fact is that they are more biblical and more evangelistic than the Uniform Lessons. They give the entire passage rather than the fragmentary, and suppose a much greater use of the historical setting, so that the Bible is more completely interpreted. They are more evangelistic in nature because at the periods in the life of the youth when the choice of Christian life is most normally made, they bring to bear upon it in all his power the life of Jesus and urge teachers to seek decisions.

These lessons are not perfect, but for effective teaching there is no comparison between them and the Uniform.

Disciples Table Talk

Great Assembly in Dallas to Celebrate Twenty-fifth Anniversary of M. M. Davis.

Twenty-five years ago this month M. M. Davis occupied the pulpit of Central church of Dallas, Texas. He spoke in a little frame building. On the evening of Oct. 3 Mr. Davis occupied the pulpit of Central Christian church, on which occasion the nine Christian church congregations of Dallas joined in a grand union service to commemorate the occasion and show their regard and affection for the man who has labored incessantly throughout these years and who has been the main factor in the growth and development of the church in the city. The subject of Mr. Davis' discourse was "The Pre-eminence of Christ." Mr. Davis is now pastor of Rose Avenue church.

"It was in Missouri, before entering Transylvania university, that I became a member of the Christian Church," Mr. Davis said in his introductory remarks. "The people in the church knew that I was a poor boy, and they offered to educate me, but I declined their offer, preferring to work my way through college. I believed then, and I still believe, that any young man who deserves a college training can get it himself without outside help." After his course at the University of Kentucky, having completed his preparation for the ministry, toward which he had been striving, the young minister returned to Missouri and for two years served the congregations of the Christian Church at Nevada and Sedalia. From Sedalia he went to Dallas in 1890." "My coming to Texas was purely accidental," Mr. Davis said. "I suffered with a slight bronchial trouble in Missouri and sought the Texas climate as a relief. It was my intention when I came to Dallas to return to Missouri within a very short time. But I never returned. I found Dallas people so congenial, my work so delightful and so many great opportunities for the work I wanted to do that I could never tear myself away during these twenty-five years—and I never expect to."

Mr. Yeuell's Program for Future Months.

Herbert Yeuell will conduct an evangelistic campaign with the Cynthiana, Ky., church, beginning Oct. 1. He assisted the pastor, Joseph D. Armistead, then at Walla Walla, Wash., in an evangelistic meeting some years ago. Mr. Yeuell is now assisting W. B. Hendershot at Central church, Huntington, W. Va. He will return to Richmond, Ky., where E. B. Barnes ministers, for a course of Chautauqua lectures and addresses. He will dedicate the beautiful $50,000 new church at Athens, Ga., Dec. 19. Then he expects to be home for Christmas in Chicago. After Christmas Mr. Yeuell is to deliver courses of lectures and conduct Decision meetings at some of our colleges. On Feb. 1, he will conduct a similar course with a large Baptist church at Malden, Mass., a suburb of Boston. It will be remembered that he conducted a mission some years since at the Dudley St. Baptist church, Boston, in conjunction with our own St. James St. church.

Community Message Bearing Fruit at De Land, Ill.

L. A. Crown is doing a fine work in De Land, Ill. It is the kind that should be done in many other communities. De Land was made famous among Illinois Disciples by Thomas Bondurant, who left most of his property to the missionary societies and Eureka College. When Mr. Crown went there as pastor he took up the idea of community service. One of the first results was a consolidated high school, with a district of thirty-six sections. Mr. Crown was elected one of the members of the first school board. One of his sermons resulted in a community picnic. This was held Oct. 7. Addresses were made by one of the professors of the University of Illinois and by H. H. Peters, of Paris. Mr. Peters delivered his lecture, "The Soil and the Soul," which is becoming quite popular in such gatherings in Illinois.

Ira M. Boswell May Not Leave Chattanooga.

It is possible that Ira M. Boswell, pastor at Chattanooga, First, may refuse the call of Georgetown, Ky., church, and remain with the Chattanooga work. His congregation has strongly urged him not to change his field of activity. Mr. Boswell's popularity is based upon his twelve years of good work in Chattanooga, during which time he has been prominently identified with the religious, social and civic life of the city. He is known as one of the founders of the juvenile court and one of the city's chief advisers in matters dispensing charity to certain institutions of the city. He has served in the latter connection upon the committee of municipal research elected by the former board of city commissioners. In his church at Chattanooga, Mr. Boswell's record is one of progress and activity. He took charge of the congregation when it occupied a small building, built it up, and finally brought about the purchase of the present large building. There, under the ministration of Mr. Boswell, the congregation has continued to expand till now the church is ranked as one of the largest in the city. A local paper speaks of Mr. Boswell in the following terms: "Mr. Boswell has been something more than a mere preacher for his congregation, and we believe that the entire community will join in saying that he has been a helpful figure in every progressive movement for the betterment of the moral, social and civic conditions of this community. Mr. Boswell and The Times have not always agreed upon issues dividing public sentiment, but this newspaper has always recognized his ability, his sincerity and his genuine piety and can cheerfully attest the value of his pastoral work as well as the helpfulness of his activities both as neighbor and citizen."

C. G. Baker Begins New Work.

Clarence G. Baker, who was recently called to the pastorate of the West Park church, Indianapolis, began his work there on Oct. 3. Mr. Baker was formerly pastor of Douglas Park church, Chicago.

Next Tennessee Convention to Meet At Knoxville.

The Tennessee state convention, which met at Union City, Tenn., voted to accept the invitation from the Fifth Avenue Church, Knoxville, Tenn., to bring the convention for 1916 to the East Tennessee city. The following convention officers for 1916 were elected: President, W. J. Shelburn, Shelbyville, Tenn., vice-president, E. S. Smith, Murfreesboro; secretary, Gus Ramage, Nashville. E. H. Koch of Nashville state missionary secretary, was unanimously re-elected and also elected as a member of the state board. Geo. W. Hardin of Johnson City and Dr. Carey E. Morgan of Nashville, whose terms as members of the state board expired this year, were re-elected for three years. A. I. Myhr of Nashville was elected for one year to fill the unexpired term of Harris L. Brown of Memphis.

W. R. Motley Closes First Year's Work In Richmond, Ind.

W. R. Motley, pastor of Central church, Richmond, Ind., has closed his first year as pastor of that church. During the last twelve months, Mr. Motley preached 105 sermons, conducted 17 funerals, married 19 couples, made 2,112 calls, and added 83 new members to the church membership and increased the Sunday schoool membership roll by 256. The church roll now records 604 names and the Sunday school 804 names. All current expenses have been met and contributions have been made to the missionary and benevolent organizations of the church. A large amount of money has been raised on the church debt.

Enlargement Campaign at Logansport, Ind.

A feature of the fall work at the Logansport, Ind., church, to which L. E. Sellers ministers, is an enlargement campaign. A committee of 100 recently called in all the homes of the members to talk over the work of the year and enlist the interest and co-operation of the whole number. The Sunday school rally was held in the church on the following Sunday and an attendance of 800 was the goal. The evening of that day was designated. The report of Mr. Sellers for the year showed he had delivered 179 sermons and conducted 43 funerals during the year. Every department showed a gain in membership, and a total fund of $7,499.06 raised.

Buffalo Church Listens to Public Leaders.

B. S. Ferrell, pastor of Jefferson street church, Buffalo, N. Y., announces a series of "Evenings With Men in Authority," on which addresses are to be delivered by men in public office and affairs. The series opened two weeks ago with an address by Mayor B. F. Rand of Tonawanda, whose subject was "A Big Issue." Subsequent addresses will be delivered on Sunday nights by W. H. Whalen, Principal Frank S. Fosdick of Masten Park High School, and Charles R. Wiers.

North Carolina Convention Meets Next Week.

Among the speakers at the North Carolina convention, which meets at Pantego, Oct. 18-21, are the following: W. O. Winfield, C. W. Howard, J. R. Tingle, H. S. Carawan, Charles E. Lee, W. A. Davis, J. J. Walker, W. O. Lappin, R. P. Smith, L. J. Chapman, Sam B. Waggoner, C. B. Washburn, R. V. Hope and J. W. Baldwin.

Substantial Record of Five Years' Ministry in Colorado.

The well-kept pastoral record of Randolph Cook, who has recently left Trinidad, Colo., to assume pastorship of the church at Albuquerque, N. M., shows that in the five years' ministry at Trinidad, there were 285 additions to the church membership. The pastor made 6,000 calls, delivered 711 addresses, conducted 108 funerals and 88 weddings. The church raised over $20,000 including $1,200 for missions. More than 2,000 needy persons were given material assistance through the church and over 6,000 persons came to the pastor's study for help or advice.

English Disciples Meet.

The 35th annual conference of the Churches of Christ, co-operating as the Christian Association was held at Southport last month. There were about seventy delegates, from various parts of the United Kingdom. The president, Mr. Edwin H. Spring (Gloucester), had charge of the sessions of the conference. Among the speakers was Mr. Frank D. Coop, of Southport, who discussed the theme "World Conquest: Its Nature and Methods." Among Mr. Coop's contributions to the conference was the following statement: "Complete personal salvation here and now is not possible apart from the complete salvation of society. Have we not been to eager to become assured of personal salvation whilst ignoring some of its most imperative obligations? We are all realizing more or less that our religion is not the dynamic it ought to be and some of us to whom Christ is 'all in all' are feeling deeply perplexed. The root cause, to my mind, is that we have not taken Christ at His word; we have trifled with the demands He makes upon us. Possibly the greatest source of weakness in our fellow-

ship with Christ to-day lies in our failure to bring certain parts of our social conduct into line with His desire. Often we do not see how we can; some deny that it can ever be possible, and in consequence their faith in Christ is badly, perhaps irretrievably, shaken. We do not have to look far for examples of this difficulty. There are many manufacturers who are faced with the alternative of either paying what they sorrowfully admit are almost starvation wages or of dismissing their workpeople and closing their factories."

Old Bethany Dedicates New Memorial Church Building.

The new memorial house of worship at Bethany, W. Va., was dedicated last Sunday. F. M. Rains was in charge of the services. The building cost $40,000. J. J. Morgan is pastor. Many visitors from surrounding communities attended the dedicatory exercises, drawn by the historic attractions of old Bethany.

Mexico, Mo., Church Meets All Apportionments for Missions and Benevolences.

W. A. Shullenburger, pastor at Mexico, Mo., enters the sixth year of a very prosperous ministry there. The church is happy in having raised all its apportionments during the year past for missions and benevolences. No society or cause was overlooked. Mr. and Mrs. Shullenburger went to the Pacific Coast on their vacation the past summer and the pastor is now in the midst of a series of Sunday evening travel talks, which are heard by congregations that pack the house. C. H Winders, pastor at Irvington, Indianapolis, will hold a meeting in Mexico church beginning soon.

Suggestion That Old People's Home May Be Removed Arouses Churches of Niagara District.

The announcement by the National Benevolent Association that through lack of local support the Havens Home for old people at East Aurora, N. Y., would have to be abandoned and its residents moved to the Jacksonville, Ill., home has stirred up the churches of the Niagara Frontier to the importance of their keeping the Home in their section of the country if possible. A united rally of the churches will be held at Buffalo to consider what is to be done.

Dr. Powell Looks Forward to Great Religious Activity After the War.

Under the heading, "Preparedness," Dr. E. L. Powell preached a stirring sermon at First church, Lonisville, on a recent Sunday evening. But he did not advocate preparedness for war, but "preparedness for the great spiritual awakening" he sees about to come over the world as a result of the agitation of present days and the reorganization of human values that will follow the great war. Dr. Powell connected his theme with a series of meetings to be held in First church, with Dr. Burris A. Jenkins, of Kansas City, as preacher. The meetings are to open Oct. 17.

* * *

BRIEFER NEWS NOTES.

—Ellis B. Barnes, and Professors H. L. Calhoun, E. E. Snoddy, and A. W. Fortune are the Bible lecturers announced for a Rural Church Institute at North Middletown, Ky., Oct. 18-22. The state Sunday-school officers and National Supt. Robert M. Hopkins, will have charge of the pedagogical work.

—W. O. Stephens has been in charge of the work at Arlington, Texas, for six weeks. During that time, twenty-three persons have been added to the membership and the Sunday-school has been increased from 112 to 251.

—L. N. D. Wells, of High St. church, Arkon, O., is chairman of the county dry committee carrying on the anti-liquor campaign this fall.

—Vaughan Dabney, pastor First church, Oakland, Cal., was the speaker at the Y. W. C. A. session at the Panama Exposition, Sept. 26. A sermon by Mr. Dabney covers the front page of a recent issue of the state paper published by the Y. W. C. A.

—C. R. Scoville and his troupe of nine people are holding a successful union revival at Webb City, Mo.

—The church at Guthrie, Okla., Guy H. Finley, pastor, observed Oct. 3 as "Unanimous Day." It was not unanimous quite, but it was a happy and successful day.

* * *

CALLS.

George A. Campbell, Hannibal, Mo., to Central church, Denver, Col. Acceptance probable.

Fred M. Lindenmeyer, Tallula, Ill., to Flora, Ill. Accepts, to begin Nov. 1.

W. T. Weaver, Coleta, Ill., to Freeport, Ill. Accepts.

F. J. Stinson, First, Brazil, Ind., to First, Pittsburg, Pa. Accepts.

R. G. Fleming, First, Whitewright, Tex., to First, Denison. Accepts.

J. H. Beckholdt, Harrison, O., to Central, North Topeka, Kans. Has begun work.

Z. O. Doward, to Cheney, Wash. Accepts.

E. V. Stivers, to First, Stockton, Cal. Accepts.

* * *

RESIGNATIONS.

Lee Tinsley, Veedersburg, Ind.

J. D. Forsythe, Wymore, Neb. Will enter evangelistic field.

In and Around Chicago

Ministers Organize for Season.

The ministers' meeting opened for the new season on Monday, Oct. 4, by electing Orvis F. Jordan, of Evanston, president for the year, H. L. Willett, vice-president and Lloyd H. Miller of Metropolitan church, secretary. H. L. Willett read a paper Oct. 11 on "The Bible and the Community." The meeting was held at 10 o'clock in a private room of the Boston Oyster House.

Dr. Willett Begins Year's Work at Memorial Church With Earnest Sermon.

Dr. H. L. Willett preached at Memorial church on Sunday, Oct. 3, for the first time since the summer vacation. He had not fully recovered his strength from the operation of nearly a month before, but spoke with almost his usual urgency. The sermon came nearer being a self-revelation than Dr. Willett is accustomed to allow himself. A touch now and then indicated that his theme was born "in the silence" of the recent days of confinement when, as he confessed, it seemed easier than usual,—seemed necessary in fact,—to look at life's meanings with a fresh assessment. "The Open Door" was the title of the discourse, the theme being that the church now faces a vast new opportunity made for it by the psychological and moral revolution brought on by the war. The old order was passing away. The new order was yet to be determined and the Church is to be the most potent constructive force in the new day. Dr. Willett seems to be gripping his task at Memorial with renewed purposefulness and his leadership is answered by a loyalty and responsiveness on the part of the membership that promises a very fruitful year in this union congregation of Baptists and Disciples.

Quarterly Assembly of Woman's Missionary Union Meets at Evanston.

The quarterly assembly of the Woman's Missionary Union met at Evanston church, Thursday, Oct. 7. A large attendance, considering the distance, was attracted by the very interesting program that had been announced. These meetings begin at 10 o'clock in the morning and close at 4 p. m., with a luncheon and social time at the noon hour. Messages of especial interest were brought by Mrs. W. J. Burner, of Peoria, who with her husband, was a missionary in Buenos Ayres, Argentina, for several years, and Mrs. E. M. Bowman, of Chicago. Mrs. Burner told very interestingly her story of conditions in South America and made all feel the importance that continent is bound to have in our Christian expansion work in the immediate future. Mrs. Bowman told for the first time to her Chicago co-workers the story of the considerations that led her and Mr. Bowman to undertake the main responsibility for the Christianization of the province of Nan-tung-chow in China. It is known to most of our readers that Mr. and Mrs. Bowman pledged $25,000 to this work at the time the Men and Millions' Commission was making a canvass of the Chicago churches. This amount, Mrs. Bowman says, is only a beginning. It is their hope to enlist gifts from many others as well as to do more themselves as they may be prospered. Already the Rockefeller Institute has agreed to lend its co-operation in the manning of a hospital, the ground for which has been donated by a wealthy Chinese statesman of the province. The hospital is yet to be built. The ideals of missionary service which will obtain in this territory, as expounded by Mrs. Bowman, are of the highest and most practical sort. They take into account the agricultural and social life of the people, and lay great emphasis upon medical missions and education. Mrs. Bowman was speaking to an audience of her own co-workers whose affection for her and her husband is frankly expressed in many ways, and she talked with a frankness and informality that made her words especially winsome.

City Missionary Society Adopts Englewood Amendments and Elects Officers.

The Chicago Christian Missionary Society held two meetings within a week. The first was a called meeting to consider certain changes in the constitution making a financial participation by each church to the amount of at least $50 a year, a basis of representation on the board of trustees, and providing for the trustees to be elected directly by the qualifying churches instead of by the society as heretofore. These amendments had been proposed in the early summer by the delegates representing Englewood church. They were adopted by this called meeting, without criticism. The second meeting was the regular annual meeting of the society for the election of officers. Mr. L. N. Black, of Irving Park church, who has served as president the past year with efficiency, and Mr. Leon L. Loehr, of Jackson Blvd church, who has been treasurer of the society for a number of years, both declined to serve longer. The officers chosen for the year were Mr. E. M. Bowman, of Memorial church, president; Dr. P. L. Prentis, of Austin, vice-president; Mr. W. E. Palmer, of Englewood, treasurer. Mr. Bowman has given many years to the presidency of this work and it was universally felt that under his leadership the work would take on new life in the coming year. He has not yet given his consent to assume the duties of the presidency. Rev. W. G. Winn, of Irving Park, is the superintendent of city missions.

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THE CHRISTIAN CENTURY

Vol. XXXII October 21, 1915 Number 42

Efficiency

Editorial

A Vision of the Dead

By Joseph Fort Newton

CHICAGO

News From the Foreign Society

Dr Pickett, of Laoag, Ph. Is., writes: "After a long vacation, we were able to get another supply of German medicines. I laid in a supply of 2,000 pesos' worth, using the money granted by the government for the purpose. Patients are coming every day. One morning we treated seventeen. The treatment of the tropical yaws comes near being a miracle."

B. L. Kershner, of Manila, Ph. Is., writes: "In response to the urgent request of men of the country churches, I started some lessons in Teacher Training by correspondence. The class now has an enrollment of thirty and has worked up some enthusiasm. It seems to be promising work, but requires a great deal of time and energy. The result of the venture seems to be to give the leader a pretty long daily schedule."

The boys' school in Wuweichow, China, opened with twenty-three scholars; the girls' school having only twelve, but the teachers believe that more will come in. Good crops are reported in that whole section of China. This should mean a happier winter for the people in the country and a better trade for the cities.

C. S. Settlemyer reports that the work on the Science Building of the University at Nanking, China, and on the several new homes has gone on with varying rapidity. The missionaries were having considerable difficulty with the contractor. He lacks capital and good managing ability.

The new day school at Hsia Kwan is nearly completed and will be occupied before this reaches readers. The teachers at the Drum Tower continued their free summer day school through August, and it was greatly appreciated by the parents and boys.

The missionaries in China have much to say about F. E. Meigs and the loss sustained by his death. He gave his life for the church and schools in Nanking and vicinity. His body was completely worn out, but his mind was clear and hopeful and energetic until the last. His place is a large one and it cannot be filled. He was one of the most useful men in the university and in China.

H. C. Hobgood and Dr. Frymire, of Africa, made a long tour into the back country. At Bongale they baptized 7. They spent four nights at Eyete and baptized 21. The same steamer that brought this report brought H. C. Hobgood, also, who has returned on furlough.

Dr. W. A. Frymire, of Lotumbe, Africa, reports that this is the time for pneumonia and that it is both prevalent and destructive. He writes that many cases came in during the month of July, among them seven from Bolenge and others from Longa. In the month of July 120 different persons required care. The separate treatments given numbered 1,030.

Dr. and Mrs. G. J. Barger are on their way to the Congo. Among the passengers on board their ship are twenty-two Protestant missionaries.

Miss Eck writes that during the month of July the printers have set up and printed the first spelling book, prepared by Mr. Hobgood, have reprinted Mr. Hensey's "Old Testament Story Book," have reprinted a school book, besides tracts, marriage certificates and circular letters, amounting to 98,740 pages.

D. O. Cunningham, of Bilaspur, India, writes that the work is now being held up because of cholera, which has been very bad in Bilaspur and the surrounding villages for three weeks.

F. M. Rains, Secy.

Transylvania College Notes

H. Clay Hobgood, of Madisonville, Ky., a graduate of 1912, who has been in Africa as a missionary of the F. C. M. S., for the past three years, is home on a furlough. He is spending several days with friends at Transylvania, and gave an interesting talk on his work in the foreign field at chapel.

President Crossfield has just returned from a ten days' trip to the East. While away he attended the inauguration of Dr. J. Ross Stevenson as president of Princeton Theological Seminary, and Dr. J. Richie Smith as professor of Homiletics. He was also present at the inauguration ceremonies at Lafayette College, Easton, Pa., of which Dr. John Henry MacCracken is the new president. On the 22nd President Crossfield will deliver an address at the Rural Church Institute and School of Methods at North Middletown. Several of the professors are also on the program.

Mr. George Manifold, College of the Bible, 1896; A. B. Transylvania, 1900; M. A., Transylvania, 1915, who is now in Harvard University, has been granted a scholarship in that institution. Mr. Manifold is working for the S. T. B. Degree.

Among the student body this year five are from southern California, four from Memphis, five from Louisville, four from Kansas, three from Maryland, four from Oklahoma, three from Arkansas, with representatives from about thirty of the states and five foreign countries. Marshall Dunn, A. B., Wisconsin University, 1915, is pursuing work leading to the B. D. degree. T. F. Coyle, a former student of Leland Stanford Junior University, has matriculated for the A. B. degree. Aaron Sund, of Vase Sweden is now in his fifth year in Transylvania. Schoichi Imamura, a graduate of Toyko, Japan, has entered as a graduate student, having mad his degree in the University of Toyko. He is a candidate for the B. D. degree. There is quite a group from Australia, the last to arrive being Mr. Fred Kefford of Melbourne.

Opening of Bethany College

In all the history of Bethany College she has never had such an auspicious opening as in this year 1915. She has a larger enrollment than at the close of any other fall term. She has the largest freshman class by far; about one hundred have applied for freshman standing. The Agriministerial department has shared in the infifty have signed for the course. The crease until we have the largest enrollment of students of strict ministeral standing and some of the most promising men we have ever had in Bethany College.

The splendid memorial church is completed, costing about $40,000 and will be dedicated Oct. 10th 1915. It is one of the most beautiful church buildings in connection with any oof our colleges and is admirably suited for the training of young men and women for efficiency in modern church work. It is not only a fitting memorial to the "Fathers of the Restoration" movement but a monument to the faith and wisdom of the heroic friends of Bethany for a larger work in the Kingdom.

The Department of Bible-school Pedagogy, memorial to Herbert Moninger, is meeting with a hearty reception. In its beginning we have not been able as yet to present the full course outlines but each year shall add studies as the classes advance until the entire course is presented. Prof. H. Newton Miller, who occupies the chair of Bible-school Pedagogy will be in vital touch with the Bible School when we get into the new church and will strive to make it one of the most efficient Sunday schools in the brotherhood.

The ministerial association of which John Ray Clark is president has not only its largest enrollment but has begun its work with greatest enthusiasm. Among the new members are Brother Clark Moore of Nova Scotia; Alexander Betterly, of Ontario; Walter Caines of Australia and F. H. Tilock and W. C. Fowler who were at Phillips Bible Institute last year. They are all efficient preachers and desire to be of service to the churches within reach of Bethany, while in college.

W. B. Taylor.

* * *

BRIEFER NEWS NOTES.

—"The Heresy of Silence," was the subject of a Sunday morning sermon by Graham Frank at Liberty, Mo.

—Sunday, Oct. 10, was Butler College Day at Columbus, Ind., Tabernacle church. The pastor, W. H. Book, gave the morning service to President T. C. Howe and Professor W. C. Morro, and the evening service to Professors Underwood and Kenyon.

—S. Grundy Fisher, who headed the ministers' committee in the liquor fight in Minneapolis, writes that the effect of the campaign in the churches was like a great revival. He says that though the drys lost by 8,000 votes, the politicians dug their graves and that two years from now Minnesota will be dry from river to river.

—Carl Burkhardt opened his new ministry at Franklin, Ind., Oct. 3, by preaching a sermon whose thesis was the unfinished work of Christ. "I am glad," he said, "that Christ left work for us to do, for thereby we have fellowship with him." Mr. Burkhardt's pastorate opens very auspiciously.

—Dr. J. W. Lowber, of Texas, has recently been lecturing in Kansas churches.

—A class for mothers has been organized in the Sunday school of First Church, Springfield, Ill. Its purpose is to teach mothers how to teach the facts of sex life to their children. There will be a course of twelve lessons and the membership of the class is limited to twelve students. Mrs. Lora Robie, a mother, a graduate of the University of Chicago, who has spent some time preparing herself to do this work for the church, is the teacher.

—Definite goals for the coming year were placed before the Gibson City, Ill., Sunday-school by the superintendent at the rally day exercises on Sept. 26. The pastor, C. J. Robertson, writes that the promotion exercises on that day were interesting and inspiring. The congregation is co-operating with other churches of the place in a union evangelistic meeting to begin Oct. 24.

—Randolph Cook has removed from Trinidad, Colo., to Albuquerque, N. M., where he has taken the pastoral leadership of the church until recently in charge of Charles L. Dean, who is now in Canon City, Colo.

—T. W. Grafton, of Indianapolis, and David H. Shields, of Kokomo, were leading speakers at Sunday-school conference at Ninth street church, Logansport, Ind.

—The Every Member Canvass was made by Central church, Roekford, Ill., recently. W. B. Clemmer is the pastor.

—Maywood Church, Chicago, has been working modestly but faithfully for several years under the leadership of Victor F. Johnson who devotes most of his time to business pursuits. The congregation has recently finished paying for a lot and will go on to build soon.

* * *

Judge Lobingier Honored by Many Groups on Vacation Trip.

During the furlough of Judge Charles S. Lobingier, of the United States Court for China, who has been in this country several weeks, the First church, of Lincoln, Nebr., is planning to hear him speak on two evenings, once at prayer-meeting and again at a larger meeting to which the general public will be attracted. Judge Lobingier was received with great interest by the citizens of Hebron, Nebr., his boyhood home, who met in the courthouse to greet him and hear him speak. Dr. Ames and the men of Hyde Park church, Chicago, of which he is a member, gave a dinner in his honor when he passed through the city. Judge Lobingier will sail for China the last of this month.

Subscription—Subscription price, $2. If paid strictly in advance $1.50 will be accepted. To ministers, if paid strictly in advance, $1.00 per year. If payment is delayed ministers will be charged at regular rates. Single copy, 5 cents.

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

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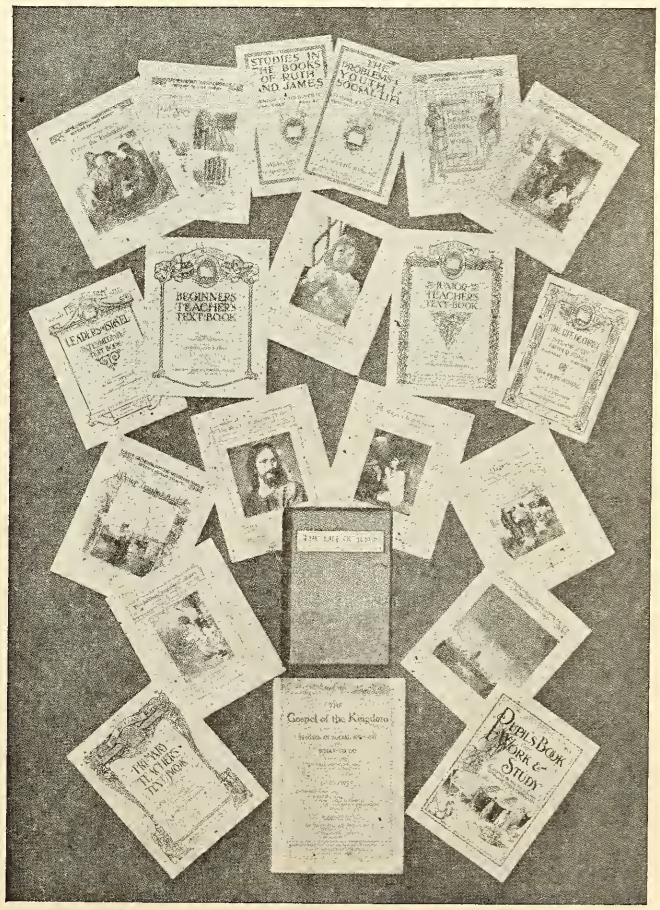
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII OCTOBER 21, 1915 Number 42

Efficiency

CAN "EFFICIENCY" BE OVERDONE?

It would be a strange sort of reasoner who would undertake to say so.

If a piece of work is worth doing, it is worth doing well, and efficiency means simply the doing of a given piece of work as well as it can be done.

It means the utilization of all available resources; it means the economizing and conservation of all these resources against waste and misdirection; it means a vigorous attack and it means a persistent following up, a determined seeing through of the thing that is begun until it is altogether accomplished.

Surely a virtue like this cannot be overdone.

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But it is quite conceivable that absorption in the pursuit of efficient methods might divert attention from the essential task itself, drain off energies that ought to be expended upon the real object of endeavor and finally obscure or altogether eclipse the real object.

It is quite possible for men or churches to become so obsessed with means that they have no awareness of ends; quite possible to become proficient in the forms of religion, the mechanism of religion, and never to have gotten a vital hold of the substance of religion at all; quite possible for the institutions of the Church to call into play the wit and enthusiasm and even the loyalty of its members and yet leave them to awake some day in disillusionment, asking, "What is the good of it all?"

This transvaluation of values, the substitution of efficiency for substance, is the root weakness of the modern Church.

It is a kind of weakness that is not obvious.

In spite of it the Church is able to appear strong.

There is more activity in the Church today than ever before, more money raised, more organizations, more efficiency in running the organizations, more energy expended in doing Church work than ever before. And the vast energies of the Church are really productive of much good in social and individual uplift.

But somehow those of keenest spiritual insight, whose insight grows out of their own heart-hunger for the living bread of God, are not satisfied with what they find in the churches.

They are not hostile; their criticisms are not impatient; often their discontent is not openly acknowledged; they keep right on loyally bearing their part of the responsibility for church duties; but they feel the leanness and hollowness, and often the coarseness, of the church life and even of those features of church life that are regarded by others as most successful.

In a letter from a woman of unusual nobility of soul who is face to face with problems that involve the deeper spiritual realities and who is earnestly seeking guidance, she tells of the relinquishment of his pastorate by a spiritually minded minister whose sermons and character had been a great support to her. He had found so scant a response to his strong, thoughtful and constructive message that the financial support soon failed also, and he left. "Our people have been used to an organizer, a driver," she says, "the spiritual problem has never been brought home to them, and mainly what they want in their minister is that he shall keep the church *going*."

Here, again, is the pastor of one of the strongest churches among the Disciples; he is well known in the brotherhood as an "efficiency expert." His mind seems to be alive with new schemes and methods of doing things, and with new things to do. His church is a bee-hive of activity. His Sunday-school is as palpitant with vitality as a crowd at a foot-ball game. A contest is on all the time. Success is written over every activity and department.

But member after member of that church has expressed his lack of satisfaction in the things of the soul.

These members are not disloyal; they are simply hungry.

Their pastor's whole mind is taken up with the mechanism of the church. He is a splendid technician.

But his imagination seems to have gotten hard; his messages are said to be metallic; and the church services are full of distractions that leave but scant chance for the informing and growth of the inner life.

Is this church efficient? Yes. But to what end?

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We are not suggesting that such a church does no good. No sane and fair man will deny that such a church does good. It will even be willingly conceded that the engaging of people in the sheer task of keeping the wheels of the church running has a certain religious value for those who engage in it.

But the religious value is in the nature of an unconscious *by-product* of all this institutional activity.

And we do affirm, with great depth of conviction and feeling, that religion—in the sense of an inner, spiritual experience of God—ought to be the end consciously aimed at by all the activities and services of the Church.

And we further affirm that a Church that holds its religious character and purpose so habitually to the front of its mind that its methods and organizations are constantly subjected to the test of their religious value will be a very different kind of Church from most of those that today boast of this virtue of efficiency.

The technique of religion has taken on an altogether exaggerated importance in the modern Church for the simple reason that the substance of religious experience is thin and pale.

Where religion itself is vital, where it has actual control of the inner personal life, the clang of the machinery of it is not heard. Indeed a vital religion needs only the simplest machinery. The science of its technique is not subtle nor even sophisticated. It does not need to be galvanized by "efficiency methods," because it is inspired by its possession of a Truth whose redemptive power, demonstrated in the souls of its members, is self-impelling.

Our Church mind is too much cluttered up with methods —evangelistic methods, Sunday-school methods, efficiency congresses.

Many of us have lost the gospel in the very machinery we have so artfully devised to propagate it.

The hungering human heart of the Church and of the world will not find God until our technicians and tinkerers make way for His priests and prophets.

The Vision of the Dead

BY JOSEPH FORT NEWTON

THE APOCALYPSE of St. John, said Milton, is the majestic image of a high and stately tragedy, shutting up and intermingling her solemn scenes and acts with a sevenfold chorus of hallelujahs and harping symphonies. It is a Book of Vision, forecasting, in forms now vague, now terrible, now unspeakably grand and lovely, the final issues of the life of man and the world. Far beyond the shadows of time and death and sin, it foresees, with a triumphant and all transfiguring faith, the ultimate victory of the right and the overthrow of evil—a new earth overarched by a new heaven, and the City of God descending. It is the vision of a Christian seer who, amid the tragedies of earth and the overturnings of history, appeals to the high court of eternal Judgment.

St. John lived to be ninety years of age, and is said to have been the only one of the Apostles who did not wear the crown of martyrdom. Despite his infirmities, as life deepened into twilight, and he looked upon the world in the light of Jesus, seen through the sunset air of memory and hope, his gospel became so simple that he was wont to sum it all up in a sentence, oft repeated as they carried him about on a cot: "Little children, love one another!" That was the heart of his Christian faith, the whole of it, and on the lonely isle of Patmos it brightened into a vision so radiant that the dark earth seemed a shadowy phantom and heaven the supreme reality. With what clear insight Browning reads this vision in the "Death in the Desert," showing how the seer, with his bright dying eyes, foresaw all the subtle attacks on the faith of his Master, and won our battles before they were fought. As Hugo said, here we touch that sombre portal that leads toward God himself; some one seems to push us from behind, and the dread entrance, in vague outline, rouses mingled terror and longing.

A PASSION FOR RIGHTEOUSNESS.

Now, consider the dignity of this vision, its vastness, its inconceivable solemnity, its exquisite and noble reserve. Here is no shallow optimism shouting itself hoarse about certainties whereof no man knoweth, while it has no rebuke for present rampant iniquity; no facts and curious imagination making a map of heaven and hell. It sets no dates. It indulges in no glib dogmatism. It does not overlook the awful law of retribution, here and hereafter. No; behind it beats a mighty passion for righteousness, a profound concern for man, a sense of the tragedy of his history and a longing wonder as to what becomes of him after death. It is no idle speculation, but a vision vouchsafed to a great soldier of righteousness, who, in the stress of moral conflict and the sorrow of seeming defeat, is permitted to behold the issue—as, later, when Rome was reeling to his ruin, Augustine took refuge in that same City of God. It is always so. In the darkest periods of history, in its most desperate crises, there is some God-illumined, prophetic soul who sees beyond the shadows, as Tolstoy, in our own day, foresaw the tragedy of the world-war, but looked beyond it and beheld the dim figure of a great Teacher of Faith rising out of the soul of Slavic peoples, and calling the world back to the life of the Spirit.

> *"And I saw the dead, small and great, stand before God; and the books were opened."* Rev. 20:12.

THE EARTH A CEMETERY.

Reverently let us study this vision of the innumerable dead, whose exodus from earth began with the morning of time and continues day by day, night by night, and in this year of blood has become multitudinous and overwhelming. Tenderly, pensively one also of our own poets broods in his Thanatopsis over the earth as a mighty sepulcher, and bids us have no fear to lie down in its bosom, since we retire not alone, but in the silent company of patriarchs of the infant world, with kings and peasants, with hoary sages of ages past, with the fair forms of matron and babe, aye, with the good and wise, the wicked and the foolish of every land. The moon in her dark journeying, and all the infinite host of heaven, are shining on "the sad abodes of death, through the still lapse of ages," until the friendly earth seems to the poet one vast cemetery, nor could we wish for couch more magnificent!

"The hills
Rock-ribbed and ancient as the sun; the vales
Stretching in pensive quietness between;
The venerable woods; rivers that move
In majesty, and the complaining brooks
That make the meadow green; and poured round all.
Old Ocean's gray and melancholy waste—
Are but the solemn decorations all
Of the great tomb of man. . . All that tread
The globe are but a handful to the tribes
That slumber in its bosom."

But our Christian seer, rising above this vast shadow that hovers over the earth, sees those whom men call the dead standing before God—past kneeling, past praying, erect and still, awaiting his judgment. How natural that one who walked with Jesus should see, first of all, not the great of earth, not the mountain peaks of humanity, not the few elect souls of valor and intelligence, but the little ones whom the world forgets and God only remembers. How full of tenderness and humanity, how infinitely dear this test is to those in whose homes the child-voice is only an echo, and whose hearts have been broken over little folded hands. Half the human race die in infancy, and if the number of darkened homes in one age is uncountable, the sum of them in all ages, since the wild cry of the first mother over the first dead child, is overwhelming. What is the fate of these little ones who came and looked, with eyes of wonder and trust, into a few fond faces and vanished? Speechless they came and speechless they went; they had no language but a cry. They are forbidden to go on here; are they forbidden to go on somewhere, annihilated without opportunity, and cast as rubbish in the void? This Christian vision of the dead says, No! If they have no history, they have an endless opportunity in the love of God whose they are and in whose presence they stand.

THE MARK OF GREATNESS.

When on an ocean voyage a poor stoker dies, at once and without ceremony of any kind "his heavy-shotted hammock-shroud drops into a vast and wandering grave," and he is a symbol of a great majority of the race. While they live they are hardly counted, and when they die nothing stops. The big world, like the ocean liner, does not even slacken its speed. Yet these multitudes, of whom the world takes so little note, do the hard work of the world, and their service is inconceivably great. Obscure, nameless, unknown, as Lincoln said, God must love them else he would not have made so many of them. Those who talk so glibly about the survival of the fittest only betray their brutal, snobbish egotism, for they assume that they are among the fit. Whereas the Cosmic Spirit, always alert, unerringly detects their vanity and atheism lurking under it. But the Christian vision, like him who inspired it, reckons no soul insignificant for lack of position, education or even character, and no soul great save in its fellowship with the Eternal Soul.

LOOKING BACKWARD.

Think, too, of the uncountable multitudes, like the sands of the sea for number, who have walked lightly or sadly upon this earth in the ages before us. What of them? Of the fifteen million inhabitants of this globe today, how few can be called great, how few are known, how few signify! Yet they are but a drop in the bucket beside the millions who lived in ages agone, long since forgotten and fallen into dust. Think of the hordes that battered down Rome, of the teeming throngs of Carthage, of Babylon, of Egypt, and further on back beyond recorded time to the swarming and suffering population who prepared the way for the great historic enterprise. If you look still further, your vision is lost in barbaric clans and groups of roving savages, and when your mind sweeps the whole field of time the total of humanity since man appeared is bewildering. Who can look back down the long highway of time without gratitude and pity for those nameless millions upon whose labors and achievements the later civilizations rest?

A PROBLEM STATED.

Now, reflect on the problem which those millions, as numerous as clouds of insects in the summer air, present to the Christian thinker. If we follow those who say that they are not immortal, by the same stroke we cut the ground from beneath our own hope and consign the race to dust. As Lincoln said, "It is either all or none." To be indifferent to those forerunners of our civilization betrays a lack of humanity, to say nothing of a Christian concern for man. Admit that the further back we go the noble lives become fewer, and the moral failure more general. Even today the race is largely in sin; and the number of those who share the highest life of the world, its science, its art, its philosophy, its best faith is very small. If they are unfit for moral bliss, they are surely too many for doom. Those who seem willing to admit the possibility, if not the fact, of such a colossal divine failure, shatter the citadel of all religious faith. In the sight of that vision of all the mighty dead standing before God, how dare any man go "dealing damnation round the land" in the name of a petty dogma, and glibly passing sentence

on the human race! How blasphemous beyond words! No, no. Let us not turn pessimists and despair of the overwhelming majority of our humanity with one scheme, nor rush them all into heaven with another. It is enough to have the veil lifted and behold them standing before God.

TRY OUR NOTIONS OF GOD.

Surely all must now see how vital it is, how necessary alike to our faith and sanity, that we have a noble vision of God before whom not only the dead of ages past, but our own dear, pitiful, august dead, must stand. Nature teaches us much about the law and power and majesty of God. History, now immeasurably extended by evolution, discloses yet deeper and more precious things, revealing his crusade for righteousness and his labor working toward a higher type of humanity. But these do not satisfy when we see, as in this vision, that white and silent assembly of all the dead before his throne. Here, in this high court of the dead, let us make trial, not of the dead, but of our ideas of him in whose presence they stand. Take any of the modern notions of God put forth with such smart logic, and test it in this light and you will see how thin and pale it is, how inadequate to the demands of humanity, how deaf to the most pathetic and moving of all cries that ascend from this shadowed earth to the shadowless heavens.

For example, let us read the text as Spencer would translate it: "And I saw the dead, small and great, stand before an Infinite and Eternal Energy from which all things proceed." Whose heart does not turn sick and sink within him to think of all the suffering, sinning, aspiring, pathetic humanity in the grasp of mere impersonal Energy, as if caught and crushed in a vast machine. Or let Bergson give his version of the text: "And I saw the dead, small and great, stand before a Vital Urge," a blundering life force groping its way in the dark, running into blind alleys—humanity itself largely an experiment, if not a mistake! Who can hold that dogma against the protesting cry of helpless innocence and the infinite misery wrought by its blind and fumbling God! Let Matthew Arnold render the text: "And I saw the dead, small and great, stand before a stream of tendency, a power not ourselves that makes for righteousness." That is a little better, in that it adds to mere power a gleam of conscience, a dim prophecy of moral responsibility, a faint hope that right will somewhere rule at last. But not one of these guesses measures up to the problem. How dare we bring a mere hypothesis, or an arid rationalism, to the judgment of all the dead!

Happily our Christian seer, whose far-shining vision casts our groping guesses into shadow, brings to the solemn assize of the dead not only a passionate human heart, but a grand revelation of God. Only when we know the ineffable fatherhood of God, as unveiled in the life and spirit and living presence of Christ, do we have a vision of God equal to this vision of the dead. Ah, when we see that God is like Christ, there is light all round the sky, transfiguring all our mortal life from the cradle to the tomb—and beyond! Then the wild fondness of the suffering motherhood of the world, with its cry after lost little ones since ever the Pyramids were built, finds response in the words, "Suffer little children to come unto Me, for of such is the kingdom of heaven." Then the piteous moral failure of humanity, so tragic in its weakness, so staggering in its aggregate, is in the hands of One who knows all, as no mortal can know it, who remembers that we are dust, and who knows how to be merciful and just. He who taught us to forgive until seventy times seven, will not forget the possibilities of growth in his poorest human child, nor will his love let go of the most far-wandering soul made in his image. The dead are in the hands of God whom Jesus made known, and there we may leave them, knowing that we shall soon stand in that company and be judged according to the deeds done in the body.

RETRIBUTION IS CERTAIN.

Retribution there is; retribution there will be, here and hereafter; but if it is Divine it is neither vindictive nor hopeless. The judgments of eternal love are not the judgments of doom, but of redemption, as our nobler human judgment comes more and more to be. He who made us for himself knows that unrighteousness is our woe, here and everywhere, and that righteousness is our infinite joy. If we cannot forecast the ultimate issue, we can at least be sure that a redemptive intention is at the heart of all the moral pain of humanity, and as surely affirm that the infinite pain that throbs in the heart of our race will never cease until that heart is pure. Of all the mysteries amidst which we are encamped in this "isthmus of a middle state" none is so strange, so inexplicable, as that of pain, which increases in intensity, as the saints tell us, the nearer we come to God. Nor does it cease until we attain to the heavenly death—that death, that is, of all that is unheavenly within us—when it is lost in that joy which all the world is seeking, but which so few have found upon earth.

HUSH ALL PETTY DEBATES.

Such a vision of the dead fills one with awe unutterable, and it well may hush our petty debates about the fate of that host assembled before God. If any one insists upon a literal and austere reading of the book of vision, let him not crucify humanity on a few texts, but begin at home and make trial of his exegesis on those nearest to his heart. The Judgment parables of Jesus should be read by a father, with his family gathered about his knee, and in that scene, with its tenderness and beauty, he will best understand the infinite Father at whose feet all assemble at last. In those parables it is not penitence, but a beautiful, unconscious possession of moral worth and the spirit of service, that is the basis of high reward. Nothing is said about belief, about belonging to a church, but only about deeds that find their fruit in character and a faithful pilgrimage in "the road of the loving heart." Those who are most sure that they are worthy to stand in that awful hour learn that they are the most unfit, while others whom they had deemed outcasts receive blessing. It was not Nero, but St. Paul who felt himself most unworthy, as all the saints have confessed in their sweet and wise humility, trusting only in the infinite mercy of God, as we must do here and always.

Above all, let us not be guilty of the unspeakable vanity of claiming for ourselves what we think is too good for all our humanity, lest we be found less worthy than the least. Let us dare to trust the highest hope our hearts can dream, and stand by it, without dogmatism and without doubt, the while we join with Faber in his hymn—

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

Edison as Prophet

The Wizard of Electricity Tells How the War is Going to Effect the United States

The United States has embarked on a voyage of prosperity to last seven years and longer if the manufacturers and public do not overdo things, declares Thomas A. Edison. The inventor dropped his manifold tasks in West Orange, N. J., for a few minutes to discuss with a reporter the brilliant outlook for better times.

Mr. Edison expressed confidence in the success of the new inventor's board to assist the United States government. The veteran is an optimist, and in his talk saw beyond the scarred ruins of the world's war a new era of prosperous content; a spirit of broader democracy in Europe, with monarchies and empires giving place to republics, in which the people and not kaisers, czars or kings will rule, and prophesied for the United States seven years of plenty; a more extensive period of good fortune if industrial leaders do not commit the familiar error of overdevelopment.

"Leaving out entirely the question of war industries, activities which are simply a hectic flush and do not give a complexion which indicates the healthy advance of commercial enterprises in the United States, I am satisfied this country has embarked upon a seven years' cruise of prosperity.

"But I am afraid it will be the same old story over and over again; some will attempt to overdo it. Then inevitably will come a recurrence of bad times, although not so bad as we have seen them, because business is now established in this country upon a really sound banking system. People can go safely ahead now with assurance of good times to come, but they must learn to save their money and avoid extravagances.

"When the European war is over we are bound to be affected, you must remember, in the re-establishing of business. The world is all locked together commercially, and the devastation of the countries of Europe by war naturally affects seriously all the other countries of the world, our own included, of course. Notwithstanding this troublesome phase of the future, we are in for a term of commercial prosperity, and if the people do not overdo things it may extend over a long period."

THE CHRISTIAN CENTURY

EDITORIAL

DR. IDLEMAN'S ADVENTURE OF FAITH

NOTHING more significant is recorded in the news pages of The Christian Century this week than the resignation of Dr. Finis Idleman at Central church, Des Moines, Ia., to accept the leadership of Central church, New York City.

To a certain type of mind this action will seem inexplicable. Dr. Idleman has achieved in Des Moines one of the most brilliant pastoral successes of the last ten years among the Disciples. He went to Central church as the successor of Dr. H. O. Breeden, who had for twenty-five years been shepherd, teacher, builder, major-general and prophet to the church. Dr. Breeden's ministry was by far the most outstanding ecclesiastical fact in the history of Des Moines up to that date.

Naturally everybody said that Breeden's immediate successor was fated to be a sacrifice. It was hardly conceivable that any man could step into the place made vacant by his removal to the Pacific Coast and stand up under the express comments and subtle feelings of contrast to which he was bound to be subjected as he attempted ever so faithfully to carry forward the work which his predecessor's strong hand had laid down.

So when Finis Idleman was called from a successful but less commanding ministry in Paris, Ill., to the Des Moines pulpit, and accepted the call, most of his best friends, those who knew better than others the Christian stuff of which his soul was made, felt as if their friend was going to a sort of ecclesiastical shambles.

At the time he took the leadership of Central church there was not a more difficult pulpit in the United States to fill. Not only would the Breeden pace strain his successor, but new problems in the church itself had to be solved. The whole down-town question had to be faced with a new mind, from a new point of view.

Dr. Idleman caught the torch from Dr. Breeden's hand and carried it forward with an assurance, a skill, an endurance, and at a pace that has amazed and gratified his intimate friends, broken the tradition about the fate awaiting the successor of a popular pastor and glorified the cause of Christ in the whole state of Iowa.

At the hour of his most evident success he now resigns his church of 1,500 members, relinquishes the commanding position he occupies in the cultural, political and commercial life of Des Moines to accept a church of 300 members smothered under the vast commercial and religious enterprises of New York City.

No one who knows Dr. Idleman would imagine for a moment that the lure of the great city had overcome his good sense. He is under no illusions as to the trials that await him in his new work. Many are the adventurers who buoyantly accept great-city calls with no insight into the gravity of the work they engage to do. Dr. Idleman is not one of these.

His letter to his Des Moines congregation discloses a conviction and faith that allies him with the elect company of Christian missionaries who go out by faith. His counselors have made him feel that he is truly called of God to go to New York, and in the utmost humility, accepting this interpretation, he goes by faith. The noble succession of leaders of which Dr. B. B. Tyler years ago was the founder and Dr. J. M. Phillput in two pastoral intervals the continuator will now be upborne by Dr. Idleman.

He will represent the Disciples as they ought to be represented in that great center. He will, on behalf of his brotherhood, have a part in the many co-operative Christian movements that originate in New York. He will serve there the same great ideals he has so well served in the West and his ministry will make an impact upon the Disciples throughout the nation.

And first or last, we predict, New York will know and acknowledge that Dr. Finis Idleman is one of her truest prophets.

THE PRESIDENT IN LOVE

NO EXHORTATION is needed to secure for President Wilson the hearty congratulation of the American public on his engagement. Such an expression springs spontaneously from the hearts of his fellow-citizens in all parts of the land.

The President has been the object of sincere public sympathy as, during the past year, he has carried burdens more grave than any President since Lincoln has had to bear, and has carried them without the support and inspiration afforded by a normal home life.

The characterizations of the next "first lady of the land" given by the daily press show her to be a high-minded, natural and beautiful character who will not only grace the exalted position to which her marriage to the President of the United States will elevate her but will also bring to the President the peculiar reinforcement of mind and strength and disposition which springs out of a happy domestic life and can be found nowhere else.

THE LAYMEN'S MOVEMENT

MORE often recurring than any other note in the Laymen's Missionary Convention held last week in Chicago was the acknowledgement of a unique responsibility resting upon the Christian men of America during this time of world war to uphold the banner of Christ in the unevangelized portions of the world.

Again and again the truth was driven into the quick of men's consciences that with the other "Christian" nations slaying one another the only conspicuous testimony to be borne for the Christian ideals of peace and civilization must be borne by the United States. This is not true because we of America are better or more Christian than other nations. We are not. In their circumstances our conduct would in all human likelihood have been on a level with their conduct.

But our different circumstances, our fortunate detachment from the scene of struggle, our independence of European entanglements, all combine to lay upon us an unusual responsibility not merely to do the conventional and customary thing but to erect new and higher standards beyond anything the Church of Christ has ever before striven to measure up to.

The war and its meaning for the peaceful American Church constituted the thesis of nearly every address of the great convention. Chicago churchmen set a record which seventy-five other cities will try to break during the next six months of a nation-wide campaign. Forty-five hundred men registered for the convention and paid one dollar each. All the Protestant churches in the city were represented. The sessions, held at Medinah Temple, were presided over by Mr. Harry A. Wheeler, a master of busi-

ness and a man equally at home in conducting the affairs of the kingdom.

This series of laymen's conventions differs from that of six years ago in that home missions is now included side by side with foreign missions. One of the greatest addresses of the convention was an interpretation of "The Appeal of Chicago," by Prof. E. A. Steiner, of Grinnell College, Iowa.

The South American field loomed large. Bishop Kinsolving of the Episcopal church and Bishop Stuntz, of the Methodist church, both missionary bishops in South America, brought urgent messages of opportunity and need from our neighbor continent.

The Laymen's Movement will gather power as it rolls through the leading cities of our land. And it is safe to predict that the climacteric convention in Washington, D. C., in May, 1916, will be one of the most significant religious gatherings held in many years.

"THE FIGHT IS ON"

SOMETHING unusual happened in the moral history of Chicago last Tuesday when the mayor of this city, returning from a two weeks' trip in the West, was welcomed home by a meeting of Christian ministers.

That never happened in Chicago before.

On the night on which Mayor Thompson issued his order closing the saloons on Sunday he departed for the Panama Exposition, leaving in the hands of the police department the execution of his order.

Just what effect upon the mayor's mind the violent criticism of his policy might have had since he first made his unexpected announcement, was a matter of concern to the dry forces of the city. And just how deep and how mature his original determination may have been was also a matter of concern.

The dry forces had never counted on Mayor Thompson as an asset. He had few acquaintances among the Church leaders of the town. No one was able to speak a reassuring word on his behalf during his absence. But the ministers arranged a welcome meeting in the banquet hall of the Auditorium hotel where they could speak plainly to his honor and give him a chance to speak to them, and where, more important than all, they could study the tone and gesture and quality of the man at close range.

It was a remarkable meeting. Representative ministers spoke words of praise and gratefulness that at last a mayor had come to his high office who took his oath with an intention to match it with official action.

Appreciation and optimism and pledges of support so long as the mayor stood his ground, were the dominant expressions of the addresses.

But running through the talk there was a vein of skepticism, of concern. The ministers were not willing to give unqualified support to the mayor until they had further reassurance of his fundamental sincerity and steadfast purpose.

Within thirty seconds from the moment he arose to speak Mr. Thompson had given absolute certification of his sincerity and strength of purpose. His manner was quiet and self-contained. He burned all his bridges behind him. Most of the ministers were surprised at the strength of purpose evidenced by his well-seasoned words, and in their enthusiasm were again and again brought to their feet shouting and waving their hats.

One of the mayor's expressions, spoken quietly after he had voiced a castigating indictment of the leader of the "Wet" forces, was this simple word, "The fight is on!" It was a signal for another demonstration. The mayor explained that he had given no orders for drastic police action against the violators of his orders, preferring to give the saloon men a fair chance to show that they would voluntarily obey the law, but he declared that it was his purpose to cumulatively increase the penalty with all the powers of his office until the law should be absolutely obeyed.

It was a great day for the law-respecting forces of Chicago and of the nation. For this action of Chicago's mayor marks a great stage forward in the advance of prohibition and in the respect for law throughout our land.

THE DISCIPLES HUMILIATED

HAS THERE ever anything more stultifying to the Disciples of Christ than the agitation now being made in certain quarters to inhibit the cooperation of Disciple ministers and churches in union evangelistic meetings?

If that agitation were based upon the character of evangelistic methods that obtain in such meetings many could honestly share in it, The Christian Century among the rest.

But the basis of it is the *union* characteristic of the meetings, and the contention is made that Disciples of Christ cannot participate in such meetings without compromising their convictions!

Here, for example, is a situation in a Kansas town. The ministers of the city drew up a declaration of their own unity, interpreting their differences as subordinate to the fundamental faith they all shared in common. The well-phrased declarations of unity were as follows:

1. That we stand together on the practical, vital doctrine of the Protestant Christian faith.
2. That while we differ in some points in doctrine and church polity, these differences are only such as enable us to accord to each other equality of grace, merit and salvation.
3. That our differences of opinion in the matter of doctrine, church polity and mode of baptism do not affect or disparage the essentials of our individual salvation.
4. That the doctrine, church polity and mode of baptism practiced by each of our churches is such that all our people stand on equal footing before God in proportion as each follows the teachings of his own church and harmonizes his life with the spirit of Christ.

And the pastor of the church of Disciples refused to sign it!

Instead, he took the declarations as a text and preached a sermon on conversion and kindred themes and, according to his report, *killed* the union meeting!

The Disciples of Christ owe it not only to their reputation and their influence in the Christian world, but to their own integrity, to repudiate the spirit, the views and the conduct of that minister and of every minister who so grossly violates the ideals and purposes for whose realization they as a people exist.

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A great mind enables a man to maintain his station with honor, so that he only makes use of what he meets in his way, as a pilgrim that would fain be at his journey's end.—Seneca.

I think beauty is truthfully the expression of hope, and that is why it is so enthralling, because while the heart is absorbed in its contemplation, unconscious but powerful hope is filling the breast.—Richard Jefferies.

We would willingly have others perfect, and yet we amend not our own faults.—Thomas a Kempis.

Faith is being, not guessing, and the holding of immortality and immortal depth of life.—J. Brownlee Brown.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orvis F. Jordan*

New Commission Launched.

The handling of community problems has often been turned over to independent and, in a measure, competing organizations. The religious work of the nation in its interdenominational aspects has had similar overlappings. Through the agency of the Federal Council of the Churches of Christ in America, there has been organized a Commission to bring interdenominational organizations into closer fellowship. In this commission there have been represented the Laymen's Missionary Movement, The International Sunday School Association, the International Committee of the Y. M. C. A., the International Committee of the Y. W. C A., the Home Missions Council and other organizations of similar character.

Peace Subjects for Week of Prayer.

The Federal Council of the Churches of Christ in America has sent out a list of suggested topics for the week of prayer which is held in the churches Jan. 2-9. A similar series of topics is being prepared for Passion Week. The idea is to unite the Christian forces of the country in prayer for world peace for two different weeks the coming year.

Bishop of Panama Agitated Over Protestant Visit.

The pastoral letter of the Bishop of Panama (Catholic) has been made public. The bishop calls attention to the fact that there is a synchronizing of the dates of Martin Luther's birth and the Latin-America Congress to be held in Panama in February. This is a mere coincidence of course. The bishop quotes the scriptures about wolves in sheep's clothing, and false prophets. High church Episcopalian journals affect to find in this pastoral a reason why the Congress should not be held at Panama.

Baptist Merger.

The union of the Baptists and the Free Baptists is proceeding gradually but surely. The latest step in the consummation of the plans for union has been the merging of the state missionary agencies in Maine recently. Maine is one of the states where Free Baptists have been relatively strong.

Quakers Help in War

The Society of Friends has protested throughout its entire history against the practice of war. In the present war, the members of this communion have not been willing to enlist. A number of English Friends, however, have enlisted for special service, that of mine-sweeping in the North Sea and the Dardanelles. This is regarded as the most dangerous of the various kinds of military service.

Will Furnish Missionary News.

Christians of the southland are not noted for their cooperation but they have recently gotten together in a common enterprise of real significance. Methodists, Baptists and Presbyterians will furnish missionary news to secular papers and more than six hundred papers serving nine million readers will be served.

Methodists Will Visit Sixty Cities.

The Methodist Forward Movement plans to hold all-day meetings with eminent speakers in sixty of the leading cities of the country, beginning in October and ending in March. Bishop Henderson has the matter specially in charge and the resident bishop in each section will be at the meeting. The itinerary is nation-wide, except that certain sections of the south, in the territory of the southern branch of the church, will not be reached.

Yaun Shih Kai Makes Gift.

Yuan Shih Kai, the president of the Chinese republic, has made a gift of $2,000 to Pekin University, formerly Methodist, but now being reorganized on interdenominational lines. Presbyterians, Congregationalists and English, Episcopalians will co-operate in the management of the school henceforth.

Yuan Shih Kai, who has made a gift to an interdenominational school of China.

Pastors Go to War.

The entrance of Italy into war has resulted in considerable change in the personnel of the Methodist work in Italy. A number of the pastors are in the army and some have already been killed or wounded. Dr. Caccipuoti, a professor in Reader Theological School, was recently wounded at Sei Busi.

Starts a Wesley Club.

The leading Wesleyan layman of England is Sir Robert Perks. He has inaugurated a Wesley Club which will have headquarters at Central Hall, Westminster, London. It is proposed to make the reading room and the library a meeting place for all kinds of Methodists in all sections of the world. Methodist travelers going to London will be urged to visit the club.

Catholics Urge Social Service.

The great immigrant population of America, sixty per cent of which is Catholic, has been the most inviting field for social service in this country. The Roman Catholic church has carried on many of the older forms of philanthropy but has not done much "social service" in the newer meaning of the term. The Rev. Dr. Francis C. Kelley, president of the Catholic Church Extension Society, has recently expressed himself as disappointed that Catholics have not been more interested in social service activities. He urges that Catholics co-operate more in community enterprises.

Uses Display Advertising.

The churches of Mason City, Iowa, have joined in a unique community campaign to enlist the whole population for the church. A visitation of the whole city will be made house to house and this is being preceded by quarter page display ads in the city papers, outlining the purposes of the churches and their program in the city. The expense of the advertising and visitation is prorated among the cooperating congregations.

A PRAYER FOR INDIA

Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms toward perfection;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by thee into ever-widening thought and action—
Into that heaven of Freedom, my Father, let my country awake.

—Rabindranath Tagore.

Give Credit for Bible Study.

The movement throughout the country for giving credit for Bible study is spreading. Birmingham, Ala., is the latest addition to the list of cities where the public school system has made arrangement to extend such credit for work done outside the school building. Previous to this credit was given for musical studies done at home and there was precedent therefore for the step.

Do Preachers Violate the Law?

Probably few ministers in the country are aware that the War Tax Act passed by the last Congress provides for a ten cent revenue stamp which shall be attached on all wedding certificates and shall be cancelled with the initials of the giver and the date. A penalty is imposed for the non-observance of the law. Probably many ministers have unwittingly violated the law, since but little publicity has been given to this provision.

Bishop Hartzell On His Retirement.

Bishop Hartzell who is soon to retire from active service in the episcopacy of the Methodist Episcopal church, writes with regard to his coming retirement because of advancing age. He states that he had prayed when he entered the service in Africa that he might be given twenty years of service there, and this is just about accomplished. He suggests a change of districting for the Methodists which would relate the work of northern Africa and southern Europe under one bishop.

Christmas Presents for Lepers.

There are two leper colonies in the United States, one in Massachusetts and the other in Louisiana. In the Philippines are to be found 3,600 of these unfortunate people. The Mission to the Lepers is asking the Christian world to provide Christmas presents for all the lepers under the stars and stripes. They have appointed the well-known publisher Fleming H. Revell to receive the contributions. The office of the Mission to the Lepers is at 158 Fifth avenue, New York.

Reformation for Greek Orthodox Church.

There is much agitation in Greece for a change in government of the church. At present the secular government controls the situation, and the King is the official head of the church. The bishops are seeking a separation of the church from state control. It is the purpose at the end of this world war to present the whole situation to the Patriarch at Constantinople, the leading figure of Eastern Orthodoxy, and undertake a settlement.

Dr. Zwemer on Pan-Islam.

Dr. Samuel M. Zwemer, missionary from Cairo, Egypt, spoke at Fifth Avenue church of the Presbyterians in New York recently to a very large audience. He said the war had dissipated the scare about a Pan-Islamic uprising against Christians. The "holy war" that was proclaimed from Constantinople was "made in Germany," he declared. Dr. Zwemer will return to Egypt to resume his work this fall.

Make Your Adult Class Work Count This Year!

The Disciples Publication Society makes a specialty of studies for adult and young people's classes. Note some of the excellent courses we can supply your school.

THE WORLD A FIELD FOR CHRISTIAN SERVICE. Our regular first year Senior graded course. This deals with the problems of young people, such as choosing a life work, etc. 15 cents for Teacher's, 12 1-2 cents for Pupil's book.

THE PROBLEMS OF YOUTH IN SOCIAL LIFE. Deals with questions of morality, temperance, business honesty, among young people. 15 cents for Teacher's, 12 1-2 cents for Pupil's book.

THE HISTORY AND LITERATURE OF THE HEBREW PEOPLE. One of the latest and finest additions to the Bethany Graded Lessons. Regular second year Senior course. 15 cents for Teacher's, 12 1-2 cents for Pupil's book.

THE GOSPEL OF THE KINGDOM. A monthly magazine of social service edited by Josiah Strong. 10 cents per copy, 50 cents per year in classes.

THE TRAINING OF CHURCH MEMBERS, by Orvis F. Jordan and Charles Clayton Morrison. A manual of Christian service, for classes of new converts, adult or young people's classes, pastors' classes, mid-week services, etc. 12½ cents in quantities.

THE LIFE OF JESUS, by Dr. Loa E. Scott. Positive, practical. 50 cents, 40 cents in quantities. Adapted to high school pupils, their parents and grandparents.

THE CONQUEST, a Journal of Chracter Building, the most up-to-date and helpful weekly published for adult and young people's Bible classes and the home. 12 1-2 cents per quarter, 50 cents per year, in quantities; 75 cents single subscription.

Assure your class a year of real religious education by using this splendid literature.

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The Sunday School

JOASH REPAIRS THE TEMPLE.

Golden Text: God loveth a cheerful giver. II Corinthians 9:7.

Lesson II Kings 11:21-12:16; verses 12:-4-15 printed. Memorize verse 9.

(4) And Jehoash said to the priests, All the money of the hallowed things that is brought into the house of Jehovah, in current money, the money of the persons for whom each man is rated, and all the money that it cometh into any man's heart to bring into the house of Jehovah, (5) let the priests take it to them, every man from his acquaintance; and they shall repair the breaches of the house, wheresoever any breach shall be found. (6) But it was so, that in the three and twentieth year of King Jehoash the priests had not repaired the breaches of the house. (7) Then King Jehoash called for Jehoiada the priest, and for the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore take no more money from your acquaintance, but deliver it for the breaches of the house. (8) And the priests consented that they should take no more money from the people, neither repair the breaches of the house.

(9) But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of Jehovah: and the priests that kept the threshold put therein all the money that was brought into the house of Jehovah. (10) And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags and counted the money that was found in the house of Jehovah. (11) And they gave the money that was weighed out into the hands of them that did the work, that had the oversight of the house of Jehovah; and they paid it out to the carpenters and the builders, that wrought upon the house of Jehovah, (12) and to the masons and the hewers of stone, and for buying timber and hewn stone to repair the breaches of the house of Jehovah, and for all that was laid out for the house to repair it. (13) But there were not made for the house of Jehovah cups of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of Jehovah; (14) for they gave that to them that did the work, and repaired therewith the house of Jehovah. (15) Moreover they reckoned not with the men, into whose hand they delivered the money to give to them that did the work; for they dealt faithfully.

Verse by Verse.

4. **Jehoash.** This is another form of Joash, see 11:12, and 2 Chron. 22:11.—**All the money of the hallowed things.** This includes all things used for sacred purposes. Gold and silver were valued by weight.—**In current money.** Money was not coined but weighed, and valued in this way.—**The money of the persons for whom each man is rated.** The money paid for the redemption of vows. The Heb. Each man the money of the souls of his estimation, RVm.—**The money that cometh into any man's heart to bring.** This was a voluntary offering. Lev. 22:18.

5. **Let the priests take it to them, every man from his acquaintance.** Each should go among the people to whom he was best known, is perhaps the best rendering.—**They shall repair the breaches.** Years of neglect and the hand of time had caused the walls to crack and crumble and the timbers to decay.—**The house.** Temple.

6. **The three and twentieth year.** We have not means of knowing just how long the work was delayed, but it was long enough to cause the king to take the initiative.—**The priests had not repaired.** They were dilatory and neglectful, and had not kept up the temple. There is need of repairing some of our modern temples.

7. **Why repair ye not the breaches of the house?** With the decay of the house, the offerings had decreased. The priests had become formal and professional causing religion among the people to halt. We need to guard the same tendency.—**Take no more money from your acquaintances.** They were not to go through the land collecting money, but the people were to bring it when they came to worship.

8. **The priests consented.** They surrendered the offerings and were glad to get rid of the responsibility. The king's authority aided in this consent.

9. **Took a chest.** A simple device for a treasury.—**Beside the altar.** The brazen altar of burnt offerings outside the temple.

10. **They saw that there was much money in the chest.** The weight of the chest indicated how much was in it. Probably enough to repair the temple.—**The king's scribe.** Or, secretary, RVm. A man representing the state.—**The high priest.** The title was applied to Aaron and Eleazar, but we do not find it used again until now.—**Put up in bags.** Hebrew, bound up and, RVm.—**Counted the money.** The bags were weighed and thus valued.

11. **The hands of them that did the work.** The secretary and high priest gave the money to the overseers or superintendents and they in turn gave to the workmen their wages.—**Paid it out.** Hebrew, brought it forth. RVm. To the workmen on the temple repairs.

12. **To. . . carpenters. . . masons, etc.** Labor is thus dignified, for the sacred money goes to pay the mechanics who work on the temple. **For buying timber and hewn stone.** This as well as other expressions show to what extent the temple had fallen into decay.

13. **There were not made.** The repairs were first completed with the money thus collected. After this work was finished the furnishings were made, see 2 Ch. 24:14.—**Trumpets.** Clarions. The special word for the silver trumpets of the priests used at sacred festivals.

14. **Repaired therewith the house of Jehovah.** This states the consummation of the work of repairing the temple.

15. **They reckoned not.** There was no auditing committee needed. Read 2 Kings 22:7.—**They dealt faithfully.** How beautiful it all goes when we have cheerful givers and good workmen in and on the temple of God.

Repairing the Temple

The Lesson in Today's Life.

By Asa McDaniel.

Time and neglect had caused the temple to decay. The decay of the temple marked the decline of faith. Dilapidated churches always indicate a lack of spirituality. These Levites failed because they had but little interest in what the temple really stood for in the life of the people. They were indifferent to the highest values, and unmindful of the soul's need of a spiritual religion. Indifference is the wintry blast that freezes the flowers of faith, and causes the leaves to fall from the tree of life. Joash and the temple. The temple at Jerusalem had been the nursery as well as a sanctuary of Joash when a child in hiding from the cruel Athaliah, and now he was zealous for its honor. He signalized his otherwise ordinary career by laying this matter to heart, and taking it thoroughly in hand. He counseled with Jehoiada. He incited the hesitating priests. He called forth the energy of the people. He would not let any slackness on the part of those who should have been eager and diligent, constitute a hindrance to the work. It was Judah's duty to protect and preserve the temple. Joash gave ample time for the successful working of his first plan, then he quickly unfolded his second, which was as simple as it was effective. In commanding that the temple should be repaired, Joash directed how the funds should be obtained and disbursed for the work. Every piece of money was strictly accounted for by the king. This is in marked contrast to former servants of the people who rather kept the people in ignorance for their deeds were evil. It would be a fine lesson for the public servants of our day to take to heart.

Heredity did very little to form a noble character for Joash. It was true then as it is true today, that Joash was the acorn and he must be the oak. His environment was the strong factor in the formation of his character. This has always been true, although we have not always recognized it. He had a good counselor, who gave him godly instruction. Jehoiada saved his life in infancy. To him he owed his instruction in boyhood. He enjoyed the sustaining help of the best and most faithful of friends in the godly priest Jehoiada. It is quite possible that the priest did not realize how much he was doing for his country in protecting and guiding the early footsteps of Joash. How do we know to what extent our influence helps make for manhood and womanhood? The whole course of a life may be changed in a single recitation. It may be a word or deed that releases the latent energy of some life, and starts that soul up the ladder of fame. The service may seem insignificant at the time, but when measured by the influence of a noble life there is no estimating the value of such service to the world. Emerson said, "The greatest enterprise in the world for splendor, for extent, is the upbuilding of a man." "After all the rest is said, the crowning glory of any city is its men, who make every other excellence possible," writes E. E. Brown. It is the joy of the Bible-school to be engaged in this sublime enterprise.

* * *

It is certain that more minds rust out than wear out. We are capable of larger mental life than we realize. Dr. Thorndike, of Columbia University, lately asserted that the human mind needed no rest save in sleep. He agrees with the late Prof. James of Harvard who said, "The more the mind does, the more it can do."

Disciples Table Talk

Dr. Ainslie Suffering from Pneumonia.

Report comes that Dr. Peter Ainslie, of Christian Temple, Baltimore, has been suffering from a severe attack of pneumonia since Oct. 12. He is reported as "improved but not yet out of danger." The high esteem in which Dr. Ainslie is held by his community is indicated by the following editorial which appeared in the Baltimore Sun: "A great many people outside of his own congregation learned yesterday with deep regret of the serious illness of the Rev. Dr. Peter Ainslie, pastor of the Christian Temple. Dr. Ainslie is not a divine who has been in the habit of posing in the limelight, or of figuring as a leader in local movements unconnected with his special religious work, but he has built a monument to his energy and enthusiasm in the church and large congregation which his labors have created out of almost nothing. His sincerity and earnestness have deeply impressed all who have been thrown with him, and the cause of religion has been strengthened by his simple piety and unaffected devotion to the faith to which his life has been consecrated. Dr. Ainslie carried the creed of the Prince of Peace to what he considered its logical conclusion, and he never has failed, in season or out of season, to protest against the abominations of war. A quiet but strong and inspiring influence for good, he is one of the men whom Baltimore can ill afford to lose."

H. H. Peters is Stricken.

H. H. Peters, of First church, Paris, Ill., was stricken with facial paralysis two weeks ago and left at once for Chicago to enter the Dr. Hindsdale sanitarium. His condition is alarming and it is uncertain how soon he will be able to return to assume his duties at the church. The stroke came suddenly on Sunday, when he lost control of the left side of his face. As soon as his condition was realized his two physicians ordered immediate rest and hospital treatment.

Central School, Indianapolis, Has Record Attendance for City.

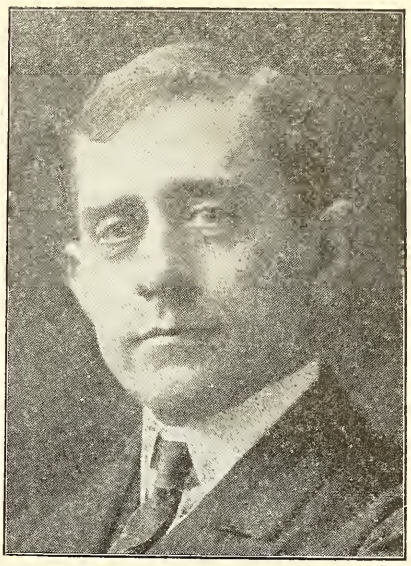
The largest Sunday School attendance ever reached in Indianapolis is reported from Central Church school, of which organization Geo. P. Harvey is superintendent, and A. B. Philputt, pastor. There were present 1268 on Oct. 10. The school has an average attendance of about 700. That the work of the superintendent is appreciated by the school is indicated by the fact that a fine gold watch was presented to him on this record Sunday. This school has three large organized classes taught by Mrs. Samuel Ashby, Judge U. Z. Wiley and Dr. Philputt. There are over fifty teachers in charge of classes.

Christian Ministers' Alliance of Kansas City To Meet.

The October meeting of the Alliance will be held on Monday, Oct. 25, in First church, at 10:30 a. m. George H. Combs will read a paper on "Church Publicity," and general discussion will follow. The paper and the associations will be well worth the while of any preacher who can reach the city at that time. There were fifty in attendance a month ago. These meetings are held the last Monday in each month.

Pastor Discusses "Ideal Minister."

Walter M. White, of First Church, Cedar Rapids, Ia., in a recent feature sermon, tried to forget that he was a preacher and described his "ideal minister." Here is Mr. White's picture: "There are five characteristics I would have my minister to possess: First, he must be a godly man. In the midst of men everywhere I would have him to be known and felt as 'God's man.' Second, he must be sympathetic. I would not want one callous spot upon him. I would have him to be an 'easy mark,' touched by every story of human suffering and need. Third, 'He would be unafraid.' Like his divine master, the fire of his soul would blaze into hot anger on occasions. And he would denounce without fear or favor. Fourth, my minister would be a shepherd. Of all the beautiful pictures of Christ none, to our mind, is so beautiful as the one which represents him as 'the good shepherd.' Like his master, I would have him to be my



Dr. Peter Ainslie, who is reported ill with pneumonia.

shepherd. Fifth, my minister must be a man of vision. He must have eyes to see, ears to hear, a heart to feel, and a brain to know. He must be my leader and show me all the kingdoms of this world and of the world to come."

$35,000 Church for Winnipeg.

It is proposed to build a $35,000 home for the congregation of First Church, Winnipeg, as soon as the war closes. These people are now worshiping in an old building formerly owned by the Church of England. J. R. Blunt is serving the church as pastor. One accession is reported for Oct. 3.

New Church at Old Bethany Object of Widespread Interest.

The completion and dedication of the new house of worship at Bethany, W. Va., marks the realization of one more dream of the leaders of Bethany College and the community made famous and dear to all Disciples of Christ by the historic association of Thomas and Alexander Campbell with its life for nearly a half century. The new house costing $40,000 was made possible by local gifts supplemented by gifts from many states of the Union. It is described as a beautiful and commodious structure of tapestry brick laid in black cement mortar, roker joints and covered with Spanish red tile. The building is of Tudor Gothic architecture. It has 20 class rooms and will accommodate, according to the architect, 1,000 persons. There are memorial windows to Thos. and Alexander Campbell, W. K. Pendleton, Robert Richardson, J. W. McGarvey, Isaac Errett, Robert Milligan, Barton W. Stone, Walter Scott, C. L. Loos and others of more recent date. The building committee was composed of President T. E. Cramblett, of Bethany College; Dr. J. J. Morgan, pastor of the church; Prof. E. Lee Perry, Prof. W. B. Taylor and John Gibson. F. M. Rains conducted the dedication services.

Finis Idleman Accepts New York Work.

Announcement was made recently in the churches of the Disciples' Missionary Union of New York, that Finis S. Idleman had resigned the pastorate of Central Christian church of Des Moines, Iowa, on October 10, to accept the call of the Central church of Disciples of Christ, 142 West 81st St., Manhattan. Mr. Idleman is forty years of age and a graduate of Eureka College and University of Chicago. He has preached for the Des Moines church for nine years and has had a place of active leadership in the life of that city. During the recent "Billy" Sunday campaign over 600 converts united with his church. Mr. Idleman is a special lecturer to the divinity students at Drake University. He is an active member of the Christian Unity Commission of the Disciples and has met frequently with representatives of other communions in the interest of Christian union. The Central church on West 81st St., to which Mr. Idleman will come on Jan. 1, 1916, is the oldest church of the Disciples of Christ, having been founded in 1810. The present pastor is Dr. James M. Philputt, who has been serving as acting-minister for the past year. The membership is made up largely of former members of churches from the west and south. Dr. Philputt is promoting a number of progressive plans in anticipation of the coming of the new minister. Hon. W. H. Olmsted, former Justice of the Court of Special Session, is President of the Board of Trustees of the church.

Brings Dead Churches to Life.

Granville Snell, district evangelist of Northwest Missouri, has put the breath of life into a number of dead churches, and set them to work He is following the apostolic custom of "setting things in order." He goes among the country churches which are pastorless or closed up and starts them going again. There are now ten of these resurrected churches in his district. Mr. Snell recently spent two weeks at Converse, where worships a part of the historic Haynesville congregation for which Moses E. Lard preached his first sermon. Twenty additions were reported, and the church will now secure a pastor.

Lathrop, Mo., Church Building.

The congregation at Lathrop, Mo., to which Baxter Waters ministers, is building a new edifice which, when completed in December, will be one of the finest small town churches in northwest Missouri. Mr. Waters is now in his sixth year as pastor. A feature of the Lathrop work is a C. W. B. M. auxiliary of 120 members.

Rural Church Institute in Indiana.

An institute for rural church workers will be held in the church at Advance, Ind., November 15-19 inclusive. This school will be for all pastors, Sunday-school superintendents, teachers, elders, deacons and every one who belongs to a rural church. Some of the members of the faculty for this school will be: John W. Street, O. E. Kelley, Grant K. Lewis, Robert M. Hopkins, C. W. Cauble, at least two specialists on rural life from Purdue University, Garry L. Cook and others. There will be courses in agriculture, domestic science, church finance, Sunday-school, Christian Endeavor, eldership, etc., etc. Advance is an ideal place to hold the institute. The church under the direction of O. E. Kelley has met the needs of the prosperous rural community. The Advance church will entertain all visitors.

New Pasadena, Cal., Church Prospers.

The first annual business meeting of the Washington church, Pasadena, was held two weeks ago. While the charter for the new church was not issued until late in January, the work began in December, so that the reports cover a period of ten months. In that brief time a lot has been purchased, an attractive bungalow church has been erected, a Bible-school organized and the church membership has more than doubled. The reports show that $3,004 were raised for all purposes during the ten months. W. C. Hull leads in this work.

Corner Stone Laid at Peoria, Central.

The corner stone of the new home of Central church, Peoria, Ill,. was laid Oct. 10, Homer E. Sala, the pastor, having charge of the ceremonies. F. Lewis Starbuck, pastor at Howett St. church, delivered the sermon of the occasion. The new building is beginning to show what its finished form will be. Practically all the interior will be of steel, the girders and cross-beams for the galleries and main floor being already set. Placing of the stone trim has progressed rapidly and it is expected the structure will be gotten under roof within a short time. The building will be modern in every detail when finished, with a seating capacity of 1,200.

Laymen Testify at Federated Church.

Evangelist William J. Lockhardt, pastor of the Urbandale Federated church, Des Moines, has recently promoted a laymen's campaign. The plan was for a layman each evening during the week of the campaign to bring an evangelistic message of his own life's experience as a Christian. After these testimonies the pastor followed with a twenty minute talk and the invitation.

C. C. Chapman Addresses Business Men.

Charles C. Chapman, well known orange grower and capitalist of Fullerton. Cal., delivered an address to the business men of Pasadena, Wednesday night, at the First Christian Church on "Christ in the Daily Life." The attendance was large and the speaker's remarks were received with enthusiasm.

A Hundred Disciple Freshmen at Purdue

Prof. E. H. Clarke, of Purdue University, reports that in the Freshman class at Purdue this year there are exactly one hundred students who are members of the Christian church or give it their preference. To be exact, there are seventy-on members and twenty-nine preferences; there are fourteen women and eighty-six men.

Donovan, Ill., Church Helps Clean Up City.

This church began its new year October 1. A month previously the election was held and a board chosen. A dinner together was a feature of the day. President H. O. Pritchard, of Eureka, was a chief speaker. A local paper says that Mr. Pritchard delivered the best sermon ever preached from the pulpit. The past year at Donovan, under the ministry of Guy L. Zerby, shows progress. Electric lights have been installed in the church. The congregation has shown a vital interest in the community life and problems. Owing to its influence a young people's week was observed at the New Year's season which resulted in a civic organization of the young people of Donovan that has cleared the rubbish from the town, distributed free flower seeds, etc. Inspired by a special service held for them the business men are now forming an association which will mean much. A great union picnic was recently held, 235 sitting down at the common table. The Sunday-school has adopted graded courses in the Primary and Junior departments. A live C. W. B. M. is growing in membership and influence. Probably the best service of the church has been in its missionary offerings and the missionary educational campaign that has been earnestly carried on by Superintendent Behlke, of the Sunday-school. The church has heretofore done only a little missionary work and that all for foreign missions. This year offerings have been sent to ten boards and the offering to foreign work increased.

Ministerial Relief Comes Up to Mr. Long's Conditions and Gets His Gift of $6,000.

W. R. Warren, secretary of the Ministerial Relief board, reports that the books closed Oct. 1, with $39,738 in receipts for the year, a gain of $52.41 over last year. The income was large enough to claim the full amount of $6,000 conditionally pledged by Mr. R. A. Long. There are now 124 names on the pension roll, an increase of thirteen for the year.

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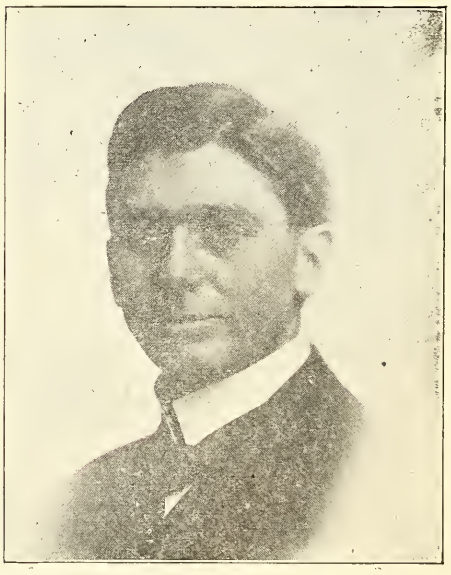
Facts and Figures From Disciples Fields

EVANGELISTIC MEETINGS.

Sedalia, Mo., A. W. Kokendoffer, pastor; John E. Pounds preaching and W. E. M. Hackelman singing. Began Oct. 10. Seventeen accessions on Oct. 17.

Louisville, Ky., First, E. L. Powell, pastor; Burris A. Jenkins preaching. Began Oct. 17.

Little Rock, Ark., union revival of all city's Christian churches; J. H. O. Smith, evangelist, assisted by R O. Rogers and J. H. Stark. Began Oct. 10.



Rev. Finis Idleman, D. D., Des Moines Pastor who undertakes important work in New York City.

Jacksonville, Fla., First, J. T. Boone, pastor; O. P. Spiegel, evangelist.

Burlington, Ind., E. B. Higham, pastor; E. M. Borney, evangelist. Began Oct. 10.

Oskaloosa, Ia., Chas. S. Early, pastor; Thos. F. Paris, evangelist.

Chattanooga, Tenn., First, G. L. Snively, evangelist.

Alexandiria and Tipton, Ind., will exchange meetings; Geo. W. Winfrey and A. H. Moore, pastors.

Chanute, Kan., E. A. Blackman, pastor; Howard E. Jensen, evangelist; closed 30.

Ft. Smith, Ark., J. D. Arnold, pastor; Brooks and Fitz, evangelists.

Charlottsville, Va., H. J. Lunger, pastor; W. T. Brooks, evangelist. Began Oct. 10.

Mason City, Ia., C. H. DeVoe, pastor; W. J. Minges, evangelist.

Hopkinsville, Ky., J. N. Jessup, pastor, preaching.

Sullivan, Ind., E. F. Daugherty, of Vincennes, evangelist.

Waco, Tex., Central, F. N. Calvin, pastor; Hugh McLellan, evangelist.

Beardstown, Ill., Central, G. W. Morton, pastor; F. B. Thomas, evangelist. To begin Nov. 10.

Fort Smith, Ark., Crayton S. Brooks, evangelist.

Huntington, W. Va., W. B. Hendershot, pastor, Herbert Yeuell, evangelist.

Plattsburg, Mo., J. L. Thompson, evangelist.

Greenville, N. C.; J. J. Walker, pastor; Percy G. Cross, evangelist; 105.

Minneapolis, Minn., D. E. Olson, pastor, R. Sheller Campbell, evangelist.

Goodland, Kans., W. L. Harris, evangelist.

Newton, Kans., Brooks and Hamilton, evangelists.

* * *

CALLS.

J. E. Davis, Spokane, Central, to Lawrence, Kans., No decision.

F. J. Stinson, Brazil, Ind., to First, Pittsburg. Began work Oct. 17.

Carl E. Perlee, Marcus, Ia., to Plattsmouth. Neb.

A. L. Cole, Carthage, Ill., to Cecil Street, Toronto. To begin at once.

I. H. Teel, Grants Pass, Ore., to Prescott, Wash. Accepts.

R. W. Stevenson, Laskatoon to Calgary, Alberta, Can.

F. F. Grim to Lawrenceburg, Ky. Accepts.

* * *

RESIGNATIONS.

W. F. Smith, Whitney Ave., Washington, D. C.

A. L. Crim, Central, Portland, Ore., to take effect Oct. 31.

J. Randall Farris, resigns as educational director at Broadway, Lexington. Will take pastorate.

R. A. Bennett, First, Marion, Ind. Will enter evangelistic field.

* * *

THE WAY THAT LEADS BACK HOME.

By Thomas Curtis Clark.

Out from the noisy town it leads,
Where malice and deceit are rife;
Out from the realm where pride is queen,
Where men contend in heartless strife.
No voice disturbs the quietness
Which thrills me as again I roam
By flowery fields, a boy again,
And seek the way that leads back home.

The robin choir glad welcome gives,
Clear calling in their lofts of green;
The melody of singing brooks
Is mingled with the summer sheen.
'Mid quiet vales my way leads on,
Through aisles of emerald and chrome,
Foretelling joys soon to be mine,—
For 'tis the way that leads back home.

Let those who will, leave homely paths
To find heart's ease in lands afar;
Let those who will, contentment seek
On rolling sea, 'neath alien star;
But give to me, I humbly ask,
The joy I know as, through the gloam,
I turn from all the world can give
To seek the way that leads back home.

Hamilton O., Church Celebrates.

October 10 was an interesting day in the High Street church of Christ, Hamilton, O. The morning was devoted to a Bible-school rally which began at 10:00 o'clock. The adult division met in the main auditorium and was addressed by William P. Rogers, of the Cincinnati Law School. The Junior and Primary departments were addressed by Miss Hazel Lewis. About 500 were present at the rally. The evening service was a special anniversary convocation celebrating the completion of seven years of the pastorate of Charles R. Sine. The church building was crowded and people were turned away. The Lindenwald church had a large delegation present, with the pastor, Craig W. Schwartz, who took part in the services. The pastor spoke on the work of the past seven years. Each year has shown a steady growth and in spite of the disastrous flood of 1913 the church today is stronger in membership, organization, and workers than any period in its history. This year the church has excelled all records in its gifts to missions and has already paid all its apportionments in full. A vote was taken at the convocation and it was found that, of the members present, 70 per cent had come into the fellowship of the church during the past seven years. There has been a heavy loss through removals but the resident membership reaches about 550, with a large number on the non-resident list. Missions have been established in different parts of the city. Lindenwald church was organized in 1902 and is in a most prosperous condition. Eleven years later Coke Otto church was organized (three days before the flood which covered the entire district) and has a splendid building. Last year another lot was purchased and a building will be erected this year, if possible.

R. P. Shepherd Scores Churches for Money Waste.

The chief speaker at the recent meeting of the Marion Co., Ind., Sunday-school Association, held at Central church, Indianapolis, was R. P. Shepherd. He discussed "Organization for Efficiency Conquest."

"We are running the Lord's work in this country in the most costly and inefficient way." Mr. Shepherd declared. "It costs $389, on an average, for every convert to the church in the United States. The results we are obtaining are in no way commensurate to the effort being made. There are too many organizations and no coherence of definite organization. I know this is the opinion of many pastors. The Sunday-school forces are the only active forces in the church at the present time, for people are beginning to take their religion more and more in a flippant and casual manner, but the Sunday-school is creating most of the church's acute and aggravating problems, and I don't care how soon it goes out of existence as an institution. Our work is not to save the saints who wouldn't go to hell anyway, or to reach the Christian families, but to touch, with constructive religious teaching, those untouched by religious influence. We've got to reach the home first. We can't build a Christian civilization on pagan home life. We must personalize our work—don't teach lessons, teach folk—teach them how to embody in thought, emotion and conduct the will of Christ."

Quincy, Ill., Church in Attendance Campaign.

The church at Quiney, Ill., W. D. Endres, pastor, has begun an attendance campaign which will run for eight Sundays, closing on the Sunday after Thanksgiving A record will be made of those attending the services at the church, the church school and the Endeavor society, and those who have a perfect record will constitute an honor roll. During the eampaign the pastor will deliver a series of sermons on the general theme: "The Work of the Church." The subjects of the eight sermons are as follows: "Why Attend Public Worship?" "Instruction in Christianity." "Mid-week and C. E. Prayer Meetings." "Personal Faith in Christ." "The Limits of the Field." "The Laborer and his Hire." "The Year Crowned With Goodness." "The Measure of Success."

Mt. Sterling, Ill., Sunday-school in Rapid Growth.

Allen T. Shaw, who went from Macomb to Mt. Sterling, a year ago, is a Sunday-school pastor. That fact is indicated by the report of attendance in the school October 10. Over six hundred were present, the largest attendance in the history of the school. Mr. Shaw has a hustling business men's class which recently averaged 105 for six successive Sundays. The Mt. Sterling pastor begins his second year's work at an increased salary. The year's reports show that this church raised $3.000 during the year for local work. All bills are paid and money is in the treasury. Mr. Shaw has recently delivered his lecture on "Peace vs. War" at Timewell, Versailles and Ripley.

Chattanooga Pastor to Stick to Post.

Ira M. Boswell, of Chattanooga, Tenn., who was tendered the pastorate of First church, Georgetown, Ky., has declined the offer, deciding to remain in Tennessee, where he has had charge for the last twelve years.

* * *

BRIEFER NEWS NOTES.

—In a vigorous sermon dealing with local conditions in Terre Haute, J. Boyd Jones told his Central church Sunday evening congregation that he had visited the red-light district and found conditions apparently improved there. One-half of the houses had "for rent" signs, he reported. Mr. Jones spoke drastically about a certain kind of "pink tea preacher who reads essays to handsful of people on Sunday nights."

—E. E. Violett who is now in the midst of a successful meeting with the Central Church, Pueblo, Colorado, will conduct a meeting for the church at Plymouth, Penn., in November.

—The postmaster at Cincinnati was invited to be present at "the largest Sunday-school he ever attended," by Pastor C. R. Stauffer, of Norwood church, Cincinnati, on Rally Day. He came and made a speech.

—The annual convention of First District of Oklahoma was held at Pryor, Oct. 11-13, where Byron Hestor is pastor.

—First Church, Cedar Rapids, Ia., has asked for the State convention of Disciples which is to be held in June.

—C. T. Stevens, pastor at Beatrice, Neb., First church, was the chief speaker at the Founders' Day Exercises at Cotner University early this month. His topic was "The College Man and His Country."

—Frank G. Tyrrell, recently elected pastor of First Church, Pasadena, Calif., spoke at South Pasadena on Oct. 11 at a meeting held under the auspices of the Committee of One Hundred, which is organizing the citizens of the town for civic bettermen.

—The Mackinaw, Ill. Church recently celebrated the seventy-eighth anniversary of its organization. S. W. Crabtree is the pastor. Not one of the four hundred persons present could claim connection with the first days of the church

—At the fiftieth anniversary of the church at Centralia, Ill., J. F. Rosborough, of Salem, was the principal speaker. He spoke on the theme, "Backward or Forward—Which?"

* * *

INDIANAPOLIS ITEMS.

Dr. R. P. Shepherd was the chief speaker at the county Sunday-school convention held in Indianapolis last week. E. LeRoy Dakin, recently of Chicago Memorial, now of Logansport Baptist church, was another prominent speaker.

H. Clay Trusty is in a splendid meeting at Zionsville; 31 additions so far.

Central church broke all records in Sunday-school attendance for any and all Indianapolis churches on Oct. 10, with 1,263 present. This was the second time the record was broken, as Third church turned the trick two weeks before, with 1,217 in attendance.

E. L. Day, of North Side, gave a splendid paper on "The Church and the Moving Picture Show" at the recent ministers' meeting.

I am much pleased with my new field and delighted with the fellowship of our Indianapolis preachers and teachers. I will have the pleasure of teaching "The Message of Jesus to Our Modern Life" in the city Y. M. C. A. this winter, and also the pleasure of co-operating with the work at Bethany settlement house which is within walking distance of the church.

C. G. Baker.

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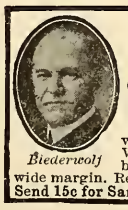
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COMMENTS OF THE RELIGIOUS PRESS

St. Louis Christian Advocate (Methodist)
Good reading from first to last. There is not a saner discussion of the meaning of baptism than it presents.

The Christian Intelligencer (Reformed)
The argument seems logical and the spirit of the writer is certainly as gentle in statement as it is urgent in appeal.

Zion's Herald (Methodist, Boston)
Dr. Morrison who is editor of The Christian Century, a national organ of the Disciples of Christ—a denomination which believes in immersion—handles with utmost frankness the position of his own denomination relative to baptism. The work is of universal significance as it is a complete abandonment of the immersion dogma by the editor of this leading publication in that denomination. Dr. Morrison's work is frankly done, and while arousing, doubtless, some criticism among those of his own denomination and the close communion remnant still to be found in certain localities, will be heartily received as a genuine contribution toward Christian unity.

The Advance (Congregationalist)
We commend this book to pastors who find the baptismal question up for discussion in the parishes. It is a strong contribution to the literature of the subject and we believe the position herein advocated is one that the Disciples will be driven ultimately to adopt. We do not think it possible for them permanently to hold to close baptism without going the whole length of the Baptists and join close communion to it.

The Epworth Herald (Methodist)
While not agreeing with all the statements made it is about the most interesting book on the subject I have seen. The author is master of good, clear English and knows how to express himself.

Herald of Gospel Liberty (Christian Denomination)
He presents his thought from a new and interesting standpoint. We wish it might be read by all Disciples, all Christians, all Baptists, and in fact by all denominations—it will have a moulding effect as to one's opinions of baptism. The Disciples' themselves will likely get the most good from the book. Mr. Morrison is leading a movement for larger liberty in matters of opinion among the people of God.

The Continent (Presbyterian)
It required courage to publish this book. It is by a minister of the Disciples' church, which has been peculiarly strenuous in behalf of the scriptural necessity for immersion, and he writes that "the effect of our study is absolutely to break down the notion that any divine authority whatsoever, stands behind the practice of immersion." Instead, in the New Testament, baptism simply means the conferment and acceptance of the status of a Christian. He is strongly against demanding the rebaptism of Christian believers who apply to Baptist or Disciples churches for membership having been accepted in other churches by any mode of baptism whatever. Equally he opposes infant baptism, because the subject of baptism must be voluntary. At the root of his argument lies a sound desire for Christian unity.

The Religious Telescope (United Brethren)
The author is clear and candid, brave and kind in performing the task to which he assigned himself. . . . As we view the real meaning of this new interpretation of baptism it involves a complete abandonment of the dogma of immersion, and may lead to a new adjustment of attitude on that subject on the part of other immersionist bodies. At any rate, the significance of the work is new and remarkable. It may help the immersionists and affusionists to get together, which would be a great achievement.

Central Christian Advocate (Methodist)
Dr. Morrison belongs to what might be called the younger school of Disciples who have the discretion and the will to approach the members of other churches, not with the club of intolerance and pseudo-omniscience, but with the open hand of intellectual catholicity and good will. . . . The propaganda could not wish for a leader more truly representative. A profound scholar, a deeply spiritual follower of the Master, a man among men, something of a mystic, we could well believe that if any person could show the way to Christian unity, Charles Clayton Morrison belongs to the select few. This book gives one evidence. The significant fact is that the author is a member of an immersion church, once commonly called "Campbellites," and while he holds to immersion as the correct mode of baptizing, yet he declares, "It would be too much to say, dogmatically, that baptism was not administered in New Testament times in any way save by immersion." The book is well worth reading, not only for its scholarly treatment of the question of baptism, which is satisfactory, but as an example of true liberality in modern church life, a liberality which is not degrading and flat, but catholic, appreciative and noble.

The Christian Endeavor World.
A thorough treatise from the immersion point of view but building a bridge toward the affusionist view.

The Congregationalist
A daring and splendidly Christian piece of work is "The Meaning of Baptism," by Charles Clayton Morrison, in which the author frankly asserts that Jesus "had no intention of fixing a physical act upon his followers. He did not have in mind the form of baptism but the meaning of it." Nevertheless, for historic reasons he recommends retaining the form of immersion.

The Baptist Banner
A new book of more than ordinary interest. It is learned, and is written in excellent spirit and fine style. It is eminently suggestive and well worth the price and a careful reading.

The Christian Observer (Presbyterian)
It is a courageous man who will undertake to write a book on the subject of baptism in this age of the world . . . This book has stirred up considerable controversy in the writer's church. By many he is regarded as a heretic and is abused accordingly. However, in other respects the author is true to Disciples' sentiments. The chief value of the book lies in the author's contention that New Testament baptism is not tied to any physical act, but is "the spiritual, social act of self-commitment and self-consecration by the individual and his induction into the church." This idea, by the way, is very forcefully expressed in an old document that was formulated by the Westminster Assembly more than two centuries and a half ago when they said, "Baptism is a sacrament. . . whereby the parties baptized are solemnly admitted into the visible church and enter into an open and professed engagement to be wholly and only the Lord's."

The Standard (Baptist)
The argument throughout is good and there are conclusions that are worthy of careful consideration.

The Christian Union Quarterly (Disciple)
The author has a brilliant style and thinks along ingenious and fascinating lines. . . However one may differ from the author there is much in this book to be commended from both the Baptist and paedo-baptist sides of the house.

The Churchman (Episcopal)
Under the title "The Meaning of Baptism," Mr. C. C. Morrison has given an interesting summary of the topic, especially as it is related to the history of modern sectarianism. The Disciples, to whose fellowship Mr. Morrison belongs, practice rebaptizing for those who have not been immersed. Mr. Morrison is not in sympathy with this position. He shows that baptism by immersion has figured little in the divisions of the church and will doubtless likewise figure little in its unity.

Baptist Standard (Dallas, Tex.)
This is a very interesting work, as much so as any volume of fiction we have read this summer!

The Homiletic Review
A volume on this subject with an irenic purpose by the editor of The Christian Century is welcome. The position taken is that while immersion is the valid mode of baptism the doctrine or dogma "eclipses the great objective task of the church for large majorities of Disciples and Baptists." Baptism has its essence not in the mode of administration, but in that it means "the conferment and acceptance of the status of a Christian" (p. 193). While, then, the volume is a plea for the adoption of immersion as a mode universally recognized as regular, the practice of rebaptism with its implication that Presbyterians, Methodists and others are not Christians is to be reprobated. Members should pass freely from these other churches to those of Baptists and Disciples without calling into question or ignoring their status as already members of the Church of Christ.
The spirit of the book is delightful and raises new hopes where none had seemed possible.

The Presbyterian Advance
The editor of this paper welcomes the appearance of this volume, for it enables him for the first time in his life to answer a question which often has been asked of him by correspondents and readers—"What is the best book on baptism?" . . . Against all who insist that immersion and immersion only is baptism this book provides an unanswerable argument.

The United Presbyterian
An unusual book. Written by a Disciple and the editor of the leading Disciple newspaper, he wholly abandons the Disciple and Baptist argument on which they found their dogma of baptism by immersion. He says the use of the word "baptizo," in its New Testament usage, refers primarily to the function of initiation and only incidentally to the particular [physical] act.

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THE CHRISTIAN CENTURY

Vol. XXXII October 28, 1915 Number 43

Numbers
Editorial

Revival Campaigns
By Charles R. Brown

The Prayer-Life of Jesus
By Frank Waller Allen

CHICAGO

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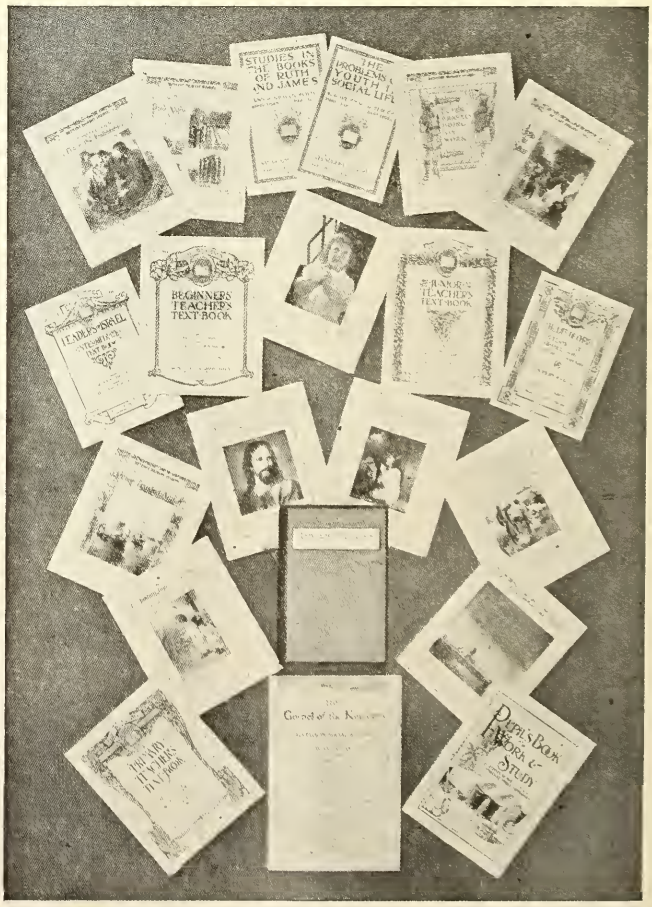
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII OCTOBER 28, 1915 Number 43

Numbers

ARE NUMBERS A TEST OF SUCCESS IN THE WORK OF THE CHURCH OF CHRIST?

Yes and no.

Certainly a church that despises numbers, that goes on the complacent assumption that numbers of hearers, numbers of inquirers, numbers of converts, are not to be expected nor sought for, thereby discloses its lack of one of the fundamental impulses of the Christian gospel.

Our Christianity is inherently a missionary religion, an evangelistic religion. The supreme commission given by the Lord of the Christian Church bade his followers go into all the world and preach the gospel to every creature. The mind of Christ could tolerate no plan that limited his religion to an esoteric or exclusive group. It was for all men.

When Christianity loses its conquering spirit, its militant impulse, that is to say, its passion for numbers, it loses its character as Christianity.

Moreover, we may be certain that the failure of any Christian group to get numbers, to actually grow by the winning of converts, makes a strong presumption that there is something fundamentally wrong either in the character of the Christianity which that group embodies or in the methods it uses to proclaim its message.

Allowing for variations in times and circumstances, allowing for the sometimes slow processes of education required to bring the gospel message to fruition in the hearts of men, it remains unqualifiedly true that a church that does not in the long run grow in numbers is lacking in something that is of the very essence of the Christian faith.

✣ ✣

But from this it does by no means follow that a church that does grow, a church that commands great crowds, that boasts no empty pews, and that receives many converts is on that account a Christian success.

It may be a Christian success, but again it may be an even greater failure than the church that does not seem to grow.

Here is the point at which the number standard is deceptive as a test of success in church life.

The presence of numbers may be due to some cause quite irrelevant to the purpose for which the Church of Christ exists.

Even numbers of converts do not indicate a Christian success. For these converts may be converted to various things, all of them quite irrelevant to the Truth that saves the soul.

The most deplorable and vicious tendency in modern Church life is the unreligious craze for numbers.

Many pastors, restless and burdened with the fact of empty church houses, and with the sense of the hollowness of their church life, and lacking both the humility and the courage to re-think their problem in the light of the mind of Christ, have plunged into an orgy of sensationalism to get a crowd. They have turned their churches into amusement centers in which religion is but a collateral, or in many cases an incidental, consideration.

And they have their reward.

They get the crowd.

And they think that because their church is organized in the name of religion, and their church house stands dedicated to the ideals of religion they can therefore assume that any thing—so long as it is not positively bad—that is done by that church and in that house will therefore have the value of religion.

But every man who is spiritually aware knows the fallacy and delusion that lurks in all this. The moment a church shifts its appeal from religion to anything else than religion—pure, straight-forward, unadulterated, serious-minded religion—that moment it ceases to be worthy of its name as a church of Christ.

✣ ✣

No church of Christ has a Christian right to get a crowd into its house of worship under the auspices of a service of worship by any appeal other than an appeal directly to the religious nature of men.

A church that does so is guilty of a species of duplicity, which, while it seems to be amiably tolerated and even enjoyed by those who are its victims, is, nevertheless, in their heart of hearts, deeply resented.

And worse than this: the church that conceives its success as dependent upon the wit and versatility of its leaders in devising new appeals that will tickle an audience into assembling, loses at last its character and power as a constructive religious institution and becomes a mere social center whose nearest approach to a religious function is, perhaps, to march in an anti-saloon parade.

Our craze for numbers is cheapening the Church.

But it is doing much worse than that: it is changing the *character* of the Church from an organ of religion—the single social institution that stands for the construction of an inner life—to a social center for entertainment or, at the best, to an organ of specific social reform.

✣ ✣

Our coarse vaudevillian revivalism now so widely prevalent, is tolerated by the modern Church just because the Church has so greatly changed its character.

And the usual justification of this revivalism on the ground that it gets "results," that is, numbers, is convincing even to the majority of the leaders of the Church just because they have abandoned the religious conception of their work.

The Kingdom of God waits today for the coming of one who can speak with arresting and prophetic voice a great word of rebuke and of illumination, calling the Church back from its hysterical chase for numbers to the construction of a spiritual message aimed directly at the spiritual nature of men.

A church possessing an inner life of its own and bearing its testimony to the Truth that it possesses, without apology or meretricious disguise, will get numbers without the use of artificial and non-religious attractions.

For God always sees to it that after men faithfully plant his Truth and patiently water it he himself richly gives abundant increase.

The Prayer-Life of Jesus

The Third of Four Studies of the Religion of Jesus Based on the Lord's Prayer.

BY FRANK WALLER ALLEN

INTRODUCTION: *In its fullness one's religion has four different expressions. First, it is a creed: one must believe something. Second, it is a program: the abundant life is a planned life. Third, it is a prayer: one must seek to know and to harmonize one's self with the will of the Father. Lastly, it is an experience: for after all out of our contact with life and our interpretation of it, is born our philosophy. In these four studies it is my purpose to interpret the religion of Jesus—his creed, his program, his prayer, his experience—as it may be discovered through the medium of the prayer which he taught his disciples.*

THE tendency of our times is to rationalize religion. It is right and wise to explain our religion in the terms of knowledge and experience.

On the other hand the danger of a pragmatic day is in refusing to recognize anything to be of value that cannot be understood. And yet to do this will be to make a mistake which will rob life of much that adds to its zest and adventure. Are we to go so far as to say that a thing does not exist or that it is of no value to life because it cannot be explained, because it is a mystery? Because we cannot explain death fully are we to ignore it? Is it not so that some of the gravest things with which we have to do, in a sense some of the most real things, belong to the unseen, the inexplainable? There is love itself, which, no matter how much we write scientific treatises about sex, still remains an inexplainable mystery in the midst of life.

Faith, however much it may have its beginnings in knowledge, ends in the unknown. It may be defined as being our vision of the unknown and, sometimes, the unknowable. No man has seen God and yet we sense him through faith. And here comes in this most wonderful essential of the religious life which we call prayer. To attempt to rationalize it fully is to fail. I believe in rationalizing it, as I do in rationalizing every manifestation of religion, as far as it may be explained in the terms of accepted knowledge, but to say that all there is to prayer is what I can explain to you is to fail to give utterance to its full value for life. Now there is love which you do not expect to be defined in the terms of words, and there is faith and there is hope from which no man can clear the mystery and the romance, therefore why prayer?

SOME EASY EXPLANATIONS.

It is easy to explain that prayer is a program in which you have quite as much a part in its carrying out as the Father whom you are petitioning. It is easy to explain that sometimes the greatest prayers are deeds and not words. It is easy to explain that if a prayer never reaches God's heart its influence upon you personally may be of marked value. It is easy to explain that there are some things for which one should not pray. It is easy to explain that prayer should be altruistic and for the spiritual gifts of life. It is easy to explain many of the minor details of the value of prayer and how to pray. But after all no man can explain the experience of companionship with God. And that seems to have been the climax of prayer with Jesus and with all great souls who have projected their personalities out of the known into the unknown because of faith and love.

Consequently more praying is going to be done on the part of the people when we come to realize that, notwithstanding our insistence on the practical, serviceable, understandable phases of life, it is worth while to admit that there are still left some great things we do not understand; some great things that we may understand better after a while than we do now; perhaps some great things that we may never understand.

> *Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one.*

PRAYER IS LISTENING TO GOD.

Dr. Lyman Abbott, with what might be termed practical mysticism, tells us that prayer is listening to God. Says he: "If God is to be to us the Great Companion, we must form the habit of listening to God. Prayer is something else than talking to God. It is something else than asking things of him which we expect to receive. I have heard prayer compared to a draft on a bank, which the holder presents, expecting to receive the money upon it. This is a very inadequate and unsatisfying interpretation of prayer. Prayer is communion with God. It is the intermingling of our life with his life. It involves listening to him as well as speaking to him. The answer to prayer is furnished not in things given, but in life imparted, in fellowship enjoyed, in counsel received, in uplifting, inspiring, life-giving influence. Prayer is living in the conscious presence of God."

Prayer is carrying to God our sins, and receiving forgiveness; our sorrows, and receiving his comfort; our weakness, and receiving his power. In prayer is the secret of that indefinable spiritual life which defies definition, description, interpretation, which can be felt by the possessor, the effect of which can be seen in his character, the nature of which cannot be explained by philosophy. "Spiritual power," says Canon Liddon, "may be felt rather than described or analyzed. . . It is an unearthly beauty, whose native home is in a higher world, yet which tarries among men from age to age, since the time when the Son of God left us his example and gave us his spirit. It is nothing else than his spiritual presence, mantling upon his servants; they live in him; they lose in him something of their proper personality; they are absorbed into, they are transfigured by, a life altogether higher, than their own; his voice blends with theirs; his eye seems to lighten theirs with its sweetness and its penetration; his hand gives gentleness and decision to their acts; his heart communicates a ray of its divine charity to their life of narrower and more stagnant affection; his soul commingles with theirs, and their life of thought and feeling and resolve is irradiated and braced by his."

PRAYER IS TO SEEK GOD'S WILL.

To pray is not to seek his alliance in our work, his strength for the accomplishment of our will; it is first of all to make our will tributary to his will, and ourselves sharers in his work. Therefore it is that the Master, in that prayer which he has given us, and which ought not to be a form but rather the secret and illustration of a spirit, bids us make our first petition, the very entrance door into the room of prayer, "Hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven." If one has not come into this spirit, he has not come into the spirit of prayer at all. If he has come into this spirit, he will wish to know what the Father's will is, and what he himself can do to hallow the Father's name and hasten the Father's kingdom.

In a lifetime one prays for many things, but with the most of us there is a ruling prayer, a devout passion, to which we return ever and anon when our better selves arise and dominate our actions. Jesus's prayer, as all prayers should, grew out of his work and his experience. It was truly a Christian prayer, in as much as he sought to do God's will in his life, and consequently prayed not for himself, but to know the will of God and to be able to do it.

PRAYER AND PUBPOSE.

Here again we cannot emphasize too strongly that the same words which form his prayer, form also a declaration of his purpose. Every one of Jesus' prayers is a program for men as well as a petition to God. He bade his disciples pray, "And pray ye the Lord of the harvests, that he would send forth laborers." And there the narrative continues, "These twelve Jesus sent forth." "Go ye" stands side by side with "Pray ye." When he said in Gethsemane, "Thy will be done," he was not uttering passive submission like helpless old Eli's, "It is the Lord, let him do what seemeth good," or a grim resignation to the inevitable like the stoics: He rose from his knees, gave himself into custody, walking to the cross.

Even in his last prayer made in complete exhaustion, "Father, into Thy hands I commend my spirit," he him-

self carried out even in his last prayer. He placed his life in God's keeping and left it there with the calm assurance that it would be safely kept. We so often pray, "I commend," but instead of actually putting ourselves in God's hands, and leaving ourselves there, we expect our Father to drag us from ourselves when we continue self-conscious and self-willed. Jesus believed something with a perfect faith; he planned something that was to be his task; the secret of his faith and program and the potentialities of humanity lie in his consciousness that his Father, God, was his co-laborer.

The secret of prayer lies in "Thy will be done." Its true meaning—not submission, but consecration. "It is my will that Thy will be done."

Prayer is not the conquering of God's reluctance, but the taking hold of God's willingness.

"Thy will! it bids the weak be strong;
It bids the strong be just;
No lip to fawn, no hand to beg,
No brow to seek the dust.
Wherever man oppresses man
Beneath the liberal sun,
O Lord, be there, Thine arm made bare,
Thy righteous will be done!"

In the faith that, although life is a mystery, it is not a muddle, for God is in his world bringing order out of apparent chaos; in the reverence which trusts and obeys God, mingled with the affection which clings to him and rejoices in his world bringing order out of aphave a little share in God's work of healing, helping, conquering love, is found the secret of a courage which no dangers can daunt, a patience which no delays can exhaust, and a confidence which no disappointments can destroy.

And the source of it is companionship with God.

Present Day Revival Campaigns

BY CHARLES R. BROWN

IN HIS moderator's address at the opening of the Congregational Council at New Haven last week Dean Brown, of Yale Divinity School, devoted a section to modern revivalism, as follows:

"In certain cities we have seen spasms—I use this term advisedly and in its full strength—spasms of evangelistic effort. They have not always commended themselves to our sober judgment either by their form or their spirit or their results. We might for the sake of some greater good overlook the introduction into the pulpit of the slang of the gutter and the antics of the circus. These things are important, but they are secondary. But when it comes to irreverence and blasphemy in an age already flippant; when it comes to coarseness and vulgarity in dealing with human values altogether sacred; when it comes to teaching multitudes of unthinking children and adults conceptions of religion which are un-Scriptural and moral ideas which are untrue; when it comes to having religious work done and the religious appeal made in an intolerant, vindictive spirit toward those who hold divergent views touching evolution, or Biblical criticism, or social ethics, then we are not indifferent. These things are not secondary—they are primary.

"How far it is in moral distance from the spirit of the four Gospels to the spirit of one of those worked-up campaigns! How far it is from the spirit of him who went about doing good, envying oftentimes the foxes their holes and the birds of the air their nests in the consciousness that he had nowhere to lay his head—how far it is from that to the public exploitation of costly gifts from the altars of religion or the screwing up of what has been humorously called 'a free will offering'!

"I NEVER KNEW YOU."

"We were enjoined at the beginning not to allow ourselves to be stampeded by the showy appearance of success, but to look closely at the spirit and disposition which attended the effort. 'Many will say to me in that day'—not one here and one there, but many—'Many will say to me in that day, 'Have we not prophesied in thy name and in thy name cast out devils, and in thy name done many wonderful works? and then I will say unto them (because of the lack of a certain spirit and disposition) I never knew you."

"But it gets results! Yes, it gets results, all sorts of results; and some of those results make us pause. It is easy to tabulate the results which are instant and visible. It is not so easy to tabulate the deeper results which last. Here are a few questions to be answered by the intelligence and conscience of the community as it studies the effects of that sort of effort upon the life of a generation: Has the spiritual taste of the community been lowered and coarsened? Has the great work of religion been vulgarized in the minds of many? Has the quiet presentation of the truth after the method of the Master been discredited? Have thoughtful, discriminating men and women been pushed just a bit farther away from organized religion? Have boys and girls been confused in their moral judgments and in their conception of the Bible in such a way as to work havoc to their faith when the inevitable day of awakening comes? Have impressionable people been rushed through experiences which were supposed to represent repentance and faith, regeneration and consecration, only to find later that they had been roughly mishandled? Here are results to be added in when we cast up the debits and credits of such a campaign.

THE LONGER VIEW.

"The Master taught us to take the long view. In his eyes the religious worker was not a hustler, but a sower of seed. He deals with processes which are vital. He casts his seed into good soil. He waits patiently for the early and the latter rain from heaven. He allows the seed to grow, first the blade, and then the ear and finally the full ripe corn. In like manner we find that in the work of education, in science and in civic betterment, the men of vision and achievement take uniformly the long view rather than the swift, short, smart glance. Why not also in that which is higher than them all, the work of religion?

"During the last twenty-five years two lines of effort have gained tremendously upon the popular interest, the work of higher education and the work of medical science. Measure them by the amount of money men will give, or by the number of aspiring young men who can be enlisted in their service, or by the number of people to accept their guidance and you will see that they have forged ahead. During that same period the church has not made any such relative gain. There are those who feel that it has really suffered a loss. And I need not remind you that the universities and the physicians have all but uniformly taken the long view. They have stood for thoroughness and against quackery of all sorts. We as churchmen have sometimes been led by our desire for immediate results, or by our tender concern lest we should forbid any one who can cast out a devil, to follow the most gigantic and preposterous forms of religious quackery. In the long run we can do nothing against the truth, nor against the spirit, nor against the method of Jesus Christ. And I believe we shall do well to go back and sit down again at the feet of him who said: 'I am the Truth. And ye shall know the Truth, and the Truth shall make you free.'"

Men walk not with God, because they are not come to an agreement with Him; God's agreement with us, and ours with him, is that we may walk together. If we walk not with God, it is because there is no agreement; and what doth that import, but an alienation of mind from God? Says God, "I would not have you live in the world at so great a distance from me, I would walk with you and have you walk with me; and for this end I would come to an agreement with you." But sinners will not come to any agreement with God, and thence it comes to pass that they walk not with God; they begin the day without God, walk all day long without God, lie down at night without God, and the reason is because there are no agreements, and that denotes enmity.—*Howe.*

THE CHRISTIAN CENTURY

EDITORIAL

GIVE IMMERSION A FAIR CHANCE!

THERE are several points in Mr. Boren's critique appearing on another page which we are prompted to consider, but we can take up at this time only one, viz., his plea for an optional practice of affusion and immersion in the administration of baptism.

Underlying our correspondent's argument is the assumption that a particular mode of baptism is not imposed upon the Church by specific divine command. In this assumption The Christian Century agrees with him. We are together in holding that while baptism itself is specifically commanded by the Scriptures, baptism is not the same as the mode by which it is administered.

Mr. Boren differs from us in seeming to advocate the practice of baptism by more than one mode. He believes this is necessary in order to satisfy the demands of Christian unity. A church that receives into its membership unimmersed persons who are already Christians, but confines its practice to immersion only in initiating new converts, does not practice Christian union, he says. Such a church makes inevitable the planting of another church in the community, a church that is willing to administer baptism by affusion.

But this consideration works the other way just as well. If Mr. Boren's church practices two or three modes of baptism it is equally inevitable that another church practicing immersion only will be established by its side. The optionist practice no more satisfies the immersionist conscience than the immersionist practice satisfies the optionist liberality.

This is a dilemma from which in the present state of religious conviction it is impossible to escape. From the standpont of the *immediate situation* neither the practice of immersion only nor the practice of optional modes solves the problem of Christian unity.

Manifestly our problem must be approached from a higher point of view. We must ask what practice would, in the long run, be the normal and most satisfying practice for a united Church?

Quite apart from our private preference for immersion as the classic mode of baptism practiced in New Testament times, a mode which gathers into itself a richness of symbolism which no other mode can ever possess, there are two leading considerations which we believe should determine the Disciples of Christ to maintain their custom of practicing immersion and nothing else.

One is that to practice any other mode would inflame the minds of fellow Disciples beyond all hope of future co-operation in the deeper things of Christian service and Christian unity. Even if it should be conceded that some day the Disciples and Baptists will be compelled to practice optional modes (an admission we are not by any means willing to make) it certainly would mean only alienation and division to do so at this time. The utmost that can be expected of us Disciples is that we change our practice with regard to *other Christians,* receiving them into our fellowship without insisting upon re-baptism by immersion, on the simple ground that Christ has, as a matter of fact, received them into his Church. But it is not feasible, nor would it solve any problem, for the Disciples to change their baptismal practice with regard to those who are not yet members of the Church of Christ.

The other consideration is that we believe immersion ought to be given a fair trial in the modern Church. It has not had a fair trial by Baptists or Disciples. Held dogmatically and imposed as a sectarian test of fellowship among Christians it quite naturally awakens resentment and repugnance in the minds of most Christians. It is The Christian Century's deep conviction that immersion, released from all legalism, and practiced under undogmatic and unsectarian conditions, implying no prejudice or inferiority of status against those who are not immersed, would find incomparably greater favor than it now finds. The general repugnance in which this beautiful classic symbol is held, would, in our judgment, be broken down by a free, unprejudicial and unsectarian practice of it. For that reason we feel that its continued practice by the Disciples of Christ will ultimately make for Christian unity.

In short we believe in the inherent appropriateness, the appositeness, of immersion for the purpose which it has served since the beginning days of Christianity.

It needs no dogma to support it.

It loses its attractiveness the moment you imagine that the will of Christ imposed it upon the Church.

But freed from that grandiose legalism it finds its own level and makes a true appeal.

Let us give immersion a fair chance!

AUTOMOBILES AND CULTURE

THE automobile has attained the dignity of being referred to in a university president's address as forcing upon academic officials, and upon students, new difficulties in living the simple life with culture as the goal.

President Hadley, of Yale, is a discerning educator. The automobile, student owned and used, he says, does not encourage those habits of browsingly reading the world's best literature that were possible to lads like James Russell Lowell and Thomas Wentworth Higginson when they were in Harvard College, habits which they were always glad they formed at a stage when manners and morals tend to become fixed.

Like many an adult house-owning citizen who once read books and was well informed on literature, but who now worships "speed," the student motorist is tempted to scour the rural hinterland or to visit the urban amusement resort when he should be doing what attendance on college implies—training his intellectual faculties and deepening and refining his character.

HOME INTERESTS HELPED BY FOREIGN LINK

ANOTHER illustration of the way in which active participation in the work of foreign missions stimulates and develops the grace of giving to all the interests of the kingdom, is afforded by the so-called "Living-link" churches of the Disciples.

It has been carefully calculated from the annual reports of all the missionary and benevolent societies of the brotherhood that fully fifty per cent of all the money received by their treasuries came from those congregations that are supporting their own "Living-link" missionaries through the Foreign Society.

This disposes effectually of the criticism sometimes made that churches that undertake to support their own missionary are lop-sided in their giving to other equally imperative interests. The fact is that such churches are

the most well-rounded as well as generous in their contributions for other causes beyond their locality.

And of course it has time and time again been demonstrated that the way to get a congregation to give to the support of its own local work—like paying off a big debt, or building a house of worship, or increasing the minister's salary—is to enlist its self-forgetful interest in the evangelization of the world.

It is doubtful if any movement has done more to liberate the impulses of the people of our churches toward helping all good causes than the movement to get each church to support its own missionary in a foreign land.

MR. CAMPBELL'S LATEST MOVE

VERY little fuss is being made in England over an event which two years ago would have caused extended comment and perhaps a heated discussion. We refer to the announcement, following his resignation from the pulpit of the City Temple in London, of the decision of Rev. R. J. Campbell to leave the Congregational communion and enter the established church.

On both sides of the line—the Congregational and the Episcopalian—the event is recorded rather casually. Earnest and kindly words of appreciation of the character and ministry of Mr. Campbell are spoken by his Free church friends who bid him Godspeed in his new association, and equally earnest and kindly words, but also equally casual, are spoken by his Episcopalian colleagues who welcome him into their communion.

Mr. Campbell has been for a dozen years the most outstanding preacher in England, occupying the leading nonconformist pulpit of the nation, and from it delivering a steady stream of utterance inexhaustibly fresh and vital, and profoundly influencing the religious life of the British people.

The total lack of unfriendly comment on his present course is probably due to two things, the first of which is the fact that Mr. Campbell has won universal respect by the way he conducted himself and his case in the so-called "new theology" controversy of some eight and nine years ago. Even his opponents have long since acknowledged the power and graciousness of his deportment while the fiercest theological storm since the days of the tractarian movement, raged about his head. The sentiment seems to be that Mr. Campbell was discussed enough in that controversy and there is no disposition to make him the object of another controversy.

The second reason why his course is not subjected to criticism is probably the fact that the war has tended to subordinate and even to erase the party distinctions in the Church just as it has done in the State.

It would be very difficult to get up a theological or ecclesiastical controversy when a nation is fighting for its very life. So Mr. Campbell, the erstwhile champion and symbol of the most radical departure from conventional religious thinking, passes all the way back to the conservative extreme, and his passing is regarded as but an episode.

His reasons for changing his course have not yet been announced, but it is safe to predict that they will neither startle nor enlighten the religious situation of Great Britain.

THE BIBLE IN WAR TIME

THERE is naturally a falling off of interest in the scholarly study and use of the Bible in these times of war's emotions. A discriminating attitude toward Biblical theories is difficult for even the well-trained man to maintain when the sky overhead is full of portent.

In the war-ridden countries the Bible is used for the sake of enforcing immediate practical duties, and whatever interpretation gets the results demanded by the practical situation is used without critical squeamishness.

The teaching of Jesus and the apocalyptic portions of the Bible are especially made to suffer by the pragmatic use to which they are put. And the ethics of certain portions of the Old Testament are so pertinent that the exigency of the hour easily enough invests them with a kind of authority which they cannot claim for themselves in times of peace.

It is the clear duty of men and women whose faculties have been trained to take the Bible as it actually is—not as it has come to be used by an obscurantist orthodoxy—to keep their faculties alive and to stand ready to defend the Bible against the blind and merely emotional use to which it is put by those who stagger under the emotional shock the war has produced.

We in America cannot afford to let go the progress made in Bible study in the past quarter century. The fact that certain other questions of a practical sort are more urgent and perhaps more interesting for the moment than the scientific study of the Bible, should not justify us in allowing the Bible to be neglected.

President Burnham's Statement Disputed

THE publication in The Christian Century of Oct. 14, of the correspondence between President F. W. Burnham of the American Christian Missionary Society and Rev. C. C. Cline of Arkansas in which Mr. Burnham declares with astonishing explictness that not the American Society alone but all the missionary and benevolent societies of the Disciples have no relationship whatever with the General Convention of Churches of Christ has brought a volume of protest and denial from many readers who attended the Los Angeles convention last summer and from a number of the officials of the various national societies.

Mr. Burnham has not yet offered any authority for his utterance nor any explanation of his purpose in making such a statement without authority. We are hoping that he will be able to relieve a critical situation with some explanatory word.

Of the correspondence we have received some is for publication, other portions are personal, and still other portions include copies of letters sent to Mr. Burnham asking for a frank acknowledgement of the error he has made. It is not our purpose to publish any portion of this correspondence at this time. But we have received a statement from Secretary Graham Frank which is referred to in a letter from Pres. W. F. Richardson as representing the executive committee of the General Convention. This

we believe ought to be given to our readers, while further comment is withheld until more information is received:

SECRETARY FRANK'S COMMUNICATION.

I have read the editorial on "Wanted: Full Information," in the last issue of The Christian Century. I am surprised at Brother Burnham's letter. I was at the Los Angeles convention and took an active interest in it. If anything was done in any session of that convention which warrants the position taken by Brother Burnham, it wholly escaped my notice.

I agree with you in thinking that "the brotherhood has a right to hear a complete and frank explanation," and I am glad to give you such facts as I have bearing on the issue raised. You are at liberty to make any use of these facts which you may care to make.

Here are the facts regarding the matter, as I understand them:

Brother Burnham says, "Our societies are not in any sense subject to the advice, direction or co-operation of the so-called General Convention." By what right Mr. Burnham speaks for all the societies, I do not know, but I do know that the last action taken by the American Christian Missionary Society relative to co-operation with the General Convention was that taken at Atlanta when the following resolution was unanimously adopted in a session of the American Society convention:

"Resolved that the acting board of the American Christian Missionary Society be and hereby is recommendd to co-operate with the other missionary and benevolent boards and with the executive committee of the General Convention in promoting attendance upon and preparing for the anual convention, and in the preparation and presentation to the churches of the annual joint budget, and in order to these ends to pay its proportion of the expenses of the executive committee of the General Convention out of offerings made by churches and individuals and by them designated for that purpose."

This resolution still stands as the last expression of the action of the American Christian Missionary Society. By what right the president of the society announces a change of policy, I will leave for him to state.

BETTER FEELING THAN FORMERLY.

The executive committee of the General Convention recommended to the Los Angeles convention that for the current missionary year no call be made on the missionary societies for funds for General Convention expenses, but no action was taken at that convention indicating that "if the General Convention continues to exist, as it may in name, it will do so without any co-operation on the part of the societies." So far as I could discover there was at Los Angeles a general feeling that the relation between the missionary societies and the General Convention was more cordial because it was better understood and defined than it had ever been. I have had letters from several secretaries since the convention expressing their pleasure in the amicable relations established between the Convention and the societies.

The constitution of the General Convention provides that

"it shall be the duty of the Executive Committee in conference with the various missionary and benevolent boards to prepare the annual budgets of said boards for presentation to the annual convention, to join the boards in recommending to the churches the budgets as adopted by the convention. In general to act in an advisory capacity with said boards in devising ways and means for carrying on their work."

On the basis of this constitution the several societies have been co-operating with the General Convention. If any action has been taken by any missionary board making such co-operation further impossible, it has been taken in opposition to the action of the society itself which that board represents, and in opposition to the expressed will of the churches that have been represented at Louisville, Toronto, Atlanta and Los Angeles.

Relative to the appeal sent out from the Los Angeles convention to the churches asking their help in the financial stress which was then and still is on the societies, the facts are as follows:

THE SPECIAL CALL FOR FUNDS.

At a meeting of the executive committee of the General Convention held in the office of S. M. Cooper in Los Angeles, on Tuesday, July 20, the following members were present: W. M. White, C. M. Chilton, Dr. R. L. Rigdon, A. R. Moore, S. M. Cooper and Graham Frank. It was proposed by C. M. Chilton that we ask for a meeting with the officers of the state and national missionary societies to see if something could not be done to help lift the financial burdens under which the societies were struggling. In the Daily Bulletin of Thursday, July 22, appeared the following notice: "The executive committee of the General Convention requests the presidents and secretaries of all state and national missionary societies to meet in the lower auditorium at the close of the afternoon service Thursday. This meeting is of vital importance." The meeting was held. President W. M. White of the General Convention, presided. C. M. Chilton presented the matter discussed in the previous meeting of the executive committee. It was the first word heard in the Convention relative to what should be done in the face of existing financial conditions. The suggestion that some appeal be formulated and sent to the churches with the approval of the Convention was taken up heartily by the society officials present at this meeting, and a committee consisting of F. W. Burnham, G. W. Muckley, C. M. Chilton, W. M. White and S. J. Corey, was appointed to formulate such an appeal for presentation to the convention. This committee made its report to the business session of the General Convention on Saturday morning, July 24, presenting the resolution from the joint meeting of the executive committee and the missionary officials and also the letter to be sent to the churches. If any one wishes to know whether the General Convention had anything to do with this appeal, it seems to me that the facts stated will show that it originated in the executive committee of the General Convention. It may be further interesting and enlightening to state that the only minutes of the Los Angeles convention showing that such a step was ever taken are the minutes of the General Convention. These minutes are now being printed and when they are distributed they will show the facts to be just as I have stated them.

The fact stated by Mr. Burnham that the appeal "is not a plea from the General Convention but is a plea from the Los Angeles convention" is due to the fact that when the matter was under discussion, I myself proposed that the appeal bear the name of the Los Angeles convention rather than that of the General Convention in order that the urgency of the appeal might not be lessened by being involved in the discussion over the General Convention.

THE JOINT APPORTIONMENT.

Relative to the Joint Apportionment: everyone who knows the facts knows that the first Joint Apportionment was made in the office of the General Convention and that it is to be revised by a committee made up of one representative of each missionary society and on a basis adopted by the General Convention at Los Angeles. The only action relative to the Joint Apportionment by the Los Angeles convention was that taken on recommendation of the executive committee of the General Convention and in the business session of the General Convention.

Mr. Burnham says, "The General Convention or its executive committee does not now perform any work, office or function of the societies." All the work of promoting attendance on the Los Angeles Convention was done by the executive committee of the General Convention. Mr. Burnham himself served all last year on the committee on arrangements provided for in By-law 5 of Article two of the constitution of the General Convention. The program was assembled and printed by the General Convention committee. The Daily Bulletin was published by the General Convention. The registration of the convention was done under the direction of the General Convention. The general missionary Budget for each and every society was adopted by the General Convention. All the work of preparation for the Des Moines convention is in the hands of the General Convention. These are some of the functions previously performed by the societies but which the last four of our General Conventions have indicated that they wished to have performed in the futnre by the executive committee of the General Convention.

GRAHAM FRANK.

Secretary General Convention of Churches of Christ.

Dynamiting A House To Make A Picture.

Out in Santa Barbara, California, the general public was invited recently to view the filming of a thrilling scene designed for inclusion in the four part Mutual Masterpicture, "The House of a Thousand Scanadls." The production is being superintended for the American company by Director Thomas Ricketts, and plenty of action preceded the chief incident, the blowing up by dynamite of a specially constructed house. A large crowd assembled to see the explosion, and a crowd of four hundred "extras," whom Mr. Ricketts had been rehearsing for over a week, added to the picturesqueness and realism of the scene.

A Memorial In The Sky To Aviators.

The citizens of Mill Valley, a town at the foot of the famous Mount Tampalais which overlooks San Francisco Bay, have chosen a novel place to locate a memorial to the nation's heroes of the air. On Decoration Day they unveiled a gigantic monument to the airmen at a point three thousand feet above the place where Beachey, the dare-devil bird-man, recently met his death.

Our Readers' Opinions

OUR CATHOLIC PLEA AND OUR UNCATHOLIC PRACTICE.*

A recent editorial in The Christian Century on "The Catholic Plea," is as fine a statement of the Disciple position (ideally conceived) as I have ever seen. Had our practice been as perfect as our plea, our influence in the religious world would have been immeasurably greater. Had our fathers remained in the fellowship of existing denominations wherever possible, leavening those churches with a larger spirit, and working through them for the larger ideals; had they limited their expansion work to unchurched communities, seeking humbly and earnestly to make these churches as nearly Christian as possible, but without boasting of their attainments, and making them really union churches; they might have had an immense influence in promoting a higher order of church life. The tragic fact is that in thousands of overchurched communities, the Disciples have been the last on the field, or at least not the first.

I question whether "the way to union is to abandon all non-catholic practices." Union will come by a process of expansion rather than by a negative process of abandonment. Many non-catholic and unscriptural practices are needful for our efficiency, and we should be free to use them. We have tried the program of abandoning organs, missionary societies, delegate conventions, etc. The plan has never worked and has always led to a multitude of inconsistencies.

But if it be said that it is as tests of fellowship that these things should be abandoned, this only means that we need not abandon them at all. If we unite on "the great catholic essentials," this will mean simply a change of emphasis and a greater expansion of life, and this also usually means a larger use of many non-catholic things in order to express that larger life. The quest for essentials should never mean a quest for the minimum. We may indeed receive a man into fellowship who has only a minimum of faith; but it is in order that he with us may go on to attain to a maximum. The lopping off process, except as it means the pruning away of useless practices, tends to reduce the spiritual life to a minimum. A group of people with a minimum of faith and with no unscriptural practices, would not be an ideal church. I believe that as we approach a maximum of faith and life the use of unscriptural practices will multiply. A fountain pen may be more catholic than a typewriter, and a steel pen more catholic than either; but we would not advocate a minimum of efficiency merely for the sake of uniformity.

I am not sure that we more than others have a "catholic book." As long as we make our interpretations a test of fellowship, we are in the same boat with those who make their formulated statements a test. Our creed is unwritten, that is all. Nearly two hundred petty sects are each accusing the others of having man-made creeds. This is virtually a claim that their interpretations are infallible. Besides there is no static Christianity in the New Testament, and with the open book before us, we have still to ask, "What is essential?"

The whole question of church fellowship must after all be worked out from the standpoint of efficiency. We might with some reason take the stand that a church would be more effiicent with all the poor material weeded out. We might accept as members only those with a maximum of faith. We might reject the majority of Christians, and insist that the church would be more useful if it included only the "best Christians" in its fellowship. We might rigidly insist on certain forms, upon a certain standard of experience. We might rule out those who did not give according to their means. We might contend that a body of immersed Christians is more efficient than a body of unimmersed, or mixed. This exclusive policy is of course the defense of denominationalism. But it does not work. We never succeed in excluding the worst and including the best. The exclusive policy results in division, since those rejected set up for themselves.

The Disciples have deliberately adopted the inclusive policy, in theory at least, because they believe that a united church is an efficient church. They may be wrong. The point is, do they consistently practice the inclusive policy? The Baptists may consistently exclude the unimmersed, since they defend the denominational order, and desire, not all Christians, but only a select group of Christians in their fellowship. We denounce the denominational order; but we make that order inevitable as long as in any community we exclude Christians from our fellowship.

Granted that it is universally conceded that immersion is a valid form of baptism, this does not make it a catholic form, for to be catholic it must be universally adaptable. We shall not attain catholicity in writing by ruling out fountain pens and typewriters, and adopting exclusively the steel pen or lead pencil. These latter are undoubtedly more catholic. Perhaps we can attain catholicity without uniformity.

Nor can it be maintained that there can be no "conscientious division over the use of immersion." Upon what ground do affusionists concede the validity of immersion? Upon precisely the same ground that they place validity of sprinkling, upon the ground of Christian freedom. They hold that they are free to be immersed, but equally free to be sprinkled. They hold neither to be obligatory. As to which they shall choose depends upon which is most adaptable. To choose an unadaptable form is to admit an obligation, and this is to destroy the underlying foundations of its validity. The catholicity of baptism does not lie in the form, but in the spiritual realities which it expresses. Essential to that spiritual content is the freedom and spontaneity of choice. Baptism is an EXPRESSION of fellowship. The moment we make any particular form a TEST of fellowship, we rob it of the thing which makes it Christian baptism.

No denomination, as far as I know, make immersion a TEST of fellowship, They all grant the liberty to be immersed. I think most of them would receive a Quaker into fellowship. It appears then that in making immersion a test of fellowship, we have virtually a denominational form. Our exclusive practice promotes denominationalism, indeed makes it inevitable.

But it may be said that we do not make immersion a test of fellowship, we merely PRACTICE this form only. By "we" we mean a dozen or so open-membership churches. We—that is open-membership churches—will receive the unimmersed into our fellowship, provided they will get some one else to sprinkle them. Let them come to us by way of some other church, and we will receive them. We will do wrong by proxy and reap the reward. Even if all our churches were open-membership churches, I do not believe that the practice of a "catholic church fellowship" can be reconciled with the exclusive practice of immersion, for immersion is not one of "the great catholic essentials."

We face a great many unfortunate situations for which the present generation is not responsible,—situations which cannot be remedied in a day. But we shall sin where our fathers only bludered, if we continue the policy of the past.

FRANK E. BOREN.

Hydesville, Calif.

* * *

MADE FOR EACH OTHER.

Editor The Christian Century: I wish to express my appreciation of your editorial on "Made for each other." It sums up the matter in the most concise and lucid way that I have ever seen an article on Christian union put.

CHARLES O. LEE.

Danville, Ind.

* * *

DISCIPLES AND CONGREGATIONALISTS.

EDITOR THE CHRISTIAN CENTURY: Your discussion of the union of Disciples and Congregationalists is most timely.

Such an experiment is being tried in this state (Wash.) at Toppenish. A Congregational pastor told me yesterday that the Disciples had swallowed the others. I will probably be there before long and, if you wish, will report on what I find.

At Enterprise, Ore., Presbyterians, Disciples and M. E's. have federated each retaining its organization but having one S. S., one pastor, etc. A. J. Adams of the Disciples is pastor.

Five denominations are in a federated church at Freewater, Ore., ministered to by Rev. E. W. Warringhan of the Presbyterian church.

I am ordering Wells' book for use in a place where some sort of union may be worked out between Disciples and Congregationalists. Suffer a suggestion to the effect that the free reading of that book should help largely in your present campaign. Can you not prevail on the proper ones to launch an advertising campaign for it?

I am traveling for the Anti Saloon League. We have three court fights now on hand. Should we lose, the initiative and referendum laws of the state as well as prohibition will be invalidated. One case, only, has came to trial and we won a signal victory in the superior court. It goes to the supreme court Oct. 11.

J. J. HANDSAKER.

Rosalia, Wash.

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*See Editorial on, "Give Immersion a Chance," in this issue.

Every public address of the great English statesman, David Lloyd George, is carefully edited by his wife before he delivers it.

* * *

As an aid to solving the working student problem at Princeton ninety students are to serve as waiters this year in the university commons, serving two meals and eating the third with their fellows.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orvis F. Jordan*

Chicago Presbyterians to Hold Efficiency Campaign.

The Chicago Presbytery will carry out an efficiency campaign in a hundred Presbyterian churches in Chicago this fall. Dr. A. S. C. Clarke, moderator of the Presbytery, has been authorized to appoint a committee to have charge of the program for the churches. Among the possibilities is an interdenominational efficiency campaign for the whole city.

War and Roman Catholic Mission Work.

The total contributions for foreign missions by Roman Catholics is $6,000,000 per annum as compared with $28,000,000 given every year by Protestants. The Catholics of the United States gave less than a half million last year, and this exceeds the gifts of any other country except France. The foreign mission office of the church is in France and its work has been brought almost to a standstill by the war. It is said a large number of the missionaries have been called to the colors in the different countries.

Theological School Has New Chapel.

The Boston School of Theology (Methodist) operating in connection with the Boston University has just dedicated a new chapel costing $115,000. The building is of Bedford limestone in the Gothic style, and is of fire-proof construction.

Seminary Union Consummated at University of Chicago.

The Chicago Theological Seminary (Congregational) has actually moved, and the opening exercises of the institution in connection with the University of Chicago were held in University Congregational church recently. Addresses were made by President Ozora S. Davis of the Seminary and Dean Shailer Matthews of the Divinity School. The undergraduate Congregational students will continue to study at the old plant on the west side. The Congregational school has a total enrollment this fall of 45.

Baptist Secretary Resigns On Account of Irritation.

Heckling the secretaries has been a favorite pastime of a few spirits in the northern Baptist fellowship in recent years. The criticisms and annoyances to which he has been subjected have led one of their strongest men, Rev. Fred P. Haggard, to resign. He was formerly a missionary in Assam, and wished to remain in that work but for fifteen years has been home secretary for the American Baptist Foreign Mission Society. He stated in his letter of resignation: "It is due me and the majority of the constituency of the Northern Baptist Convention to add that I have taken this step not because I believe that the majority desires it, but because of what is represented to me to be the wish of a small but persistent minority against whom I could never bring myself to contend. Much less could I desire my friends to array themselves on my behalf. That I have very pronounced convictions regarding the righteousness of the attitude of the minority referred to, the methods pursued by it to secure its end and the results which must always follow such minority rule in a democratic body, I simply state without comment. I feel strongly that this outcome was not necessary and ought not to have been permitted. But I will not press the matter, for the peace of Jerusalem is more to be desired than the most exalted position in the gift of any people."

Open Training School for Slavs In Chicago.

The Baptists have opened a Slavic Training School in Chicago. Interested in the enterprise are the American Baptist Home Missionary Society, the Board of Education of the Northern Baptist convention, the Slavic Baptist conferences, the state conventions of the middle west, and the Baptist Executive Council of Chicago. The school is under the direction of Rev. Frank L. Anderson, who is superintendent of the city mission work of the Baptists in Chicago. It has a temporary home in the First Baptist Bohemian church at 1609 street. The building has been repaired extensively in order to accommodate the work. There are fourteen students in the school as it opens and they represent the leading Slavic nationalities. One-fifth of the citizens of Chicago are Slavs.

Catholic Daily Newspaper for Chicago.

It is reported that the Roman Catholics will establish a daily paper in Chicago. The Irish Voice, a secular paper devoted largely to cultivating anti-English feeling, carries an ad to this effect. It is not known just how soon the enterprise will be launched.

Panama's Bishop Opposes Congress

The Roman Catholic Bishop of Panama is quite excited over the announcement of a "Congress on Christian Work," to be held in Panama in February, 1916. The President of the Republic of Panama, it is understood, has withdrawn his consent to the use of the National Theatre for the sessions. It may be necessary for the Congress to be held in the Canal Zone which, of course, is controlled by the United States. While not so convenient as the accommodations afforded by the City of Panama, adequate facilities may be found in large Y. M. C. A. buildings. As indicating the kind of feeling an aggressive move on the part of Protestant Christian forces to evangelize Latin-America will surely encounter we give a translation of a Pastoral Letter issued by the Bishop of Panama:

THE BISHOP'S LETTER.

"To Our Beloved Faithful, Health, Peace, and Blessing in Our Lord Jesus Christ.

"Some days ago, our attention was called to a project which is planned in our episcopal see and capital of our Catholic Republic, the beginning of next year, by a certain Protestant element in the United States. We refer to a Congress for the evangelization of Latin-America, to be held in Panama. This mere announcement is an insult to us Latin-Americans that no one can approve, for it is known that the delight of Protestant oratory consists in attacking the Catholic religion and the Roman pontiff, depreciating and calumniating the clergy, ridiculing our religious practices, and criticising our Christian customs.

"Knowing already the purposes which so many Protestants have in the above mentioned Congress, for we have at hand various North American newspapers that publish it, we must call the attention of our diocese and National Government to the matter that possesses so much gravity as much for our character as Catholics as for us as Panamanians.

"And first, as touching our diocese, it is proposed to celebrate the 37th anniversary of the death of Martin Luther, the father of Protestantism, who came to his end at Eisleben, February 18, 1546. Evidently, all Protestants, his children, are preparing themselves to commemorate that date in the best manner that occurs to them; and to a group of citizens of the United States who do not in any manner represent North American sentiment, it has occurred to commemorate it by holding three congresses, one in New York, another in Panama, and a third elsewhere. Without doubt, these Protestants consider the Republic of Panama as something which belongs to them, where they can come to hold meetings, congresses, conventions, at will, as they might in any part of the United States, taking possession of our public buildings for their purposes.

"Of what will the Congress treat? Why, of 'Christian Work,' that is to say, of our evangelization, for, according to them, we are ignorant; of our morals, for, in their conception, we are outcasts; and to place us in the road of civilization, for, to them, we wander in the darkness of heathenism. Such is the conception, as it would appear, that these deluded ones have formed of us; and not only of us Panamanians, but of all Latin-America; for their programme embraces all the peoples of Latin-America, as the Christian Observer, a Presbyterian publication of Louisville, Ky., clearly says, and the title which they have given to the proposed congress is, Congress on Christian Work in Latin-America, Congress to Christianize Latin-America. Can there be for us a greater insult or greater humiliation?

"The language which the speakers will employ on such an occasion is left to imagine. It will be their habitual defamatory speech towards the Catholic Church, towards the Roman Pontiff, towards the clergy, and towards all the people, that which they always use when they set about 'Christian Work.' There will be repeated that which they have spread on all sides in the United States, namely, that all Latin-American countries, from Mexico down, are to be civilized, for they are woefully backward and ignorant, for they are Catholics, and the Catholic Church is responsible for their condition, for they keep them under and in subjection, and they wish to suggest that railroads, enormous bridges, the telegraph, the colossal buildings, the world of machinery, and the thousand and one other things of progress in the United States are due to Protestantism. Think of such logic! As if the civiliza-

tion and morality of a people consist of these elements of material welfare! In the matter of morality and civilization, the defamers of the Catholic Church would do well to lower their tone and to moderate their speech, for it is not certain that the United States is the place to learn these lessons.

"That which these speakers propose with their Congress is to make proselytes for their sect; and accordingly the Committee of Arrangements for the Evangelization of Latin-America proposes to change the name of the convention, calling it Congress in place of Missionary Conference, that had been given earlier of the proposed Protestant Congress, to disarm Catholics.

"However, we, in fulfilment of our pastoral duty, and in use of our authority, formally prohibit, under penalty of mortal sin, all Catholics subject to our jurisdiction to assist at the sessions of of the proposed Prostestant Congress, that will take place, as announced in this city, February 10th to 20th next, even though it should be from curiosity.

"(Note.—In a Protestant conference recently held in Edinburgh, Scotland, it was resolved not to send additional Protestant missionaries to Catholic peoples, Latin or Greek, nor to expend more money upon such missions, for, they said, already the Word of God has been announced to them; but, to the fanatical anti-Catholics of the United States, we are still in the darkness of ignorance. In a certain sense they are right, for concerning Protestantism we are in perfect ignorance and we thank God that it is so.)

"And as, according to an article published in the Star and Herald of this city, there has been granted to the speakers both the Theatre and the National Institute for the meetings, the President being undoubtedly ignorant of the purpose of the Congress, it is as much to say that they choose the city of Panama, a Catholic city, and capital of a Catholic nation, for the purpose of insulting us not only in our homes but in our very face. We call upon the President of the Republic that he do not permit what in their own country they could not obtain, for in the United States public edifices are only for specific purposes and not for the propagation of any sect; that he recall the license; that offended Panamanian Catholic sentiment will not permit public buildings erected with the money of Panamanian Catholics to be used for sectarian propaganda and attack upon the national religion. When the Shriners (Minnesota Masons), some time ago, requested the Theatre for the celebration of their ceremonies it was denied them for identical reasons and they had to hold them in the Canal Zone. Greater and more powerful reasons present themselves now for the refusal, so much the more because there are spacious Y. M. C. A. halls in which they can have such gatherings on their own North American territory.

"Be awake, then, beloved faithful, and do not forget in these dangerous circumstances the words of the Saviour of men: Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits (St. Matt. 7:15, 16). And those words of St. Paul: For such are false apostles, deceitful workers, transforming themselves into apostles of Christ (2 Cor. 11:13).

"✤WILLIAM,
"Bishop of Panama."
"Panama, Sept. 22, 1915.

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Disciples Table Talk

Dr. Ainslie Sends Message to His Congregation.

Howard W. King, pastor at Seventh Church, Baltimore, writes that Dr. Ainslie is not yet out of danger, but gives the assuring word that his attending physician is confident of his recovery. Mr. King also sends a letter dictated by Dr. Ainslie and sent to his congregation. He reports that men and women sobbed like children when the acting pastor read the letter to the Sunday morning audience a week ago. The morning services had been dominantly sad, a pall of gloom hanging over the members of the church. The attendance was unusually large. When the acting pastor spoke of the critical condition of Dr. Ainslie and asked the prayers of the congregation for him every head was bowed. It was after these prayers that the following letter from Dr. Ainslie was read:

"To my dear people of the Temple and other friends, not of the Temple, Greetings: "I am passing through a very critical illness and am still in a critical condition, and the tide may turn one way as easily as the other. I am sending this message by the pen of my nurse. You have been so good by your prayers and your remembrances as expressed in many ways, only a part of which I know, for I am too ill yet to receive any information except of a general character. While I have a competent physician and competent nurses and they are doing all they can for me, yet God, our Heavenly Father, who is the greatest factor in all things that have to do with body, soul and spirit, is our indispensable helper at all times. I have frequently taken you and your burden to him; you have likewise done this for me, but especially now do I ask that you petition him that I may be filled with the Holy Spirit and this sickness may redound to the honor and glory of God. Weak and suffering as my body is, I have great peace of heart, knowing I cannot drift beyond his love and care. The grace of our Lord Jesus Christ be with you all. Your servant in his name, Peter Ainslie."

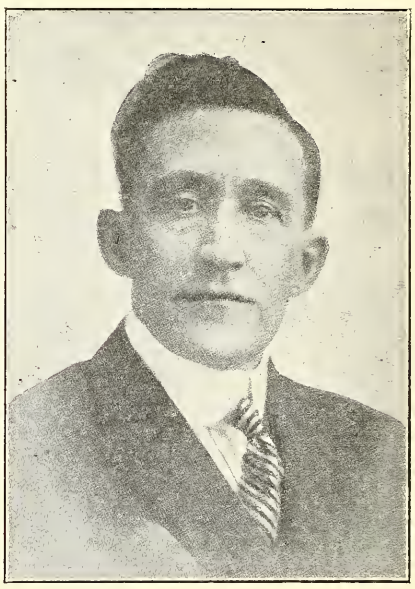
Des Moines Church Urges Dr. Idleman to Remain.

A movement is on foot among the members of Central Church, Des Moines, to retain their pastor, Finis S. Idleman, who resigned some days ago to accept a call to Central Church, New York city. A petition containing more than 1,000 names of members of his congregation was presented by church leaders to the pastor. Strong efforts are being made to have the pastor reconsider his action and stay with the Des Moiness church. It is not known what effect these efforts will have on the pastor's final decision.

Dr. Medbury Raps "Preparedness" Doctrine.

At the conclusion of a recent sermon by Dr. C. S. Medbury, of University Place Church, Des Moines, vigorously attacking the policy of military preparedness, the audience which completely filled the great auditorium, rose with practical unanimity to indorse the minister's sentiments. So enthusiastic was the approval of the preacher's sentiments that it was suggested that a mass meeting be held in the Des Moines Coliseum at which Dr. Medbury should again speak on this theme. "In the darkness it is for someone to speak with confidence of the dawn," said Dr. Medbury. "If we actually believe in God we can do this. If we do not, if real faith is dead within us, then of course, we must go back to the counting of battleships. The multitudes of the lovers of God must determine what their attitude shall be toward the human brotherhood proposals of Christ. If these are to be taken seriously and the might of right to be our dependence then war cannot be thought of as a possibility, so far as we are concerned. I know this will be sheer foolishness but that does not make it so. Nations have tried everything else but the present world agony is the answer to their wisdom. Why not at least try the plans of God? Why not seriously put to the test the golden rule? It works well between individuals, perhaps it would work in the affairs of nations. It would seem, in any event, that we might be humble enough to work at the thing that way."

Closing, Dr. Medbury pointed out the possible destiny of the United States should a decided stand be maintained for peace:



Dr. Charles S. Medbury, who advocates the adoption by the United of the Golden Rule as the "way out."

"Never did a nation have the chance that we have now to be truly great," declared the speaker. "Never would the voice of real brotherhood be listened to as now. Never would the way of truth and righteousness for nations be as acceptable as when Europe, struggling to live at all, faces the trials of the future. Added battleships mock our very destiny. They throw their great bulk in the way of the world's progress. They clog the channel of universal good will. Instead of building more of these it is ours to build a nation's life in such a splendid way that the whole world will marvel. It is ours to struggle in these days of our nation's freedom from war, for a greatness of soul that will give us a hearing in all the courts of the earth. And we must determine whether such life before God shall be our dependence or rifles in the hands of our boys and battleships upon the seas. The Nazarene is calling one way. Barbarism calls the other."

A Notable Event.

A significant meeting was held in Independence Boulevard Church, Kansas City, on the evening of October 18. It was the occasion of a banquet given by the Board of Managers of the Kansas City Christian Hospital to the members and their wives of the joint board of all of the Disciple churches. There were 402 persons present, representing all of the churches of Greater Kansas City. Mr. J. W. Perry, president of the National Benevolent Association, also of the Christian Church Hospital Association, acted as toastmaster. The speakers were: Drs. Duke and Jackson, Supt. Coddington, Messrs. A. E. Cory, R. H. Miller, L. J. Marshall, M. Chandler, J. H. Mohorter and R. A. Long. The report as read by Mr. Eubank, treasurer of the board showed that the building, which is now about ready for occupancy, has cost in round numbers $200,000, exclusive of the lot. Dr. Murphy, of Chicago, perhaps the most noted surgeon in the country, recently said, after an inspection of this building, "For location and appointment it is surpassed by none." It will require about $50,000 to pay off some indebtedness and to supply the needed furniture and equipement. If these funds are provided at once, the doors of this beautiful building will be thrown open January 1 to welcome the sick of every land and clime, and especially Disciples, in the name of Christ. Mr. R. A. Long has put $200,000 into the building. The people of Kansas City have furnished $150,000 as an endowment. One-third of the 130 beds of this institution are to be dedicated to the free use of the poor in the name of the Great Physician.

Ex-Saloonkeeper Talks to Bible Class.

Bert Gill, for thirteen years a saloonkeeper in Columbus, Ohio, gave an address before the Allison Bible Class of Uhrichsville, Ohio, on a recent Sunday morning. Several of the boys' classes were also present to hear him. He gave an address in the Moravian church and also spoke at the First M. E. church in the evening. It is reported that Mr. Gill does not make a hero out of converted saloonkeepers. He has much to say about God and Christ but gives little credit to himself.

Church May Build $10,000 Gymnasium.

One of the improvements now being talked of at Third church Indianapolis, is a well-equipped gymnasium. The project took definite form at a banquet given for the Third Christian baseball team, when the pastor, T. W. Grafton, made a speech in which he advocated the plan. The church owns a lot and dwelling house situated near the church building, and it has been suggested that the dwelling be torn away to make room for the gymnasium. Mr. Grafton said he was ready to begin an effort to raise a $10,000 gymnasium fund.

New Church Building For Des Moines Disciples.

The church at Grant Park, Des Moines, has outgrown its home, which was built some twenty years ago. A new two story building is now in process of erection. The main auditorium is above with a seating capacity of nearly 1500. The room below will be fitted for Sunday School work. The Sunday school has an attendance of nearly 600, and the church membership numbers the same.

Oklahoma Pastor Writes Unity Hymn.

A feature of the First District Convention of Oklahoma disciples was the frequent singing of a "Convention Song," words and music of which were written by Byron Hester, pastor at Pryor, Okla. The hymn is of good quality, the refrain being especially attractive. The words of the refrain follow:

"Hear me, O my Father,
Glorify thy Son;
I pray for my disciples,
Make them, keep them one;
Even as we are, Father;
Lo, the hour is come;
Holy Father, keep them
In name and spirit one."

Dr. Maclachlan Defends "Preacher in Politics."

In a sermon at the Seventh Street church, Richmond, Virginia, on "Emotional Gentlemen in the Pulpits." H. D. C. Maclachlan upheld earnestly the right of ministers of the gospel to take part in politics. He declared that the opposition to preachers participating in public affairs comes from those who do not want the truth told. Dr. Maclachlan compared the attacks made on ministers in Richmond, who have attacked vice and immoral conditions from the pulpits, with the manner of those in the communities rebuked by prophets of olden times, his text being

taken from Isaiah 30:10: "Which say to the seers: See not; and to the prophets, prophesy not unto us right things, speak unto us smooth things, prophesy deceits." Precisely that is what we find today," said Dr. Maclachlan. "We find the same opposition to the Word of God, the same attempt to muzzle its messengers. Said the people of old: 'What will this mad fellow say?' Say those of today: 'Beware of the preachers when thy get into politics. They are too emotional" In closing, the speaker said: "Finally I rejoice that I am an emotional gentleman in the pulpit. I am proud of the distinction. It puts me in goodly company—in the fellowship of St. Peter and St. Paul, of Augustine and St. Chrysostom, of Benedict and Francis, of Martin Luther and John Knox. I am proud to be called emotional. I am glad that my face can flush at the wrong and injustice. I have no desire to be 'safe and sane' if my safety means the condoning and my sanity walking in the safe middle distance of compromise and toleration."

Des Moines Preparing for 1916 Convention.

Determined not to let the Californians outdo Iowa in decorations, the Des Moines Disciples at a meeting at Central church last week decided to begin a state-wide movement among the members of the churches to provide decorations for the convention of the church which will meet in Des Moines next year. Iowa corn will be the central and dominating feature of the decorative scheme which will be followed. The Californians spent $4,000 for flowers when the convention met in Los Angeles in the summer. Disciples of Christ in every county in the state will be asked to contribute a certain part of the Iowa products which will be used. The permanent organization which will handle every detail of the convention was effected at the meeting and the following officers were named: President Hill M. Bell was elected general chairman; J. W. Hill and B. W. Garrett, vice presidents; George A. Jewett, treasurer, and L. E. Stamm, secretary.

Chicago Pastor Predicts Fall of Sectarianism.

"Sectarianism is under a sentence of death which will shortly be executed," was the prediction of Orvis F. Jordan, of Evanston, Ill., in a recent sermon on "The Approach to Christian Unity." Mr. Jordan said: "There are more than 160 denominations in the United States and as many more in Russia, and but few Russian sects are found here and vice versa. Christendom is divided into a thousand fragments, and no one church can claim even a majority of the Christians of the world. There is no 'universal church.' Yet there is every evidence that the sectarian spirit is on the wane. Old watchwords have lost their magic, and ancient shibboleths drop into disuse. There is no longer an effort to have an exclusively Presbyterian meat market, or a Baptist grocery or a Disciple blacksmith shop. A Methodist political boss or a Congregational school board is a conception that is already passé. The man who uses a denomination for such devisive purposes is odious to us all, and the sect that abuses other sects receives from the impartial jury of the community its just sentence of death."

Indiana Church Has "Whatsover Club."

The newest organization of First Church, Kokomo, Indiana, is the "Whatsoever" club. Its members stand ready to do what its name indicates—whatsoever their hands find to do, whether it is a work of love, an act of charity or the decorating of the church. This church recently featured a successful "Autumn Festival." D. H. Shields ministers in this field.

Endeavorers Adopt Aim For the Year. . .

The Endeavorers of Norwood, O., Church have adopted the following aim as their part in the Millions Campaign proposed by Dr. Clark at Chicago last summer: "100 Converts, 75 New Members, $30 for Missions, 100 for Peace Union, 1 New Society, 100 Comrades of the Quiet Hour, 25 Tithers, 25 C. E. Experts, 5 Life Covenanters, 10 New Subscribers to the C. E. World."

Do You Read Labels?

Domestic science teachers and food authorities are urging the housewife to carefully read the labels on all food articles.

The laws of most States compel food manufacturers to print the ingredients of their products on the label, and this enables consumers to distinguish healthful foods from those which may be deleterious.

High-grade baking powders are made of pure cream of tartar, derived from grapes. Royal Baking Powder is a type of the highest grade. It is healthful beyond a doubt and the safest and best to use.

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Consumers can learn the character of the baking powder by referring to the label, which must state whether the contents include cream of tartar, alum or phosphate.

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CALLS.

R. A. Bennett, Muncie, to Washington, Ind. Has begun work.

R. D. Brown, Le Roy, Ill., to First, Davenport, Ia. No decision.

C. Floyd Shaul, Frankton, Ind., to Geddes St. church, Syracuse, N. Y. No decision.

E. N. Tucker, to Chapel St. church, Waukegan, Ill. Has begun work.

J. F. Hollingsworth, Colfax, to Newman, Ill. Accepts.

J. R. Havener, Ocean Park, to Imperial Valley, Cal. Accepts.

A. Fairhurst, Lexington, Ky., to Ocean Park, Cal. Has begun work.

J. F. Givens, Carbondale, to Hoopeston, Ill. No decision.

E. W. Akeman, New Carlisle, Ind., to Canton, Ill. Ne decision.

R. W. Wallace, Lexington, Ky., Woodland to Lexington, Mo. Accepts.

Ira Boswell, recently resigned at First church, Chattanooga, Tenn., to take work at Frankfort, Ky. Will remain in Chattanooga.

James Wolfe to Batavia, Ill. Accepts.

C. E. Wells to Jewell, Ia. Accepts.

Ernest J. Bradley, Midland, Tex., to Mangum, Okla.

J. C. Coggins to Plymouth, N. C. Accepts.

R E. Weare, Rochester, Minn., to Litchfield, Neb.

F. M. Lindenmeyer, Tallula, to Flora, Ill. Begins Oct. 31.

P. M. Bolinger to South Side, Denison, Tex.

O. W. McGaughey, Veedersburg, to Hillsboro, Ind. Accepts.

H. E. Beckler, Springfield. O., to Longview, Tex. Accepts.

P. F. Baldwin, Princeton, Mo., to De Witt, Ark. Accepts.

H. G. Fleming to Denison, Tex. Has begun work.

W. F. Smith to Carthage, O. Accepts.

Bishop M. Hopkins, Washington to Norton, Kans.

W. N. Norment, Piqua, O., to Third, Louisville, Ky.

Arthur Wake, Draper, to Pulaski City, Va.

* * *

RESIGNATIONS.

W. D. Trumbull, Kendallville, Ind. Will enter business.

P. B. Hall, Weleetka, Okla. Desires to locate farther east.

E. B. Motley, Ghent, Ky.

A. R. Anderson, Lansdowne church, East St. Louis. Ill.

A. B. Book, Lancaster, Mo. Will accept Chaplainship in U. S. army.

* * *

DEDICATIONS, ETC.

Detroit, Mich., Grand Boul. church, F. P. Arthur, pastor; C. J. Tannar, conducting the exercises; Oct. 17.

* * *

EVANGELISTIC MEETINGS.

First, Kansas City, Mo., W. F. Richardson, pastor. R. Graham Frank, evangelist. Began Oct. 25.

Sedalia, Mo., First, A. W. Kokendoffer, pastor; John E. Pounds, preaching and W. E. M. Hackelman singing.

Litchfield, Ill., Union Ave., F. B. Thomas, evangelist.

Cynthiana, Ky., J. D. Armistead, pastor; Herbert Yeuell, evangelist. To begin Oct. 31.

Chicago Heights, C. R. L. Vawter, evangelist.

Denver, Colo., Highland church, H. H. Clark, pastor; Wilhite and Shaul, evangelists.

Jefferson City, Mo., A. R. Liverett, pastor; C. R. Scoville, evangelist. Began Oct. 21.

Hopkinsville, Ky., J. N. Jessup, pastor, preaching; Clare Harding and wife, singing evangelists.

H. H. Peters is Rapidly Recovering.

The Christian Century enjoyed a visit last Saturday from H. H. Peters, who as reported in last week's issue, was recently stricken with facial paralysis. Mr. Peters is under treatment in Hinsdale Sanitai Hinsdale, a suburb of Chicago. A pleasant side of the very unpleasant story of Mr. Peters' affliction is that the other churches of Paris, Ill., where Mr. Peters ministers, offered to take eare of the problem of pulpit supply during the pastor's absence, and now eaeh Sunday one of these brother pastors of Mr. Peters' brings his entire congregation to the Christian ehurch for the morning service, the pastor doing the preaching. The ehurehes eo-operating in this good service are the Presbyterian, Methodist Episcopal, Methodist Protestant, United Brethren and Baptist.

A National Secretary Retires.

After three years of service with the National Association of the Christian ehurch, Casper C. Garrigues returns to the pastorate. Before coming to the National Benevolent Assoeiation, Mr. Garrigues was the effieient pastor of the Hammett Place church, of St. Louis, and pastor therefore of the Christian Orphans' Home. During these years of work with the Hammett Plaee ehureh, he rendered such a valuable serviee to the orphans' home and to the National Benevolent Assoeiation that he was invited to a plaee on the seeretarial staff of the association. He has served these years with splendid devotion to the ministry of Christian benevolenee. His heart has been in this work through all the years and is still in it. He returns to the pastorate beeause he feels that a man with a young family ought to be located and beeause he has felt the pull of the pulpit and the regular ministry through all these years. He retires from the association enjoying the fullest eonfidenee and the highest esteem of all his assoeiates. He retires also without any abatement of his interest in the work of Christian benevolenee and in the speeial work in which the National Benevolent Assoeiation is engaged. He has accepted the pastorate of the First ehurch in Joplin and has already entered upon his work. He goes with the prayers of his brethren for a continuanee of his splendid sueeess in the ministry.

How P. H. Welshimer Works.

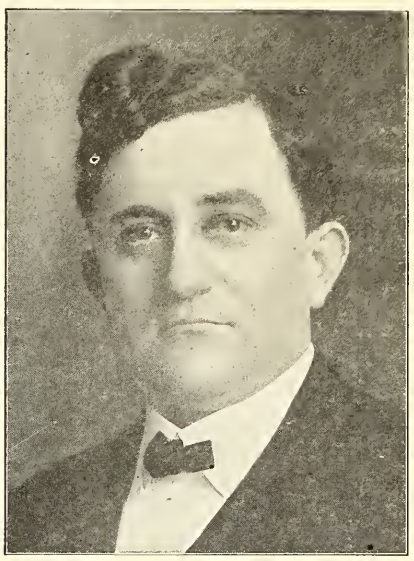
H. E. Stafford, pastor at Massillon, Ohio, sends a report of a meeting reeently held in his ehureh by P. H. Welshimer and P. M. Kendall. There were thirty additions. Mr. Stafford offers the following interesting explanation of Mr. Welshimer's sueeess: "Inasmueh as the writer lives but eight miles from the Canton ehureh he is often asked to account for the sueeess aehieved by Mr. Welshimer. The chief element as the writer sees it is his untiring devotion and consecration to his work. Mr. Welshimer begins his tasks of the day in the early morning and at ten o'eloek at night he may be found going from house to house visiting the sick. At eleven he may be found in consultation with some member or members regarding some work at the ehureh and there are times when he ean be found in his study at one and two in the morning. The eritieism often applied to ministers that thy possess professional laziness may be true of some few but not so of Mr. Welshimer."

Bible School Institutes in Ohio.

A Bible School Institute will be eonduеted at Cadiz, Ohio, November 28, 29 30, with sessions afternoon and evening. Instructors are not yet deeided upon. At Felieity an Institute for workers in Brown and Clermont Counties will be eonduеted December 3, 4, 5; instruetors, Mrs. Grace Boteler Sanders, Jamestown, and the State Bible School Superintendent, W. H. McLain. Robert M. Hopkins will assist on Deeember 5. In the Grandview Avenue Chureh, Portsmouth, the State Bible School Superintendent will be assisted in an institute by Mrs. John Asbury, Elementary Superintendent of the Kentueky Bible School Association, December 6, 7, 8.

"Victories Under the Flag." ....

No more interesting program has been prepared in reeent years for use in the Sunday School, than the n w Home Mission program, "Victories Under the Flag." Its simplicity will appeal to those who are in charge of speeial days in the loeal school. Its eontents will delight the members of



Rev. H. H. Peters, Paris, Ill., is making a nice recovery from facial paralysis.

the school, old and young. It contains a flag drill for the Beginners, a salute and song for the Primary pupils, a new kind of geography drill for the Juniors and a scripture lesson for the intermediates. For the others there are stirring messages and faets concerning the great Christian victories in our land. This program should be used, if possible, the Sunday before Thanksgiving. Whether the school takes special offerings or gives in other ways, the material of this exercise should be used for the sake of its instruetion and the enthusiasm it will ereate. Copies ean be secured from the American Christian Missionary Society, Carew Bldg., Cincinnati, Ohio.

Church Adds Members at Regular Services.

Magnolia Avenue Chureh, Los Angeles, does not need a revival to add to its membership. R. W. Abberley, the pastor, reports that during the past month twenty-three persons were added to the church family at regular services.

Church Extension Gains in Spite of War Conditions.

Secretary Muekley makes the following eneouraging statement of Chureh Extension progress: "Our new reeeipts show a gain of $999.41 from the chureh offerings and a gain of 116 new eontributing ehurches. This is very encouraging in the face of financial eonditions during the past year. The total new reeeipts are $86,998.70. Including returned loans the grand total for the year is $203,487.39, which is the amount on which the Board transaeted business and furnished help to the churehes needing new buildings. This is about $48,000 less than last year due to a failure of churches to return loans that were due and due to a falling off of $15,100 in Annuities. Our Annuity friends would have supplied this need and more but for the fact that they eould not collect loans due without embarrassing those who had their money. During the year 66 eongregations paid their loans in full, which means they paid their last notes. The total amount required on loans for the past 27 years, ineluding interest, is $1,864,903. By the Chureh Extension Plan of "Running the mill with the water that is past" the Board has had $1,864,903 more with which to do their work and the churches that returned this money say they are all the stronger because they systematieally planned to pay the money back to the Board so that it could go out again to build churches. Thus far 1778 churches have been helped to build in 44 states and in Canada and 1156 have paid their loans in full. 16 have failed and sold their property. That only 16 failed out of a total of 1778 speaks well for the vitality of our Home Mission work."

* * *

BRIEFER NEWS NOTES.

—The Men and Millions Movement leaders spent Oet. 24 with the Liberty, Mo., church.

—Dr. H. L. Willett gave the first lecture of the Y. M. C. A. eourse at Liberty, Mo., last week. He also preached for R. Graham Frank at the Christian church on Sunday.

—First ehurch, Atlanta, Ga., will observe Oct. 31 as "Family Day." It is planned that members of each family of the ehureh sit together on this day's services.

—Rodney McQuary, pastor of the Congregational ehureh at Fisher's Island, Mass., while on a visit to his old home at Tecumseh, Neb., preached several times for the Diseiples ehurch there. Mr. McQuary is a theological student in Yale University.

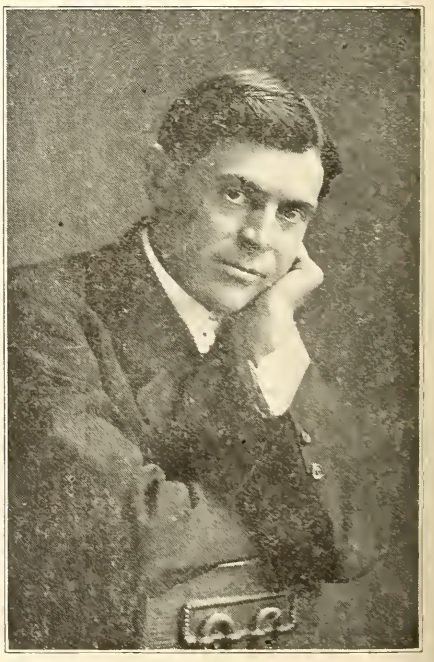
—Evangelist Edward Clutter gave an address on evangelism before the Ministerial Assoeiation of Cotner University.

—The ehurch at McMeehen, W. Va., recently celebrated the twenty-fifth anniversary of its organization. The silver jubilee program extended through a week, the ministers of the Christian ehurehes of the vieinity delivering addresses. C. W. Fuller ministers to the McMeehen work.

—John McD. Horne has eompleted his fifth year as pastor of the ehurch at Charleston, Ill. In the year just closed there were 66 aditions to the membership. A total of $6,777.74 was raised in all departments.

—First ehureh, Winnipeg, Manitoba, has lost 39 members by the war, but 15 persons were added during the past year, making a total enrollment of 83. J. R. Blunt, the pastor, made 401 pastoral ealls during the year. The generous spirit of this chureh is indieated by the faet that it loans its pastor regularly for preaching service at St. James near Winnipeg.

—A feature of the G. L. Snively meetings at First ehureh, Chattanooga, was an



Rev. W. J. Lockhart, in whose "Federated church at Urbandale, near Des Moines, thirteen denominations are represented.

automobile parade of men, which preeeded a mass meeting held for men. The sermon topie at this serviee was "Stieking To It."

—Central church, Rockford, Ill., will now complete its new building, work on which was halted by a lack of money. A loan has been secured from the Church Extension Fund

Thirteen Denominations Represented in Union Meeting.

W. J. Lockhart, pastor of the federated church at Urbandale, a suburb of Des Moines, sends the following interesting telegram:

"In campaign with my own church, Urbandale Federated, with 42 added past few days. Great services today. More than $8,000 contributed to complete building. Federated church deeply spiritual. More than 300 strong now and growing rapidly. Thirteen denominations represented. My union meeting at Rock Rapids is postponed; this gives me freedom for one union meting before Christmas."

—I. J. Cahill, of Cleveland, O., speaks highly of the evangelistic ability of G. Webster Moore, of Tiffin, O.

—Herbert Martin, of Drake, filled the pulpit for Arthur Dillinger, at Altoona, Ia., last Sunday. Seven accessions are reported at Altoona church during two weeks.

—I. E. Reid, pastor at North Tonawanda, N. Y., reports for his congregation an offering to missions and benevolences of $4.99 per average member; $8.87 per average member for local current expenses; for all purposes, per average member, $16.58. About $1,500 was raised for missions, benevolent and other philanthropic causes.

Victories of American Missions

Under the Union Jack.

M. B. Ryan has won a notable victory in the far northwest. He is in Alberta in western Canada, where the Union Jack proudly flies from the flag poles. This is almost in the land of the midnight sun, as in summer the sun shines from two in the morning until ten at night.

Mr. Ryan looks after all our work in the whole province. He always has an encouraging story to tell. This is what he has to say of the first Bible School in this pioneer land: "Our first Bible School was organized at Lake de May by some homesteaders from Minnesota. It met in the first school house built in that new distriet. It has been running continuously for nine or ten years and is the only Bible School for miles around. There is no church building in the community, and there has been very little preaching in all these years. A good many of its scholars have become Christians."

We now have ten Bible schools in the province of Alberta which is six times the size of Kentucky.

In the Lone Star State.

The cause of Home Missions has had no more faithful servant in all the land than that veteran of the Southwest, J. C. Mason. He began his work for the American Society in 1880 and served continually for thirty-five years save when for a few months he would bring his churches to self-support. During these years he planted churches at Texarkana, Houston, Beaumont, Orange, El Paso, and scores of others in cities, towns and country places in Texas and the southwest. He organized the Arkansas State Missionary Society and served the Texas Society for eleven years. He was especially fortunate in selecting good lots in growing towns for churches that later would be organized.

In a recent statement this grand old soldier of the Cross writes, "I am now serving from preference small churches that need the guiding hand of an experienced minister. If I had my ministry of more than forty-five years to go over again, I would place my services at the command of the American Christian Missionary Society."

Secretary Robert M. Hopkins is asking the Sunday-schools to make an Offering to Home Missions on the Sunday before Thanksgiving.

NEWS FROM THE UNIVERSITY OF CHICAGO.

The Chicago Theological Seminary began its affiliated work with the University of Chicago at the opening of the autumn quarter. The seminary continues on the west side of the city an undergradute department, but at the university maintains only graduate work.

The formal opening took place at the University Congregational Church, when addresses were made by President Ozora S. Davis, of the seminary; President Harry Pratt Judson, of the university; and Dean Shailer Mathews, of the Divinity School. President Davis spoke on the subject of "The Place of the Theological Seminary in University Life."

For the first year under the new conditions the total enrolment in the seminary is thirty-eight, which shows a considerable increase over the number of college graduates enrolled last year.

The work of the seminary is so coordinated with that of the Divinity School as to increase the efficiency of both institutions. Thus far, all of the libraries have not been transferred, but a considerable section is kept as a group library in Haskell Oriental Museum. The university agrees ultimately to take care of the entire library, if desired.

The Theological Seminary has purchased the property on the northeast corner of University avenue and Fifty-eighth St., opposite the Quadrangle Club, and will enlarge the house for its own use.

The enrolment of the Divinity School during the year 1915-16 promises to be the largest in the history of the institution. Three hundred and nineteen were registered in the summer quarter, and in the autumn quarter there will be at least 140, exclusive of the students of the Chicago Theological Seminary, each one of whom is also matriculated and registered in the Divinity School. There will thus be during the course of a year a divinity student body in connection with the university of over five hundred, with a teaching force of something over thirty.

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THE CHRISTIAN CENTURY

Vol. XXXII November 4, 1915 Number 44

Doctrine
Editorial

Publishing Religion Abroad
By Orvis F. Jordan

The Scandal of Sectarianism
By R. W. Gammon

The Experience of Jesus
By Frank Waller Allen

CHICAGO

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The Christian Century

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* * *

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* * *

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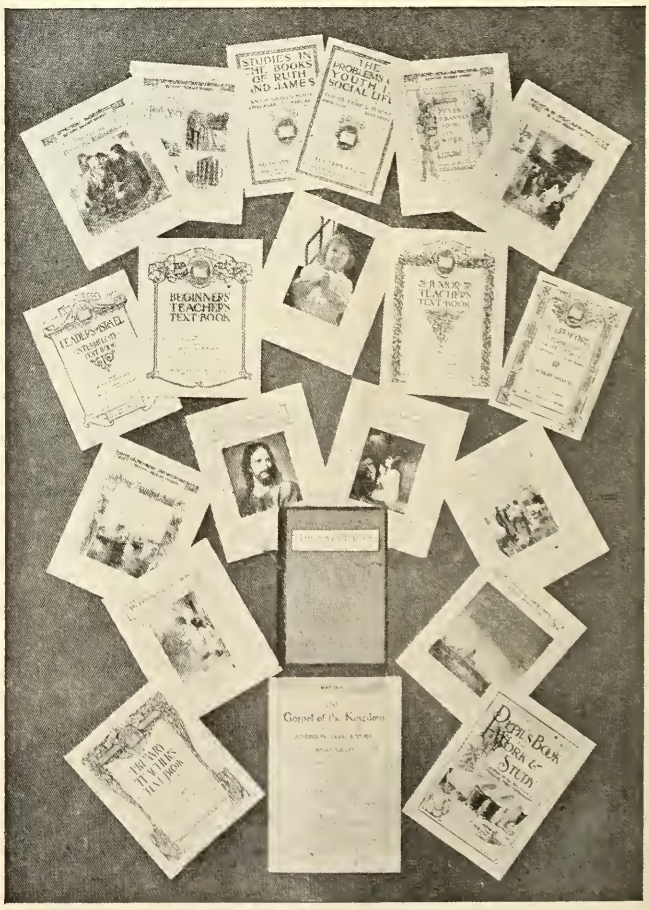
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

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Doctrine

"PEOPLE AREN'T ANY LONGER INTERESTED IN DOCTRINAL PREACHING."

There is where you make a very vital mistake, Mr. Churchman. The only kind of preaching people are really interested in is doctrinal preaching—strong, serious doctrinal preaching. And the reason many a pulpit has become an impotent thing is because it no longer rings with a great doctrinal message; its preacher no longer studies the deep things of God and comes to his people with a fresh interpretation of the vast mystery of life in the presence of which every humblest soul of us continually stands.

Of doctrine there are two kinds, pseudo-doctrine and vital doctrine. Probably the reason doctrinal preaching is in disrepute is that the term is usually associated with the preaching of pseudo-doctrine.

We do not say *false* doctrine; for "pseudo" does not necessarily mean untrue. It means that which passes for doctrine, that which claims to be doctrine but is not. Many things have occupied the mind of the church which have passed for Christian doctrine, but were not. There is all that brood of denominational foibles and conceits—they have been each one in its day erected into a doctrine of the first magnitude, and to preach doctrinal sermons was to expound these peculiar tenets of one's own sect.

They might be true or they might be false, but whether true or false they were usurpers of the place that should have been given to the great life and death realities which truly concern every human heart.

Then there are the fine-spun theories that are woven out of the fragile threads of scripture texts. The time was when preaching of that sort was the stock in trade of the pulpit and there were minds that delighted in it.

But the mind of today that delights in it or can so much as tolerate it is very rare. People have lost interest in any literalistic interpretation of the Bible, and in the theories and doctrines that are based upon such use of the Scripture. If this microscopic expounding of texts is what is meant by doctrinal preaching, then there is no disputing the statement that people are no longer interested in doctrine.

But this, of course, is not doctrine. It is pseudo-doctrine. The theories may be true or false—who cares? More urgent matters concern the man of today, matters in which his very soul is at stake.

And these matters are doctrinal.

✣ ✣

What a mistake does God's prophet make who imagines that his people have no interest in the deep things of the soul, and perhaps no capacity for them, and who therefore makes of his sermon a mere "practical" talk about some phase of church work! Such a preacher is ever exhorting his people to attend church and Sunday-school, reproving them for their reluctant and inadequate giving, pleading with them to take an interest in the prayer-meeting or the woman's society or the men's club. There is no eager anticipation in their hearts as they approach the sermon hour. That their minister will have a message that will feed and enrich and stay their souls is not to be expected. His task, he thinks, is to build up the church.

And all the time his people are hungering for a vital doctrinal message. They want to know how to think about life. The humblest of them want to know how to think. They do not want to be cozened into being good, or endlessly exhorted into being good. They want to feel that there is being built up in their inner selves a structure of Truth which will enable them to live by motives and insights that spring out of their own consciousness, not blindly following the crowd of other good people, or merely answering to the appeals of their spiritual leader.

✣ ✣

The modern Church in reacting against the pseudo-doctrines of creeds and texts has made a radical blunder in reacting against the intellect itself in religion.

There is a tendency to discount the intellect, even to scoff at it, to assume that religion can get along very well without it. Religion is stated in terms of an amiable, cooperative disposition to work at social tasks of various kinds under the leadership of experts.

The social movement—as every great and fundamentally sound movement that grips mankind is likely to do—has brought with it a by-product of harm. In attempting to get us to fix a social focus for religion it has too often allowed us to let go the individual focus. And so religion has lost its character as religion.

Strong, sound religion revolves not around a single center but around two foci. The control of the individual is not more truly lodged in the social situation in which he lives than is that social situation controlled by forces that spring out of the individual soul.

And the distinctively religious quality of experience enters at the individual focus not at the social focus.

All of which means that the great task of the religious teacher and leader is not the social task—not the carrying through of this and that social reform—but the individual task—the building up of an inner spiritual life in the breasts of individual men and women.

And this means doctrinal preaching.

It means the illumination of life's mystery by putting a torch in each man's hand, by giving him an individual perception of his own, by training him to master his problems in the strength of his own principles and by the light of his own insights.

Doctrine—yes, the Truth about God, about the soul—this inner world of which even the average Christian knows so little, about the forces that lie at our hand wherewith to conquer our pride and lust and greed and all our sin, about our neighbor and his spiritual kinship to us, about Christ and the spiritual laws by which he was made perfect and by which we are to be made like him, about the world that lies but a hand-breadth beyond this—these are the doctrinal truths men's souls evermore need.

No, Mr. Churchman, the world isn't weary of Christian doctrine, but it faints for the want of it.

The Experience of Jesus

The Fourth of Four Studies of the Religion of Jesus Based on the Lord's Prayer.

BY FRANK WALLER ALLEN

INTRODUCTION: *In its fullness one's religion has four different expressions. First, it is a creed: one must believe something. Second, it is a program: the abundant life is a planned life. Third, it is a prayer: one must seek to know and to harmonize one's self with the will of the Father. Lastly, it is an experience: for after all out of our contact with life and our interpretation of it, is born our philosophy. In these four studies it is my purpose to interpret the religion of Jesus—his creed, his program, his prayer, his experience—as it may be discovered through the medium of the prayer which he taught his disciples.*

THIS prayer which Jesus gave his disciples proved to be his experience. With it as an outline one could write his biography. Jesus not only believed God to be, he not only petitioned him, but God's presence in human life was his experience. Of course I would caution my readers not to confuse the word "experience," as I use it, with the term as it is conventionally used in this connection, that is to say as merely an emotion. By experience I mean to say that Jesus consciously found for himself that God was a fact of life as primary and elemental as air and water and food. The ultimate aim of the creed, the program and the prayer is to discover and co-operate with God for human progress.

Life is changing, a process of becoming. Therefore the truth for us can never be absolute and final. Evolution is a law of the spiritual world as well as of the physical, and in the light of this truth, wonderful reconciliations become possible in the domains of science, religion and philosophy. Thus the new and vital philosophy of Henri Bergson is derived, like that of Herbert Spencer, from the great scientific generalization of the volution of living species. But Bergson goes further than Spencer, in his emphasis on the creative aspect of evolution. His philosophy discloses the life of the spirit, revealing to us a reality that is consistent with the satisfaction of our highest ideals. In his view, one of his commentators says, the reality of life is essentially freedom: "Life is a free activity in an open universe." Says Bergson:

THE FUTURE IS BEING MADE.

"We may be of little account in the great whole. Humanity itself and the planet on which it has won its success may be an infinitesimal part of the universal life, but it is one and identical with that life, and our struggle and striving are the impetus of life. And this, above all, our spiritual life means to us—the past has not perished, the future is being made."

Why, then, should we fear to bring a free and open mind to the consideration of religion? Truth has nothing to suffer from truth. When life forces us to discard a dogma that has outlived its usefulness, life offers us something better in its place and we have no excuse for repinings or misgivings. The sun is not extinguished when a candle burns out. To love the ancient forms of religion more than we love the religion which created those forms is idolatry. To fear that light has died when an old lamp is broken is childish lack of faith. There is no real loss in our individual lives, as there is no real loss in the universe. Human experience is a progressive discovery of good. The religious experience is a progressive discovery of God.

Our spiritual life is not a thing apart, but is born of and colored by our physical and emotional and intellectual experiences. And as these experiences are part of the ever-moving, oft-changing stream of life, they change, and our spiritual needs change with them. Religion, which links our consciousness to this vast current and makes us feel our relation to the stupendous, uncomprehended scheme of life, is something at the same time universal and intimately personal. Therefore, no definition can hold God, nobody can put him into a formula for us. Our discovery of God is a constant, ever-increasing, never-ending process, like our discovery of life. It is after all the great adventure, to which love and service and toil are all contributory.

> *Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one.*

This was the experience of Jesus. You ask: "Where did his knowledge of God come from? Were his ideas and ideals readymade?' Or were they communicated to him in some miraculous way?" If so, he was not made in all points like unto his brethren. He found out God, precisely as all the children of men must, by living with him and experiencing what God is to us. He started life with an exalted view of God, taught him by parents who inherited the best in Israel's religion: he lived with the God of his fathers, only as none other had ever lived, in unbroken accord with him; and he made the greatest of all discoveries, the discovery of the God whose purpose is set forth in this prayer. He was

"the first that ever burst
Into the silent sea."

All of the great souls from mountain-peaks, from their highest moment of inspiration, have seen dimly and from afar what Jesus saw plainly. He was the pioneer in the complete knowledge of the purpose and character of God.

Translating the prayer into the terms of autobiography, it reads:

"I have discovered God, my Father, and all men's; I have found that his character compels supreme adoration; that his will is that earth shall contain a brotherhood of his children dwelling together as they do in heaven, the sphere of his ideals; that he has cared for me faithfully as I have striven to fulfill his will; that he forgives freely as we forgive, and so has been entirely at one with me, who have always forgiven my brethren; that he has never led me into temptation without providing a way of escape, that I might in his strength meet and vanquish it."

Are not the words of this prayer the record of the spiritual explorations of one who

"Lived with God in such untroubled love
And clear confiding, as a child on whom
The Father's face had never yet but smiled;
And with men even, in such harmony
Of brotherhood, that whatsoever spark
Of pure and true in any human heart
Flickered and lived, it burned itself toward Him?"

And because it was his experience, he said to his brethren, "follow me." To share his purpose and to make it our prayer is to repeat his experience and join in his freedom.

Jesus went to school with a living God who was then at work in his world, and not with a god who had acted long ago and put it down in a book. He learned religion by the laboratory method of actually living.

Our times demand a livable, lovable religion. There needs to be a simplification of our definitions and a practical, everydayness to our expressions of religion. The eternal must be humanized, brought to earth and wrought into the commonplace routine and duties of daily life. He who, without robbing or depreciating the sanctuary, discovers God in the streets has found immortality here and now without regard to time or place. Jesus experienced God in everyday life.

RELIGION AND EVERYDAY LIFE.

To be great a religion must be intimately related to the most commonplace experiences of everyday life. To our daily bread; our daily temptation. It is easy to believe that one has discovered God in a Gothic cathedral, but it requires greatness of soul to find him in the hurrying, light-hearted throng on a September Saturday night. But the point is that he is in the crowd; in the laughter, hopes and dreams of youth; in the living, striving, heavy-happy-hearted human throng! God is there or nowhere: and it requires neither a genius nor a poet to make this discovery. Sympathy in human things and a faith in folks finds God among the people.

Thus do we become seekers, constantly determining the relation of God to life. And in the Christian religion we determine the relation of God to human life through the mind and activities of Jesus the Carpenter. Thus is religion made simple and reasonable. Such a religion has no creed save that the God of Jesus is in his world; the conviction that justice and gentleness shall cause "the desert to blossom as the rose"; to give people a chance to be good by first making them happy; and to pray that we

may be delivered from stupidity, ignorance and selfishness while we are granted an open mind and intelligent faith and a love at work for folks.

A religion which does not express itself in fraternal social relations is not a religion, but a mocking masquerade. The Christian who does not feel the poverty of our large cities to be a reproach to society, the hunger of mothers and babes to be a sinful and shameful thing, the toil of little children to the end that palaces may be built for human drones to be as unholy as the crucifixion of Jesus itself, is in need of the service of some true Christian missionary. To be a good Christian and a bad citizen without seeking to remove bad social conditions is impossible.

ONLY CHARACTER COUNTS.

Finally, it was the experience of Jesus that the divine element in religion is love. Love manifesting itself in service is alone divine in Jesus of Nazareth and in man. Love without service is base; and service without love is dead. The absence of either results in atrophy of character. And only character counts—and then it doesn't unless used for human service. God hates servility as much as he loves that gentle mastery of life to which he always lends a hand. If there is anything which makes one man God's son more than another it is a deeper love and a greater service. It is thus only that we become one with our father and share immortality. Greater love hath no man than this, that he live his life for his friends. Consequently greater religion hath no man than this, to know God in everyday life and to live for his fellowman.

Publishing Religion Abroad

BY ORVIS F. JORDAN

MAKING the church and religion known is an enterprise which involves ethics, psychology, sociology, aesthetics and many other sciences and arts. First of all, perhaps, we ought to know whether it is proper to speak at all about publicity for our religion and its institutions.

The Old Testament prophet was not squeamish about the methods he employed to bring his message to the attention of the people. Isaiah almost naked in the streets of his nation's capital was a sensational preacher of the coming captivity of Judah. Jeremiah, despairing an audience to which to preach, wrote what he had to say in a book, not a bad occupation for some men of today who preach to empty benches a message which they are sure the world ought to hear. The very word gospel means "news." The command to "publish abroad" is one of the injunctions in connection with gospel work. There were no newspapers in Jesus' day, but the equivalent in modern life was used. Disciples were sent ahead as messengers to announce their Lord's coming and to give some idea of what his message was to be. Paul was not satisfied with preaching but used his epistles to continue a preaching ministry to churches that he might not see for awhile. It is foreign to the spirit of the gospel for us to hide our lamps under bushels. We are to proclaim the good deeds of our religion until the faith is like a city set on a hill. We are encouraged to proclaim good deeds to the world in the confident belief that the world will glorify our Father in heaven on the receipt of this good news.

IS PUBLICITY LEGITIMATE FOR THE CHURCH?

The notion that a publicity campaign is secular and that only secular-minded preachers will have part or lot in such questionable enterprises, is born of false conceptions both of publicity and the real nature of religion. An advertising campaign for a church may be secular, but so may a course of sermons on biblical subjects, if improperly handled. A preacher oft seen about newspaper offices may be a consummate egotist exploiting his foolish personality, or he may be a modern prophet who has recognized how religious work should be done in a new century. It is our point of view, at the outset, that a publicity campaign is to arise out of our deepest religious convictions, and that we are to give the larger public not the hay, stubble and chaff of our religious household, but its real treasures.

The church, as well as a soap factory, must have good goods, or else it is no use to advertise. More than one firm has promoted an inferior article at great cost, only to find that the public soon turned away in weary disgust from the fraudulent article that was exploited

Rev. Orvis F. Jordan.

with such fair promise. The church with an out-grown message will do well to seek no publicity. Display ads, bill-posters, electric signs, and house-to-house distribution bring only disappointment to such.

Ethics, too, has its place in an advertising campaign. "The truth at any cost" is the slogan of the great advertising organizations of the country, because nothing else works. When a church advertises good music, and provides glory-land songs, the public resents the misrepresentation. "Strangers Welcome" is on many a church signboard, when the visitor comes and goes without the slightest notice from the congregation. More than one preacher dares to announce himself for a given subject, and changes the arrangement without notice, to the disgust of the visitor who comes after the advertised article. It will not do to advertise a refrigerator as "A Home-like Church." This invites disgust and revulsion of feeling.

TWO FORMS OF CHURCH ADVERTISING.

The publicity agent for the church must also have some artistic feeling, or the proprieties will be violated continually. Undertaking firms do not advertise with "Sunny Jim" pictures. The skilful ad for such a firm creates an impression of dignity. A publisher who would advertise a book on philosophy by means of a cartoon, would not find that his investment paid. On the other hand, a burlesque show that had its ad set in text type would be equally inefficient and futile in its campaign. There are styles of printer's type and methods of approach for every mood of the human mind. The man who would commend the gospel of Christ with a funny picture, lacks completely in aesthetic feeling and consequently in advertising efficiency.

Two rather popular forms of church advertising right now might be mentioned, as illustrations. They have nothing to commend them except that they seem to their perpetrators to be funny. There is the church blotter which makes a pun out of the noble text regarding the blotting out of our sins. It makes men laugh but never drives them to their knees. A still worse device came out last winter, making a pun on the "Safety First" movement throughout the country. A big safety pin was attached to a card, and "Safety First" was connected with the sacred theme of the safety of our souls. It brought a shock to religious souls; it was worse than useless.

ADVERTISING AND PSYCHOLOGY.

There is the sociology of advertising. Any given denomination is apt to operate generally with certain groups in the social structure. This is much more true of a local congregation. The sociological question for the advertiser is this: how does my constituency receive its ideas? In a town where the socialists have accustomed the working people to accept tracts and read them, there is a hint to the church from this fact. In another town, the newspaper is the big outstanding agent of publicity for the church to use. Some kinds of people can best be reached through their mail, as for instance office men, who feel some conscience about reading letters and answering them. This makes apparent how useless it is for a publicity man in the church to copy methods from another parish, unless the conditions of the two parishes are somewhat similar in character.

There is probably no more important science in connection with advertising than psychology. Professor Scott of Northwestern University is the foremost authority in the practical application of psychology to publicity. His book on advertising is now in every high grade commercial course in the country, and should be in the library of every preacher who would know his job as a publicity agent.

The advertiser must know how to secure attention. He must realize there is a limit to the time he may hope to hold attention, so he must not try to tell all his story today. Frequency in advertising attack tends to break down opposition and to wear grooves into the mind of the public. There is the suggestive element in advertising. An ad is a bad one which facetiously advises the reader to do the opposite of what he ought to do. This may engage attention but will not secure favorable action. There is the proper play upon emotions and motives in advertising literature. The preacher may undertsand this when he stands in his pulpit but have no feeling for it when he writes an article for the newspaper, or prepares copy for the printer.

SELF-LAUDITORY "PUFFS."

We must vigorously exclude a type of publicity which the wrong kind of preacher has sought, the advertisement of the person. Newspaper men have been more disgusted with preachers on account of the self-laudatory puffs mailed in from time to time, than for any other reason. No newspaper man of any repute seeks notoriety for himself. He is satisfied to toil year after year in his office without even the poor comfort, in many cases, of seeing his name appear in his paper as editor. The least known of all the great men of our community are the editors. Men who are so modest in the treatment of their own personality cannot understand the attitude of the preacher who describes himself as "the greatest of them all." The preacher's name must often appear in connection with the work of his institution and with the preaching of his message. There is a natural way for this connection to be made which is not offensive. There is no point, however, which the preacher should watch with greater care than the preservation of a proper modesty in his publicity work.

What are the questions that people ask about the strange church? They must be our guide in the kind of publicity we give our institutions. Some people in a new community look for the church with the good music. Others look for the church of the "leading people." Still others want to be assured of vital and human preaching. Others want the church of the "glad hand." The prohibitionist will want to be sure that the church is straight on the saloon question. Others will ask what the church is doing in the way of social service, or for the young people. There are unique features in nearly every church program that no one would ask about, but which, if known, would prove a drawing card for the church.

CAN THE CHURCH BRAG?

There must be delicacy and a measure of indirection in the presentation of a church's strong points. A church cannot afford to brag, any more than can an individual. One church near Chicago recently announced that it was the most liberal church in town and of the most liberal denomination. Such statements, even if true, do not leave a good taste in the mouth of the public. If a church is conscious of being weak in any matter that the public esteems of importance, the more publicity there is, the worse the case of that church. It is not dishonest for a church to "bull its stock" by throwing up into relief its strong points.

A church cannot say that its worship is this or that. But the printed order of service on a church calendar, scattered throughout the community might relieve someone's anxiety about what would happen if he went to church after twenty years' absence. This order of worship is noticed first by most people who pick up church calendars, so it is fair to infer that the order of worship is not a matter of indifference to the people.

We cannot brag in our advertising matter of our leading people. We can, however, connect their names in natural ways with church activity in our publicity. In this way, the public learns to associate these lay people with the local church to the credit of both.

The means of making the local church known to the general public depends upon the section of that public that may be in mind. We usually send our news to the religious weekly, if we send it at all, either as a favor to the editor which he is supposed to reciprocate, or as a means of personal aggrandizement. That the notice can ever mean anything in the promotion of our local work often escapes us. Yet many can testify that favorable account of our church doings may open doors to us. The Disciple newly moved into our community often comes with his mind made up about our church. If he reads a church paper, it is our fault if he comes to us unfavorably impressed. He does not care to unite with a church that "the brotherhood never hears of."

HOW TREAT NEWSPAPER MAN.

The matter of getting newspaper publicity for the church means first of all courteous treatment of newspaper men. People will be rude to a reporter who are not rude to any one else, but such rudeness is more expensive than almost any other . Courtesy brings a favorable interpretation for the church in any situation in which it finds itself.

It is the human story of church activity that gets into the newspaper. The newspapers had the story of a man who forged a check in our city once, but they never had the story of how men in the Disciple church raised money, and saved the poor victim of a first mistake from the penitentiary. The press had the narrative of how a man attacked his wife with a hatchet while in delirium tremens, but there was no story of how this man was sent to a sanitarium by our church and reclaimed to society. Any preacher knows that his work furnishes material for another book like Macfarlane's "Those Who Have Come Back," or Begbie's "Twice Born Men." Much of such material must be held with the same honor as that of father confessor, but some of it may be given to the world to prove that religion is as real now as ever.

The church printing is an important subject. One pastor among the Disciples asked his church for an appropriation for five thousand dollars for publicity, largely to be spent in printing.

The church bulletin is one of the most outstanding features of our modern church advertising. Some of them are so badly written, and so lacking in interest that they are not very useful. Frank Waller Allen of Springfield uses the designation on the announcement page, "The Church Life." The church bulletin is carried home by the children into households from which the adults do not come. It rides around in men's pockets and, when thrown away, falls into the hands of other men. It lies around in the house, and when the housewife throws it away, she thinks again of the church. I cannot doubt that a church bulletin is of more value than a series of advertising cards such as used by many churches, for it is a more interesting document when properly edited. The back page can often be used for a noble poem or doctrinal statement. Extracts from the best reading of the pastor are in place here.

A business house is judged by the quality of its printing and so is a church. We cannot afford to use cheap paper. Dodgers on cheap stock handed around the community are a sure mark of a church with a cheap conception of itself. Good printing costs a little more, but cheap printing is dear at any price.

PERSISTENCE IN ADVERTISING.

Any advertising campaign without follow-up plans is largely lost. If the announcement of a special service brings a large audience, there should be cards in the pews to secure the names of the strangers who may be present. These should then receive the weekly bulletin of the church through the mail for awhile as a follow-up idea.

The gathering of a mailing list and keeping it in order is one of the important tasks of a live church. Some pastors keep all the new names they get at the church door for the mailing list. Once a month, all year round, the people on the list get something from the church, either the monthly parish paper, or the bulletin, or a post card announcement of some special event. Occasionally the list is revised. . A person who has received the mail a year without result is taken from the list, unless there are special circumstances to justify retaining the name. This advertising campaign costs some money but it has been demonstrated again and again that the results achieved bring the money back again several times within a year, so we should never hesitate to spend our funds wisely on postage.

It is the continued effort in advertising that pays. The prize fighter tries to find his foe's weakest spot. Then he hammers at this spot until he gets results. The men that have made money on advertising have not been quitters. Nothing but a year-in and year-out program brings success.

Most preachers reach but a relatively few people with their message. Compare the influence of such a prince of pulpiteers as Dr. Gunsaulus with that of Pastor Russell. The former has the ideas but the latter has known how to circulate his stuff all over the world. Pastor Russell's sermons go in boiler plate to the country weekly. The printed volumes of his millenarian doctrine run into over a million volumes in the various languages. I venture the assertion that there is in the world today no more widely circulated religious literature than that of Millenian Dawn, except the Bible itself. If Pastor Russell is a real factor in church life, it is not because of his ideas but because of his being master of the art of publicity.

HOW THE TOWN PAPER HELPS.

Seventh Day Adventism is a sect that understands the use of the printed page. They have in the world 37 different publishing plants with an investment of $ 1,488,388.46 in these various plants and issue printed products in 87 different languages. Their product of literature last year amounted to over two millions of dollars.

The Unitarians, also, have been great

believers in the printed page. Many local churches operate a postal mission and advertise through national journals to furnish tracts free of charge. It is no accident that everybody knows what Unitarianism is, even if the nature of its religious life has prevented much growth. There are thirty times as many Disciples as Unitarians. Are they as well known? Certainly the Disciples have been far better prepared to have their essential ideas see the light of day than any of the sects we have mentioned.

Preachers who preach good sermons on interesting human themes in religion, can get the town paper to print their stuff. Send some in to the editor if he doesn't ask for it, so he may judge of its interest. Copy written on a typewriter, double spaced to admit of corrections, and arriving well in advance of the date of publication, has the most chance of publication.

Our people often ask us to print our sermons. A printed sermon left behind is of more value than many photos. The people will remember a man's face, easier than his ideas.

PRINTED SERMONS.

The printing of sermons is not so expensive as many have imagined. They should go on a page the size of a book, and a sufficient number of them can be bound up for future reference by any one who is interested. Between ten and fifteen dollars will print a sermon in such form, and the copies sold will materially reduce the net cost. After the pastor does it a few times himself, individuals and organizations may wish to do it for him. A thousand copies of a good doctrinal sermon on the history and purpose of the Disciples would be a good investment for any church.

It is impossible in the compass of a single article to speak of bulletin boards, electric signs, street car signs, and many another up-to-date method of commending religion to the attention of the public. This much has been written to insist that if the great plea of the Disciples of Christ were given the same diligent press-agenting as, for instance, Christian Science has, we should go forward by leaps and bounds. Efficient preaching of the gospel of Christ must include the intelligent use of the best methods of modern publicity.

The Scandal of Sectarianism

BY R. W. GAMMON

In the Congregationalist.

"WE REGARD no community adequately churched until we get there." Thus spoke a petty official of one of the great religious organizations of America. Another official of the same organization predicts that the denomination which he represents will in a few years absorb all others of the United States and then contest the field with the Roman Catholics.

These are extreme statements of the sectarian spirit that is the curse of small communities and mission fields in the middle and farther west. It emphasizes how far this spirit can go in denial of all that is fundamental in the spirit of Jesus. The following incidents are typical of a situation that some of us thought had ceased to exist. The spirit that led a prominent member of a great church to say when he heard of Henry Ward Beecher's death, "Oh, well, that's just another Congregationalist gone to hell," still lives. Residents in small towns or pioneer mission fields will multiply examples.

A STORY FROM REAL LIFE.

In a small Illinois town there were two churches, the A's and the B's. The B's called a meeting to plan for a new building which was badly needed. The A's heard of this meeting. They immediately got together and though their need of a new building was not great they voted to proceed at once to the erection of a structure and sent their solicitors to obtain all the outside money possible. The B's waited two years more before they were able to build. For a month during these two years the A's sent a member of their congregation to count the people at the services of the B's. This person would come near the close of the service, stand just inside the door of the audience room and openly count those present. Announcement was then made the next day of how much the audience of the A's exceeded that of the B's.

So great was the bitterness in this community that when the B's had finished their church and seeded down what promised to be a fine lawn about it, they were astonished and grieved to find that horses had been ridden through it again and again and it was completely ruined. It afterward developed that this had been done by young men who were members of the congregation of the A's.

AFTER THE UNION REVIVAL.

Small cities have a good deal of this spirit in their midst. Not long ago in a city of 30,000 population, after a great union revival meeting, the pastor of the largest church in the city—a church that had received large accessions to its membership, sent to the people who were admitted a pastoral letter concerning their relationship to the church. Among other things he admonished them to have all their dealings so far as possible with the membership of their own church and to keep all their business affairs within its circle. This pastor is considered one of the most highly educated and progressive men of his denomination.

Only a few days ago an official of a great missionary society belonging to a leading denomination, said that an agreement of comity or federation in religious work with certain missionary organizations of some denominations was treated by the officials of these organizations as a scrap of paper. An agreement is held binding by them only so long as it seems to serve their interests to abide by it. It is counted perfectly fair by some missionary organizations for their workers to steal members, strategic positions for new work or church buildings. So aggressive do some workers become that they have been known to stop children on the way to another Sunday-school and persuade them to attend theirs. Every sort of trickery is used, even to the making of a sensation in the administration of one of the ordinances or the use of a demagogue or a mountebank in the pulpit. The strange thing is that some of the most formally orthodox and pious talkers are those who sin deepest in this regard.

SPIRITUAL IDEALS SACRIFICED.

I have wondered if high church officials in denominations so given to sectarianism know what their petty officials are doing. If they do not know and do not call a halt, are they not equally guilty with those who serve them? Sectarianism makes church extension difficult for organizations that have high-minded officials. It is comparatively easy to imbue people who are busy and who do not think much of the consequences, with the world spirit of competition. It is a spirit that easily becomes inimical to all spiritual ideals. Much of the trouble in church circles in small towns and the difficulty of Christianizing the frontier may be attributed to it. It also adds to the burdens of the denominations in securing adequate supplies for the ministry. Self-respecting young men do not wish to dedicate their lives to ecclesiastical thievery. That is what seems to be demanded in many quarters for denominational success.

HEAVEN'S SPEECH

If there be memory in the world to come,
  If thought recur to some things silenced here,
Then shall the deep heart be no longer dumb,
  But find expression in that happier sphere;
It shall not be denied their utmost sum
  Of love to speak without or fault or fear,
But utter to the harp, with changes sweet,
  Words that, forbidden still, then heaven were incomplete.

—*Jean Ingelow.*

THE CHRISTIAN CENTURY

EDITORIAL

THE WORLD'S MORAL CRISIS

IT IS manifest that unique and trying conditions confront the Church of Christ throughout the world. The appalling war now raging among Christian nations over almost the entire continent of Europe has placed a very heavy burden upon the resources, the courage and the moral stamina of the members of the Christian community everywhere on that continent.

In our own land the spiritual depression caused by the war, the scepticism and cynicism resulting from the apparent failure of Christianity to prevent such a tragedy among the very nations who have stood historically as its exponents and defenders, and the wave of materialism which has been generated by speculative opportunities produced by the war, have combined to place the Church in a position at once apologetic and difficult.

In such a time the cause of Christian missions suffers acutely. The revenues contributed in the past by the European churches are greatly reduced, and in many instances entirely lacking. Disturbed conditions in the industrial and commercial circles of America have materially decreased the usual contributions to all benevolences, and missionary funds have borne a heavy share of the loss.

It is clear that the American churches must assume a much larger proportion of the financial support of the work of missions, both in the centers of Christendom and throughout the non-Christian world, if the cause of Christ is not to sustain serious damage in this trying time.

It is of the utmost importance that the Christian forces, regardless of denominational differences, shall work in the fullest measure of unity to counteract the influences of atheism, secularism, moral indifference and the drag of materialistic tendencies.

Every voice making for partyism should be hushed. Those voices that interpret to the Church its basic unity and that call the Church to act upon its unities rather than its differences should be given the right of way in our souls.

We cannot meet the call of God to succor His distracted world while the clamor of sectarian doctrines sounds in our ears.

A NEW PROHIBITION WEEKLY

JUST how big an issue the liquor question has become in the nation is indicated by the multiplication of newspaper organs in the various parts of the country to tell the news of progress and to push the cause along.

The latest to make its appearance and by far the most significant of all newspaper organs of this character now in the field is the National Enquirer, published in Indianapolis, the initial issues of which are now before us.

It is edited by the two most effective prohibition speakers in the United States, Gov. J. Frank Hanly and Mr. Oliver W. Stewart. It is a big seven-column blanket-sheet affair with its matter organized and featured like a city daily and with a whole page devoted to signed editorials.

There is a throb of vigor and victory in both the news columns and the editorials that is, of course, characteristic of all prohibition literature today, but that seems to be more firm and intelligent in this case than elsewhere.

Through the personalities of its two editors, the paper combines the points of view of both the Anti-saloon League and the Prohibition party, uniting these two methods in a synthesis that all lovers of the great cause, irrespective of particular ways and means of advancing it, will be glad to behold.

PRESIDENT BURNHAM WAS MISTAKEN

WE HAVE been hoping to be furnished with a word of explanation from President F. W. Burnham of the American Missionary Society, relieving the critical situation in which his letter to Rev. C. C. Cline placed the General Convention and the missionary societies, but since the publication of this correspondence in our issue of October 14, no word has been received from him.

It is far from the purpose of The Christian Century to discredit Mr. Burnham's leadership of the American Society in any degree in these days when that society is in dire need of every ounce of loyal support its friends can give. And our affection for him personally is such that only the most serious matters of principle could persuade us to put him in the position of being flatly contradicted by facts and by his colleagues who know the facts.

But the principle involved in the General Convention seems to us to be so vital to the well-being and progress of the Disciples of Christ that personal considerations ought not to deter us from giving the facts to our readers. The principles involved in the General Convention are more important than any one man, more important—we speak advisedly—than the continued existence of the American Society. The benefits that will accrue to the Disciples' cause through the unification of all their general interests under the guidance of a General Convention representing the churches, far outweigh the service that any single society can render, great though that service is.

Therefore when the president of the American Society gives aid and comfort to the enemies of this great progressive achievement, enabling them to quote his words and gloat over them, words which array not only his own society but all the societies against the future usefulness of the General Convention, it seems an evident duty to say as plainly and bluntly as we can that Mr. Burnham was altogether mistaken, that there was no ground in fact for his statements but that the very contrary of his statements is true.

Secretary Graham Frank's letter as published in The Christian Century last week shows conclusively that Mr. Burnham was altogether mistaken when he assured his correspondent that the General Convention would henceforth have no co-operation whatever from the national missionary societies. In addition to Mr. Frank's letter we have received letters from officials of all but one or two of the national societies, many of them reciting at considerable length the same sort of facts set forth by Mr. Frank, and all of them indicating that no action has been taken changing in any essential respect the relation of the societies to the General Convention since that relationship was established at Toronto in 1913.

In a personal interview we were assured by Mr. Burnham's colleague, Secretary Grant K. Lewis, that the American Society had taken no action whatever which would justify its presidents in saying that it was "not in any sense subject to the advice, direction or co-operation of the General Convention."

A CONSTRUCTIVE WEEKLY

Several officers of the General Convention besides Secretary Frank have written us expressing astonishment at Mr. Burnham's statements, both the sentence quoted above and that in which he declares that even "if the General Convention continues to live, as it may in name, it will do so without any co-operation on the part of the societies." That there is any disposition justifying such a prophecy is bluntly denied also by most of the letters we have received from the officials of the various societies.

From all this it is plain that Mr. Burnham was mistaken, and, as one secretary put it, that there was absolutely no ground for his declarations except, possibly, his own wish to have them true.

While we will gladly publish in The Christian Century any statement Mr. Burnham may deem it desirable to make, we do not regard any further discussion in this paper as necessary for getting the truth clearly before our readers.

But we hold it to be the very urgent duty of the president of the American Society to inhibit a certain other newspaper from further exploiting his indiscreet and unfounded utterances, and to do so with promptness.

If the situation is thus met promptly and unequivocally no serious harm need come to either the General Convention or the American Society as a result of this unfortunate episode.

THE FIRST AMERICAN HIGHER CRITIC

THOSE Disciples who rage at higher criticism should pause long enough to consider that Alexander Campbell was really the first higher critic in the American theological world.

This is a fact that has not been sufficiently dwelt upon. In his treatment of the Bible Mr. Campbell was a heretic in his day. And his heresy consisted in his teaching virtually the same principles of interpretation as modern historical criticism stands for. His principles of interpretation were not so well developed for the very reason that he was a pioneer. But his sermon on the law, preached when he was a very young man, and which marked him as a "dangerous teacher" brought a new view of the Bible into the religious world. At that time men thought of the Bible as a level book. All parts were of practically equal value. It was more or less magically used. Many were accustomed, when in need of divine guidance, to let the Bible open of its own accord and whatever portion the eye fell upon was taken as providentially adapted to the need of the hour.

Against this Mr. Campbell revolted. He declared that we had to discriminate *within* the Bible. Some portions of the Bible were truer than others—for us. The Old Testament was for the Jewish people. We are not bound by it, he declared. We are under the New Testament. Even the ten commandments are not law for us.

That was strange doctrine. It startled and maddened the Church.

The principle of the three dispensations each with a literature of its own, the literature of the Judaic dispensation succeeding that of the Patriarchal dispensation, and being itself in turn succeeded by the literature of the Christian dispensation—what have we here but the conception of the *progressive* nature of revelation stated in terms as clear as it could be stated before the appearance of modern evolutionary terms.

Rev. E. B. Barnes, in the Christian Evangelist, states the service rendered by the Campbells, father and son, thus:

> If the Campbells reduced the matter of conversion to a rational process, they insisted that we apply rational methods of interpretation to the Scriptures. In their hands it ceased to be a book of dead levels. They made clear the distinctions between the law and the gospel, between the Old Testament and the New. They brought to it the methods of the scholar. They allowed it to speak for itself. It became a book of human interest. They urged that men read it as they would read any other book, under the same principles of interpretation. At once it lost its mechanical, magical, and mystical meanings. The hap-hazard method passed out of date. We were exhorted to bring to it the best judgment we possessed, and to read with our minds open to its teaching. When we think of it, what else could be done? We read the Bible with the same eyes, we understand its words according to the lexicon, the same memory reproduces its teachings as the teaching of any other book, we contemplate its beauty and its wonders with precisely the same faculties that we bring to the perusal of Shakespeare.

Mr. Campbell's adumbration of the modern critical movement was sufficiently explicit to have rendered the Disciples, had they been left to their normal development, for a place in the very front rank of that movement.

It is perfectly justifiable in the light of history to regard Mr. Campbell as the pioneer of historical criticism in the American Church.

OPPORTUNITIES IN THE ORIENT

A COMBINATION of inherent defects in the ethnic religions of the east and of the corroding influence of western thought and example in the realms of business and science has brought about a condition of affairs in China and in Japan which is giving much concern to the ruling authorities.

The moral basis for future individual and collective action is becoming obscured. Laxity of conduct is becoming too frequent. Pessimism is too common.

Hence the effort of the President of the Chinese republic to reinstate the authority of Confucianism, not in an exclusive way hostile to Christianity but as a prudential measure, on the ground that the state needed the sanctions of religion for the moral demands henceforth to be made upon the Chinese citizen as a patriot and as a lover of his race.

Hence also the repeated efforts of Japanese officials to bring about a reaffirmation in the generation trained in the universities and colleges of Japan and of the Occident of that ancient ardor and devotion to religion as such which, in the opinion of the officials, is necessary if the moral issues facing that nation internally and externally are to be solved rightly and in a way to prolong the national life.

It was the misfortune of Japan that her first break with her native faiths came at a time when the western world was concentrating so much of its thought on a materialism, practical and theoretical, which it since has found wanting and is rejecting today.

Japan is now similarly repentant of its unwisdom.

Witness the deliverance recently put forth by prominent Japanese who form a society called Concordia. In it they distinctly relate their immediate, present national laxity of ethics to too ready acceptance a generation or more ago of a materialistic philosophy, and to an undervaluation of idealism.

Thus Japan must be included in that wide circle of the nations today who are revolting against irreligion and moral indifference and are seeking for the way to set up truth and righteousness.

The opportunity for Christian direction of the religious life of the Orient was never more wide and more appealing than just now.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orvis F. Jordan*

Ministerial Salaries in the United States.

In connection with the work of the men who are raising ministerial pension funds in the United States, in the different denominations, there has been collected some very valuable statistics on the ministrial salaries of the various denominations. These are given as follows: Unitarian, $1,221; Protestant Episcopal, $994; Universalist, $987; Lutheran, $744; Presbyterian, North, $977; Presbyterian, South, $857; Methodist Episcopal, $741; Northern Baptist, $683; Methodist Episcopal, South, $681; United Brethren, $547; Disciples, $526; Southern Baptist $344. It would seem from these figures that the more evangelical of the denominations are not the more liberal in their treatment of pastors.

Oklahoma City Gives School Bulding to Methodists.

The city of Guthrie, Okla., gave the Methodists the old capitol building for the use of a proposed Methodist University of Oklahoma. Some citizens protested this action and suit was brought which was carried to the supreme court. The highest court of the state has just affirmed the right of the city of Guthrie to act as it did and the Methodists will now go forward with their plans to found a strong educational institution there.

Seeking Scholarly Preachers.

In an effort to encourage habits of study on the part of its ministry the Methodist Episcopal Church, South, has a post-graduate reading course for its preachers. The works include this year are: "The Doctrine of the Person of Jesus Christ," Mackintosh; "The Divinity of Our Lord," Liddon; "Christianity and the Nations," Speer; "John Hus: His Life, Teachings, and Death after 500 Years," David S. Schaff. The bishops, in accordance with a vote of the General Conference, urge all the preachers to pursue this course.

Congregationalists Hold National Council.

The national body of the Congregational fellowship is the National Council. This just closed its session at New Haven, Conn. There has been some opposition to the organization of such a body, as to the delegate convention among the Disciples, and also a careful restriction of the functions of the body. The meeting this year faced the problem of the relationship of the Sunday School and publishing interests with the home missionary organization of the denomination. There seems to be some overlapping of function, and the strict delimitation of the field of each organization was expected from this meeting. Dean Brown of the Yale School of Religion presided over the national council this year. In his opening address were the following significant sentences:

"He who breaks the nations with a rod of iron is showing the costly and deadly futility of suspicion and hatred as a basis of international life."

"Right here in our own land there is a latent capacity for heroism and for generosity, for moral adventure and for self-sacrifice, which once called into action will yet write some of the finest chapters ever written in the moral history of the race."

"The Master taught us to take the long view. In his eyes the religious worker was not a hustler, but a sower of seed."

"The huge task of Christianizing our social order means the introduction of a more democratic spirit into the control of all those great industries."

Care for Tuberculous Ministers by Presbyterians.

The Presbyterians have a sanatorium at Albuquerque, New Mexico, in which they care for tuberculous ministers. It is conducted by the Board of Ministerial Relief and Sustentation. There is now a total of about a hundred thousand dollars invested in the plant. The institution is able to take pay patients at the rate of $45 per month and hopes to secure endowment so patients may be received for five dollars a week.

Question of Union Between Congregationalists and Methodist Protestants Raised Again.

The question of union between the Methodist Protestants and the Congregationalists is being raised again. The former body regards itself more in sympathy with the Congregationalists than with the Methodist Episcopal church from which it divided years ago. For a time a triangle union proposition was talked of including the United Brethren but this is no longer discussed.

The Episcopal Breach Over South American Conference.

Simultaneously with the plan of World Conference on Faith and Order to promote Christian Union, the Episcopalians are divided over the question of sitting in conference with other Protestants over the religious needs of South America. In view of the threatened break of a considerable number of churches from active fellowship with the Board of Missions, the more progressive journal of the denomination proposes as a compromise, not the withdrawal of the denomination from the Latin-America Congress but the following rules for the delegates:

"1. They shall have no power to bind this Church or the Board of Missions for any purpose by any agreement, expressed in resolutions or otherwise, or implied.

2. They shall abstain from criticism of any other religious body; and especially they shall recognize by due respect the position which the Church of Rome holds in some countries as established by law, and in some countries as having been for three or even four centuries the representative of Christianity.

3. They shall inculcate, so far as in them lies, a spirit of sincere charity toward all other Christian bodies.

4. They shall remember that the purpose for which this Church maintains missions in Latin-American lands is not to proselyte from other Christian bodies but to minister to our own fellow-citizens, and to convert to Christ unbelievers, be they pagans, as so many of the Indians are, or lapsed Christians who have forsaken the Christian faith and the Christian profession; and they shall approach all questions which may be considered by the Congress in the light of this purpose."

Phillips Brooks' Old Church Remembered.

Trinity Episcopal church of Boston was the scene of the long and fruitful ministry of Phillips Brooks. It has recently received $5,000 for a stained glass window, and three thousand has been given for the Trinity Home for Aged Women. The church conducts a good library where books are easily secured by anyone.

An Archbishop for Dublin.

The most Rev. Dr. Peacocke has resigned as Archbishop of Dublin, in the Episcopal fellowship, and an effort is being made to secure a successor. The Dublin Synod met recently and was unable to secure a two-thirds vote for any one candidate. The two leading candidates are Dr. D'Arcy, Bishop of Down, and Dr. Bernard, Bishop of Ossory. The Bench of Bishops will have to choose the archbishop and will probably take one or the other of these two candidates.

We live in an age when most of us have forgotten that the Gospel of our Saviour Jesus Christ, which he came to preach, and the sanction of which he sealed with his blood, in addition to all else that it was, besides scattering blessings over every class of the community, was above all the gospel of the poor; that the lot of the poor was that which he chose for himself; that from the ranks of the poor he selected his apostles, who went forth into the world to found the most glorious kingdom ever exhibited to the eyes of men; and that from this Master proceeded the words which showed us, in reference to temporal circumstances, that a time would come when many of the first shall be last and the last first.—*W. E. Gladstone.*

The Sunday School

JONAH A MISSIONARY TO NINEVEH.

(Foreign Missionary Lesson.)

Golden Text: Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world. Matthew 28:19, 20.

Lesson Jonah 3:1-4:11; verses 3:1-10, printed. Memorize verse 3:10.

(1) And the word of Jehovah came unto Jonah the second time, saying, (2) Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. (3) So Jonah arose, and went unto Nineveh, according to the word of Jehovah. Now Nineveh was an exceeding great city, of three days' journey. (4) And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

(5) And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. (6) And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes. (7) And he made proclamation and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water; (8) but let them be covered with sackcloth, both man and beast, and let them cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in his hands. (9) Who knoweth whether God will not turn and repent, and turn away from his fierce anger that we perish not? (10) And God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not.

VERSE BY VERSE.

1. **The word of Jehovah came unto Jonah.** When you have an inner consciousness of something that ought to be done, and it won't leave you, it is very likely the voice of Jehovah is speaking to you.—**Jonah.** Jonah signifies a dove. He lived in the time of Jeroboam II. He was the son of Amittai, see Ch. 1:1.—**The second time.** See the first two chapters. Like St. Peter Jonah is not only forgiven, but restored to his office and receives anew his commission.

2. **Nineveh.** On the east bank of the Tigris, the capital of the ancient kingdom of Assyria, and one of the most magnificent of the old world.—**Preach** The word is rendered "cry" in 1:2. The literal is "cry to it the crying." (Cam. Bib.)—**I bid thee.** Speak the message which Jehovah gives. This is the lesson for all time, and all conditions.

3. **Jonah arose, and went.** He is now as ready to obey as before to disobey. The decision of character has not been lost by learning to obey.—**Word of Jehovah.** See notes on verse 1.—**Nineveh was.** That is, at the time Jonah visited it.—**Exceeding great city.** Literally, "great to God."

4. **Entered into the city a day's journey.** A day's journey brought him to a suitable place; here the people were gathered, so he proclaimed his message.—**Yet forty days.** The number "forty" in scripture seems to be the period of probation. See Gen. 7:4, 12 and Ex. 24:18.—**Shall be overthrown.** This is also the word used for the destruction of Sodom, see Gen. 19:21, and Amos 4:11. A brief message like Belshazzar's.

5. **The people of Nineveh believed God.** These people believed that Jehovah would carry out his threat, and proclaimed a fast in the hope that God would see their deep repentance and avert the disaster.—**Sackcloth** The custom of changing the dress was not confined to the Hebrew people in token of their mourning.

6. **He arose from his throne, and put his robe from him.** This was a sign of humiliation and grief, on the part of the king. He is not named.—**Sackcloth and ashes.** The change from a throne and royal garments to sackcloth and ashes portrays very strikingly the mental storm going on within him.

7. **Proclamation.** He was not satisfied with his own personal example, but proclaimed throughout Nineveh.—**Published.** Heb., "said," RVm. **Let neither man nor beast, etc.,** It was to be a general and comprehensive sign of repentance.

8. **Let (man and beast) be covered with sackcloth.** As we put trappings on horses at funeral occasions.—**Cry mightily.** With intensity. It also means, let many cry mightily.—**His evil way.** This may be a general reference to conditions.—**Violence that is in his hands.** This was the social sin practiced by them and their chief sin.

9. **Who knoweth whither God will not turn and repent.** They thus express their hope that God will save them out of this calamity. He has in mind the one true God.

10. **God saw their works.** Deeds count with God, not mere words.—**That they turned from their evil way.** Had genuinely repented.—**God repented.** The fact that they ceased to do evil kept them from the consequences for the same. The verse does not indicate that God waited until the time was fulfilled to make them free, but did it just as soon as he saw their whole-hearted penitence. God always deals thus with his children.

A Penitent Prophet

The Lesson in Today's Life.

By Asa McDaniel.

Our lesson is the story of a special mission to a heathen city. From it we see what God is to those who truly seek to do his will. We are taught that obedience is the great word in life.

Jonah was changed from a coward to a dauntless and heroic prophet. He thought himself free when he fled, but his first real freedom came when he started to fulfill the command of God which was plain, pointed, and uncompromising. He found, as every man must sooner or later find, that true freedom is found in the path of fulfilling one's highest self.

The other lesson which the story gives us in graphic language is that God is no respecter of persons. His love and mercy are for all men and all time.

Men are still living who need the same lesson that Jonah learned for with many the sole motive for foreign missions is to hold back the heathen from that bottomless pit into which they are tragically marching, as the Russian soldiers marched into the fatal ditch of Schweidnitz. They have not received the larger vision of the Father's love.

There is nothing more remarkable about Jonah than the fact that, in those dark and far-off days, he had caught even this glimpse of the universal Fatherhood of God. To miss this in the history of religion is to miss the very heart of God's dealing with men in all ages.

God gave remarkable power to the message of his servant, so that Nineveh was aroused to deep concern about its sinful condition. Jonah's was a simple, direct message, one that was intended to shock the Ninevites.

The authority of missions lies in our appreciation of the needs of humanity, inspired by the life and spirit of Jesus Christ in the world.

In addition are to be considered also the marching orders of the Christ of God who said, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I command you: and lo, I am with you all the days, even unto the consummation of the age."

There are thousands who do not go or give to missions because they do not recognize the authority found in the social redemption of the race. No mere dictatorial authority of missions will ever save the world or inspire men to the great world task.

The aim of missions is to make the spirit of Jesus the controlling factor in the social order of all lands and among all peoples. It is to so present him that the people will live like him in all the relations of life. It is to make his spirit live again in the world in a practical sense, thus making it help in the great problems of life.

The life of Jesus is vital and helpful to us in just so far as it finds us and influences us to live toward our fellowmen just as he lived toward his fellowmen.

Hence the missionaries preach and teach and heal the people in all lands. They live as near as they can like Jesus in their day and with their people.

The method of missions is simple, as all God's plans for us are simple. He simply finds the man or men who will go and fills them with the divine spirit and sends them forth. Jonah was sent to Nineveh. Isaiah was sent to the sinners of his generation. Paul was sent to Macedonia. Carey was sent to India. Judson was sent to Burma. Moffat was sent to Africa and all their successful followers in missionary succession were God-called men and heaven-sent to the people of their generation in all lands.

The call of the world today is for men, men touched by the Spirit of God. For—

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.
There is welcome for the sinner,
And more graces for the good;
There is mercy with the Savior;
There is healing in His blood.
For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

* * *

"It is not so much where you are as what you are that makes your heaven. The bright, cheery soul who lives the life of trust sees only the sunny side of everything, and has learned to endure cheerfully and with a bright face where everything looks dark."

The more people know the less they brag about it.

If you're in a stormy mood,
Try to quell it;

If you think an unkind thought,
Do not tell it.

Disciples Table Talk

Disciples at Yale Hold First Meeting for the Year.

The Campbell Club of Yale held its first meeting this year at the home of Prof. and Mrs. J. C. Archer. The meeting was well attended, reports F. W. Shorter, corresponding secretary. The new men spoke on the questions: "Why I Am a Disciple," "My College," and "Why I Came to Yale." Two honorary members, Prof. B. W. Bacon, Congregationalist, and Prof. D. C. Mackintosh, Baptist, addressed the club. The following Disciples are in attendance at the Yale School of Religion: C. W. Longman, E. H. Longman, and E. N. Griggs from Cotner; S. J. Burgess, C. D. Grubb, E. E. Higdon and E. K. Higdon from Eureka; H. A. Blanning, R. Hueston and F. A. Poffenberger from Bethany; A. Leitch and C. Reidenbaek from Butler; H. P. Lovell and F. W. Shorter from the Bible College of Missouri; C. E. Pickett, W. A. Tate, Hiram; C. B. Swift, Canton; and F. E. Livengood from Drake. In the honor list for last semester appear the names of two Disciples of the Senior class: R. L. McQuarry (first honors) and F. A. Poffenberger (second honors).

On Friday, Oct. 22, the Campbell Club enjoyed a visit from Pres. H. O. Pritchard, of Eureka College, who gave a very enthusiastic speech on the inadvisability of Disciple students leaving their own brotherhood for other denominations.

Virginia Disciples Hold Fortieth Annual Meeting.

Several hundred ministers and other delegates attended the Virginia state meeting, held at Seventh Street church, Richmond, the last week of October. George W. Kemper, pastor of Hanover St. church, Richmond, presided over the sessions. H. C. Combs, field secretary of the state organization, is rounding out his fourteenth year as the active head of the church's missionary work in Virginia. He has accomplished a great deal in that time, and the growth of the denomination in many sections is due largely to his efforts. Guy L. Carter is secretary of the Bible-school work. The Disciples of Christ have more than 320 churches in Virginia, with a total membership of approximately 32,000. Their church property is valued at $1,000,000, with the property of Virginia Christian College, Lynchburg, conducted under the auspices of the church, worth $100,000.

Ohio State Missionary Society Successful.

In five years the Ohio State Missionary Society, of which I. J. Cahill is secretary, has brought to self-support twenty-two mission churches. In the same length of time state evangelists have held 213 meetings. The total number added to the churches in that period is 6,275. "Ohio Day" will be observed next Sunday with offerings from the churches of the state for the work of strengthening the Disciple cause in Ohio. The work of W. H. McLain, State Bible-school superintendent, is meeting with marked success. He will hold institutes soon at Ironton, Felicity and Portsmouth.

P. C. Macfarlane's New Novel to Begin Publication.

Peter Clark Macfarlane attained wide fame as a writer of timely articles. Now he has completed a vital modern novel, which will begin publication in the November 20 issue of Collier's Weekly. The story will later be put out in book form. The title of the novel is "Held to Answer," and the leading character is a man who finds himself in many roles in his progress from book agent to minister.

Central Church, Portland, Holds Last Service.

Central church, Portland, Ore., held its last service as an organized body on October 31, and immediately after this meeting the East Side Christian Church was organized. The first service of the new organization will be held next Sunday with A. L. Crim, formerly pastor of the Central church, as pastor. The Central Christian church was first organized in 1902, and a temporary building was used for the services until the building of the present stone structure in 1911. In 1913 two separate mortgages, one for $15,000 and the other for $16,000, were placed upon the property and filed one minute apart. Since that time the burden has been so great that many of the members did not feel like carrying the load of debt. It would probably take nearly $40,000 to settle the debts of the organization, according to Mr. Crim.

Bible-school Works for Two Thousand Members.

Franklin Circle church school, Cleveland, O., is now working toward a membership of 2,000. It is expected that the new Bible school will be completed by December. W. F. Rothenburger, pastor of this church, is planning a meeting for January, in which L. N. D. Wells, of High Street church, Akron, will do the preaching.

Native African a Remarkable Scholar.

Thos. B. Kalane, a native born African who was baptized by W. H. Book, of Columbus, Ind., three years ago, has completed his course at Wilberforce University and will spend one year at the Southern Christian Institute, Edwards, Mississippi, and then go back to his native land to preach the gospel. Mr. Book says that in many ways Mr. Kalane is the most remarkable man he has ever seen.

Geo. W. Wise Teaches Large Men's Class.

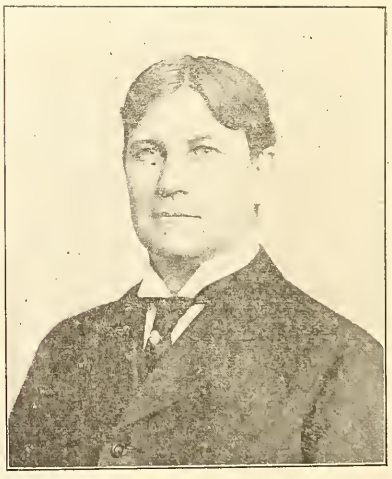
George W. Wise, pastor at Camp Point, Ill., teaches a men's class of 118 enrollment, although Camp Point has a population of only 1,220. The class is one of the largest in western Illinois. It has an average attendance of 79. There were 97 present on a recent Sunday. Mr. Wise reports a very successful Every Member Canvass in the Camp Point church.

South America's Only Disciple Pastor to Represent Southern Continent at Panama Meet.

Tolbert F. Reavis, Disciple pastor at Buenos Aires, Argentina, S. A., sends two dollars in United States gold for a year's subscription to The Christian Century, and sends also the report that he has been honored by his selection as representative of the Disciples of Christ for South America at the Christian Workers' Congress at Panama, which is to be held next February.

Chicago Laymen Adopt Policy for Mission Advance

Chicago Disciple laymen held a small but representative "rally" at the Jackson Blvd. church during the Laymen's Missionary Convention. President A. McLean, representing the Foreign Society, and Mr. A. M. Harvout, of Cincinnati, a member of the board of the American Society, spoke on behalf of their several interests. Talks



Mr. E. M. Bowman, president of the Chicago Disciples' organization.

were made by Lloyd Miller, of Metropolitan church and C. G. Brelos, of West Pullman church, on the Every Member Canvass. City Secretary W. G. Winn presided. A committee consisting of H. L. Willett, Dr. P. L. Prentis and Mr. Leon L. Loehr, brought in a report on a policy for the Disciples' churches of Chicago with reference to an advance move in mission work for the coming year. The report was carried and later read at the great meeting at Medinah Temple. The report recited the recent action taken by the city missionary society in an effort to bring greater unity and larger results to its co-operative work in Chicago: the election of Mr. E. M. Bowman to the presidency, Dr. P. L. Prentis vice-president, and Mr. W. E. Palmer, treasurer, and the modification of certain portions of the constitution at the request of one or two of the churches. "The society was never so united as at the present time and determined to prosecute with vigor the task of city evangelization." Ten definite items of policy were then set forth touching the following points: Careful revision of church-membership lists; a church attendance campaign; a competent plan of missionary education; equally competent instruction on systematic giving; the Every Member Canvass; participation in community training schools for religious education; increased devotion to city evangelization as represented in the establishing of new churches, the fostering of missions and the care of the foreigner; abiding loyalty to all Disciples' missionary societies; recognition of the claims of interdenominational fellowship in all offices of comity and co-operation; adequate and consistent plan of evangelism in all the individual churches. It was recommended that a committee be appointed to foster this policy among the churches of the city.

Study of Bible Literature at Fort Worth, Texas.

The latest venture of Magnolia Avenue, Ft. Worth, Bible-school is the launching of Dr. Clinton Lockhart's Wednesday Evening Class at the prayer-meeting hour. Mr. Lockhart will give ten lectures, as follows: "The Value of Proper Bible Study," "The Authors of the Books," "How the Books Have Reached Us," "Kinds of Material in the Bible," "The Poetry of the Bible," "Methods of Interpretation," "Figures of Speech," "The Parables of Our Lord," "Prophecy," and "The Study of the Bible, Book by Book." The pastor of Magnolia Ave., Church, E. M. Waits, is lecturing every Thursday morning at 9:30 at a local Presbyterian church on "The Literature of the Bible." These lectures are held under the auspices of the Browning Bible-class.

Mark Wayne Williams Booms William Shaw for Massachusetts Governership.

Mark Wayne Williams, pastor at St. James St. church, Boston, reports that the temperance campaign for William Shaw as governor is going strong. Mr. Williams states it is possible that the Republicans, who refused prohibition, may be defeated. The ministers of the state are working hard for Mr. Shaw. The work at St. James is reported as progressing.

TO THE FRIENDS OF THE DISCIPLES' DIVINITY HOUSE OF THE UNIVERSITY OF CHICAGO.

The Disciples' Divinity House desires all its friends to have in mind the relation of this institution to the Men and Millions Movement. It is in hearty sympathy with all the objects of the movement and is exerting its influence in every way to promote the success of the same. While denied the privilege of direct and active participation in the work of the team, the Divinity House is freely accorded the right to solicit its constituency with reference to designated gifts. We would remind our friends and well wishers that they may help the Divinity House by simply writing across the face of their pledge the words, "DESIGNATED FOR THE DISCIPLES' DIVINITY HOUSE OF THE UNIVERSITY OF CHICAGO." Thus they will help the Men and Millions Movement to reach its goal and also aid the Divinity House. Otherwise the latter would receive no financial benefit. We trust our friends will heartily support the Men and Millions Movement the ideals of which we believe to be harmonious with those of our institution of higher education.

BOARD OF TRUSTEES AND FACULTY.

W. D. MacClintock, E. M. Bowman, E. L. Powell, Peter Ainslie, Phillip H. Gray, Leon Loehr, W. S. Brannum, O. F. Jordan, E. S. Ames, Hugh T. Morrison, Errett Gates, Herbert L. Willett, Charles M. Sharpe.

Forward Steps at Jacksonville, Ill.

Central church, Jacksonville, Ill., recently enjoyed for a week a "Boy's Friend Chautauqua" conducted by A. W. Conner and Miss Soeger of Indianapolis. As a direct result of their services M. L. Pontius, writes, there has been organized a boys' club and choir and to date about fifty have joined in the work. Mr. Pontius praises the lectures of Mr. Connor as being unique and helpful. He believes he should be kept in the field all the time. On Oct. 17, Jacksonville Church enjoyed two addresses by Clifford Roe of Chicago. This "man with a message" told something of his successful conflict with the white slave traffic. On Oct. 24, came to Jacksonville,, Secretary Bert Wilson. As a result of his helpful message the church will adopt the Every Member Canvass plan of raising money for current expenses and missions. Oct. 31 will see the beginning of an evangelistic meeting conducted by John L. Brandt, of St. Louis. Anticipating this meeting 110 men and women recently spent an afternoon in visiting every home in the church, making a social call at each home and leaving literature advertising the special meetings.

* * *

BRIEF NEWS NOTES.

—Louis R. Patmont faced trial in Newark, N. J., last month on the charge of having set fire to the Polish Christian church in that city two years ago. Evidence had been offered incriminating Patmont by his divorced wife.

—The Loyal Men's Class of the Decatur, Ind., school recently debated the question whether the Bible should be taught in the public schools. The affirmative received the favorable verdict of the judges.

—W. T. Adams, pastor at Santa Rosa, Cal., has been presented by one of his members with a first class motion picture machine.

—First church school, Salem, Ore., where F. T. Porter ministers, had an attendance of 1,500 on Oct. 17.

—The Sunday-school of First church, Bryant, Okla., was represented in the street parade of the county fair by a number of attractive floats.

—J. S. Hughes, of Holland, Mich., has written a new book on the Book of Revelation, which will be printed soon.

—The men of First church, Warren, Ohio, where E. A. Hibler ministers, made the Every Member Canvass, Sunday, October 10. As a direct result of the canvass the church had the largest Sunday evening audience in many months on that day.

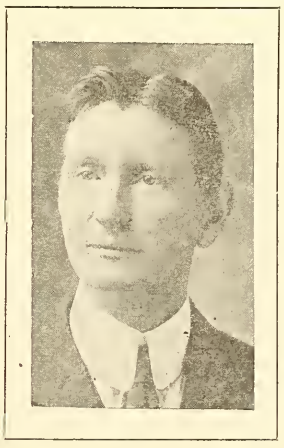
—Robert Hindle is Leslie Morgan's successor at Hornsey, London.

ROYAL
BAKING POWDER
Absolutely Pure
No Alum—No Phosphate

What Disciple Preachers are Saying on Vital Issues

H. D. C. Maclachlan Believes in National Self-Defense.

"In the present state of international relations," said H. D. C. Maclachlan, in a recent sermon at Seventh Street Church, Richmond, Va., "it is nothing short of a crime for any nation to be defenseless



Rev. H. D. C. Maclachlan.

against foreign aggression. The law of self defense is written indelibly into the great book of nature. And the good God who gave the bee its sting and the cactus its spines and the stag its antlers does not will that any nation whose life is worth preserving should be content to live in a fool's paradise of unarmed neutrality."

Continuing his sermon, Dr. Maclachlan said: "This country—this State—is the guardian of the liberties of its people, those priceless liberties so dearly bought, so hardly won. These liberties may be attacked in two ways—either from the inside or from the outside.

"When attacked from the outside, we oppose to the attacks what we call public opinion—the voice of the people expressed in legislation and police control. When attack from the outside by the menace of a foreign foe, we have only one weapon we can use—force.

"It may not be in itself a spiritual weapon, but it is the guardian of spiritual values. It protects our hearths and homes. It permits us to develop our national ideals and aspirations. It allows us free play to develop those distinctive features of our civilization which make us a nation among nations. It is like the protective covering of the nut which allows the kernel within to grow to maturity. The liberties of America were won by the sword; they must be kept by the sword until that day when all nations shall have learned that the civilization of the world is the common task of all the people in it, and that no one nation—in the name of empire or culture or what you will—may seek to impose its will upon the rest.

"Our influence in the councils of the nations depends upon the respect they bear towards us, and respect between nations is founded in the last analysis upon what the nations have done or are prepared to do.

"A conquered America would be a discredited America—an America whose example would not be followed by others and whose ideals, even if she could still maintain them, would be no better than whistled down the wind. I shudder to think how much poorer, spiritually, the world would be without the contribution of the United States. Yet if we do not prepare ourselves to defend our ideals, the voice that once thundered from the mountaintop of a victorious past, may be hushed in the dark valley of failure and defeat."

Edgar D. Jones Discusses American Morals.

At First church, Bloomington, Ill., Edgar D. Jones spoke recently on the theme "Are American Morals Getting Better or Worse?" He said among other things:

"Are American morals growing better or worse? This is a difficult question to answer. Ten years ago I could have answered glibly enough in the affirmative. Nowadays, I can only answer it after some hesitancy and some misgivings. And this despite the fact that I belive myself a long ways removed from the pessimist. On the one hand, are conditions that give the thoughtful American solemn pause, and on the other hand, conditions that hearten us and increase our faith in America's destiny.

Facts that Give Pause.

1. The problem of home and family life with divorce on the increase and marriage on the decrease, the high cost of living and the cost of high living, the breaking down of parental discipline and the lack of religious instruction with the consequent disappearing of family life in America. 2. The unbridled passion for pleasure, the demand that amusements must be of a high pressure nature and the thrill producing kind, with the consequent result that we are an amusement mad, pleasure-loving, thrill-seeking, light magazine reading people. 3. The increase of crime and lawlessness with America leading all other countries in homicides, individual and corporate crimes, commercialized vice and frequent lynchings, making us notorious in the eyes of the world. 4. The problem of poverty which is in many ways the primal cause of grave conditions in home and state, and industries with ten millions of people in our land living in abject poverty and an army of unemployed presenting a most difficult and far-reaching peril.

Conditions That Hearten.

"Over against these ominous conditions may be catalogued: 1. The increasing sensitiveness of the public conscience upon moral questions. The fact that we demand more of our leaders today than ever in the great basic virtues of character. 2. The waning power of the saloon, with the man of science against it, the man of commerce against it and the fact that even where the saloon power is still entrenched the patronage is steadily falling off. 3. The growing sense of social obligation, the fact

that society is slowly but surely recognizing the truth that none liveth to himself or dieth to himself, the awakening of the church to a new interest in social justice, and a greater passion for carrying out the full program of Jesus. 4. A certain wistfulness and a yearning note on the part of many for spiritual power, the realization that man cannot live by bread alone, the reaching out of the deep darkness that enthralls Europe for God,—these are significant and help to offset the conditions that alas! are only too well known to every American who uses his eyes and ears."

Union Meeting at Kirksville, Mo.

R. W. Lilley, pastor at Kirksville, Mo., sends the following characteristic message: "Evangelist E. J. Forsythe and company have just closed a union tabernacle meeting in this city. All the churches united. About 1,100 of 1,200 cards were signed, among this number being many church members who had been out of the harness for months and years and have now gone to work. Out of this number 192 have already united with the Christian church; 142 were baptized. The meeting did good. It strengthened the moral tone of the community. Of course I could point out many weak points and file numerous objections, but I'll wait. I went into the meeting with all my heart. I do not regret it. So did my people. We did not indorse all that was done or said, I do not suppose God or the devil did, but I believe in union and try to practice it. As Disciples of Christ we have done more talking about Christian union and as little practicing it as any people I know. I'm not seeking a quarrel. But I joined the union meeting and will join again if it comes this way."

President Kershner to Lecture at Drake.

President F. D. Kershner of Texas Christian University, has been secured to deliver the annual course of lectures under the Drake University Ministerial Association this year. Forty-nine preachers are taking work in Drake this year.

Loving Cup for J. H. O. Smith.

J. H. O. Smith, retiring pastor of First church, Little Rock, Ark., was presented with a sterling silver loving cup at the farewell reception given at the church. Mr. Smith left for Hammond, Ind. Later he will open a revival service at Rushville, Ind., the first in his new evangelistic work, in conjunction with H. H. Saunders, formerly of Kingfisher, Okla. The cup bears the following inscription: "Dr. J. H. O. Smith, from the congregation of the First Christian church, Little Rock, Ark., 1913-1915. God will take care of you."

W. P. Shamhart Leaves Tennessee Pulpit.

W. P. Shamhart, who has served the church at Rockwood, Tenn., for several years, has resigned from that pulpit, and will locate in Indianapolis temporarily. Future plans have not been definitely decided. Mr. Shamhart may enter the evangelistic field. He has been a pastor and church leader for over thirty years, and has proved a most valuable servant. His Indianapolis address will be 4049 Bryan St.

Des Moines Church Declines To Release Dr. F. S. Idleman For New York Church.

P. F. Jerome, of Central Church, New York, sends the following word under date of Oct. 25: "At the close of the morning service on Sunday at Central Church, Disciples of Christ, Manhattan, the Board of Officers considered a telegram and letters of protest from the officers of the Central Christian Church of Des Moines, Iowa, in regard to the calling of Dr. F. S. Idleman to the pastorate of the New York church. Dr. Idleman read his resignation on October 10 to the Des Moines congregation and announced his acceptance of the New York call to the Central Church. Reports indicate that great pressure is being brought to bear on Dr. Idleman to have him reconsider his resignation. After discussion of the unequaled opportunities of leadership awaiting Dr. Idleman in New York the officers of Central, New York, voted to decline the request of the Des Moines church. A number of members in the New York church formerly belonged to Dr. Idleman's church in Des Moines and they are enthusiastic over his coming Plans are being formulated for the Installation service to be held January 2, and it is expected that Dr. Peter Ainslie of Baltimore and Dr. F. W. Burnham of Cincinnati will assist the acting minister, Dr. J. M. Philputt on this occasion." The following statement from Mr. Idleman regarding his intended action is reported in a Des Moines paper: "It depends altogether upon the New York church. I have accepted their invitation to become their pastor and I will keep my agreement if they insist upon it. I have asked to be allowed to say nothing toward securing my release and I imagine that the New York church will insist upon the arrangements as they have been made. I will not ask to be released from my promise."

Norfolk School of Religious Training Successful.

The School of Religious Training and Social Service held in First Church, Norfolk, Va., is now entering its second year. The enrollment last year was over two hundred; the average attendance, one hundred thirty-five for sixteen sessions. Twenty-five Sunday Schools of the city were represented in the attendance. The School meets on each Tuesday evening 8—10, beginning October 12, to December 14, 1915, and January 4, to March 21, 1916. The closing exercises will be held Tuesday, March 21. The school was decided upon at a conference of leaders of Sunday School and Church work the churches of Ghent It was the sense of this conference that not only the churches of Ghent but all Evangelical churches of the City of Norfolk have a part in the work undertaken. The response has justified this city-wide co-operation. Chas. M. Watson is the pastor of First church, Norfolk, and one of the foremost leaders in the school's work.

Dr. Ainslie Recovering.

The last word from Baltimore brought the good news that Dr. Ainslie is now on the way to recovery. Dr. Chilton S. Ehlers, who has recently completed a two-year post-graduate course at Yale University, is acting-pastor of the Christian Temple during Dr. Ainslie's illness and convalescence.

Philadelphia Churches in Mission Rally.

A Missionary Rally for Philadelphia Disciple churches and those in nearby towns is being planned for December 7, to be held in First Church. A. McLean, president of the Foreign Society, Alexander Paul of China and H. C. Hobgood of Africa will be leaders.

Texas, Louisiana and Arkansas Have Few Schools.

"The Southwest District embraces Texas, Louisiana and Arkansas. It has a total area of nearly 400,000 square miles and a population of almost eight million. It calls for you to help in supporting a growing Bible School work in the District. In Texas alone there are sixty-five counties in which the Disciples of Christ have neither church organization or Bible School. There are only thirty Bible Schools among our people in the whole state of Louisiana. Arkansas is in great need of an efficiency campaign. In this district we have the negro and the Mexican together with other doors of opportunity. Pull for a large offering. Help us to win 'Victories Under the Flag.'" S. W. Hutton, Southeastern Bible School Superintendent.

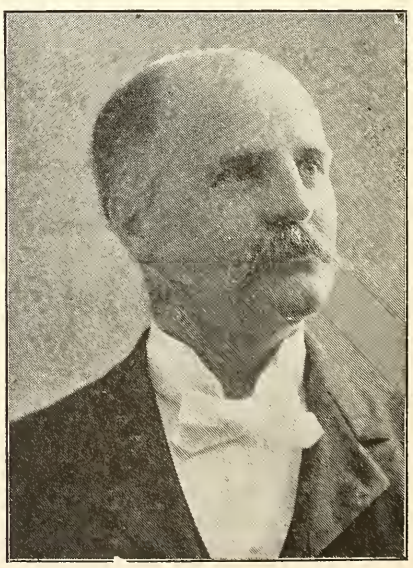
Facts and Figures from Disciples Fields

CALLS.

W. H. Wikoff, Nortonville, Kans. to De Soto, Ia.

J. H. Wright to Pulaski, Ill. Began work Nov. 1

George Bullock, Harper, Kans., to Pierce City, Mo. Accepts.



Rev. Wm. Bayard Craig, who has resigned the work at Redlands, Cal.

W. A. Wolfe, Springfield, Ky., to Flat Rock, Ky., No decision.

E. M. Douthit to Teague, Texas. Accepts.

J. N. Baker to Tower Hill, Ill. Accepts.

Fred Gallagher to Hillsboro, Ill. Accepts.

C. H. Bloom to Beaver, Pa. Accepts.

F. B. Powell, to Las Animas, Colo. Accepts.

W. J. Meyers, Clyde to Cheney, Kans. Began work Nov. 1.

Errett Sechler to Lamar, Mo. Accepts.

RESIGNATIONS.

Wm. Bayard Craig, Redlands, Calif.

G. Webster Moore, Tiffin, O. Future not decided.

Preston Bell Hall, Weleetka, Okla., Future not decided.

W. L. Martin, Douglas, Ariz.

G. N. Harness, Ulysses, Neb.

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EVANGELISTIC MEETINGS.

Nowata, Okla., Sumner T. Martin, pastor; R. W. Clymer and J. A. Carroll, evangelists.

Princeton, Kan., R. H. Heicke, evangelist. Delegations from Ottawa, Richmond and Homewood attend. Twenty-four in 8 days of invitation.

Litchfield, Ill., F. B. Thomas, evangelist. Fifty-four added first week. Sunday school attendance, 773.

Moline, Ill., J. A. Barnett, pastor, preaching; W. S. Davis, singing.

Medicine Lodge, Kan., Roger R. Fife, evangelist.

Goodland, Kan., B. A. Channer, pastor; W. L. Harris, evangelist.

Denver, Colo., H. H. Clark, pastor; Wilhite and Shaul, evangelisits.

Greenfield, Ind., B. L. Brown and Wm. Leigh, evangelist. Began Oct. 24.

Charlottesville, Va., W. T. Brooks evangelist. Largest audiences in history of the church.

Newton, Kan., Percy R. Atkins, pastor; Hamilton and Brocks; Bible School doubled.

Eureka, Calif., G. L. Lobdell, pastor; Fife Brothers, evangelists.

Boonville, Mo., B. L. Wray, evangelist.

Dorchester, Neb., Floyd J. Evans, evangelist.

Carl Junction, Mo., T. H. Wilson, pastor; Richard S. Martin and family, evangelists. Fourth time for the Martins at this church.

Lodi, Calif., C. O. McFarland, evangelist. Through November.

Decatur, Ill., Central, W. H. Cannon, pastor; C. W. Ross, evangelist.

Bronaugh, Mo., J. W. Walter, pastor; Jacks and son, evangelists.

Former Chicago Pastor in Hoosier Success.

Charles O. Lee, formerly pastor at West Pullman, Chicago, reports aggressive steps in the work at Danville, Ind., to which he was recently called. Club rooms have been provided for the boys of the community and the gymnasium enrolls about 140 members.

At La Junta, Colorado.

J. F. Findley, pastor at La Junta, Colo., First is preaching a series of Sunday evening evangelistic sermons preparatory for a coming revival. Eighteen persons have recently been added to the membership, ten on one Sunday. Of this number eleven came by confession and baptism. Mr. Findley reports the death, on October 20, of Mrs. J. A. Johnson, a well known Colorado Disciple.

Disciple Pastor Addresses Lodge Men.

F. Lewis Starbuck, grand chaplain of the Odd Fellows of Illinois, and pastor of Howett street church, Peoria, addressed a big men's meeting held at the Orpheum theater, Peoria. Mr. Starbuck is an orator of ability and prominent in the fraternal world. His address was on the subject, "The Man That Stands Out." Members of two local lodges attended the meeting.

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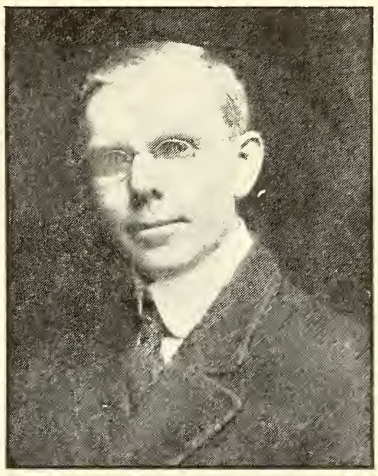
NEW GENERAL SECRETARY FOR TEMPERANCE BOARD.

The American Temperance Board through its president, David H. Shields, of Kokomo, Ind., announces that L. E. Sellers, pastor at Logansport, Ind., has been induced to accept the general secretaryship of the Board. His church board has very graciously yielded to the request of the Temperance Board for an early release from the pastorate, and Mr. Sellers was to commence work November 1. He is moving his family to Indianapolis, and his permanent address will be 3151 North Ruckle street. All requests for literature, posters, addresses etc., should be sent to this address. Mr. Sellers will begin an active campaign to place the Christian church in the forefront of the battle against the saloon. Mr. Sellers is well known among Disciples. He has held a number of good pastorates and is a man of fine ability as a speaker and a thinker. Mr. Shields also reports that Andrew Wilson has been appointed special representative of the Board at Washington, D. C. He is on the Committee of Nineteen which has in hand the shaping up of the Amendment to the Constitution, for National Prohibition. Mrs. Flossie Sloan Hyde has been appointed as special lecturer for the Board and is authorized to make engagements and take offerings and pledges. All money for the Board should be sent to E. L. Day, Financial Agent, 2822 North Illinois street, Indianapolis, Indiana.



Rev. L. E. Sellers, who is the new General Secretary of the Temperance Board.

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BRIEFER NEWS NOTES.

—D. L. Morgan, pastor at Palouse, Wash., is holding meetings throughout the territory contiguous to Palouse. Mr. Morgan's congregation gives him loyal assistance in this good service.

—F. B. Ward, educational director at Pomona, Cal., church, where C. R. Hudson ministers, has been selected as director of the Union Training School at Pomona, in which 150 men are enrolled.

—A. M. Haggard, formerly dean of Drake University Bible College, reports his 150th dedication at Chesterfield church, Des Moines.

—The new $15,000 church at Mentor, O., was dedicated last month by President T. E. Cramblet, of Bethany College, and L. P. Clark, pastor at Mentor. Nine thousand dollars was raised on or before dedication day. Mentor was for years the home church of President Garfield. It was also President Cramblet's first pastorate 28 years ago.

WHY YOUR SCHOOL SHOULD MAKE A LIBERAL OFFERING FOR HOME MISSIONS ON NOVEMBER 21.

Bible Schools will make their offerings for American Home Missions on the Sunday before Thanksgiving. This offering has a widespread influence. Its effect is felt over the entire United States and in Canada. It will be of interest to all our Bible School leaders to read these brief words from men who are at work in the field supported by these contributions.

The Appeal of the Rockies.

"In this great new Rocky Mountain Region the Bible School makes an appeal to an unchurched community that will interest and use more types of religious people than any other method of approach. Hundreds of weak and inefficient schools need to be organized. Hundreds of weak and inefficient schools need to be strengthened and hundreds of strong schools need to be made partners in the ministry of giving, The Bible School Department of the American Christian Missionary Society is planning to make this the greatest year in Bible School filled extension work that we as a Brotherhood have ever known. Charles Wm. Dean, Superintendent Rocky Mountain District.

California, "The Greatest Mission Field in the World."

"Does California need missionary money spent in it? That is a question never asked by those conversant with the facts. California North is at one and the same time the hardest and greatest mission field in the world. We have about eighty churches and ten thousand members, but many of our smaller churches are struggling so hard to maintain an existence. We have sixty-eight towns and cities of over one thousand population each in which we have no church. There is a stretch of two hundred miles of country between Red Bluff, California, and Ashland, Oregon, where we have no church. We have two churches in San Francisco which have a population of over half a million. We have only seven churches in the entire Bay City District which have a population of a million. Unless the orotherhood comes to the assistance of California North in the near future we will lose a priceless opportunity which will never come again." Geo. W. Brewster, Jr., Pres. of the State Board of California North.

Rockford, Ill., Pastor, Preaches on "Life Stories that Help."

W. B. Clemmer, pastor at Central, Rockford, Ill., is preaching a series of Sunday evening sermons on, "Life Stories that Help." Here are four of the special topics: "A God-Sent Man," "A Woman's Best," "An Honest Doubter," and "A Brand from the Burning." A recent event in the Rockford work was the "Religious Home Visitation" to which the Disciple pastor gave thirty days of service. Twenty-four persons have been added to the church membership during the past year.

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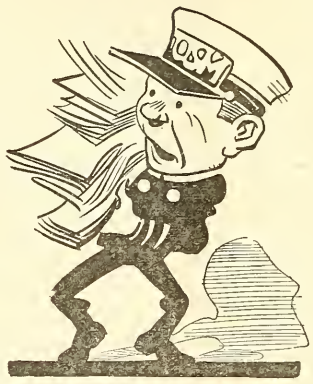

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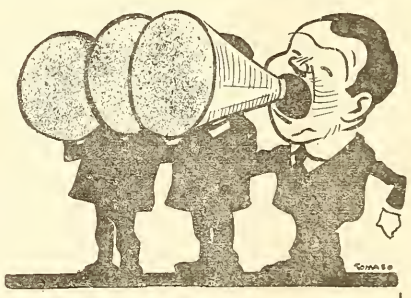

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CHICACO

THE CHRISTIAN CENTURY

Vol. XXXII November 11, 1915 Number 45

Not Untrue, but a Truism
Editorial

The New Testament Church and the Modern Church
By Irving S. Chenoweth

Reginald J. Campbell
By Leslie W. Morgan

A Prayer for Sunday Morning
By Walter Rauschenbusch

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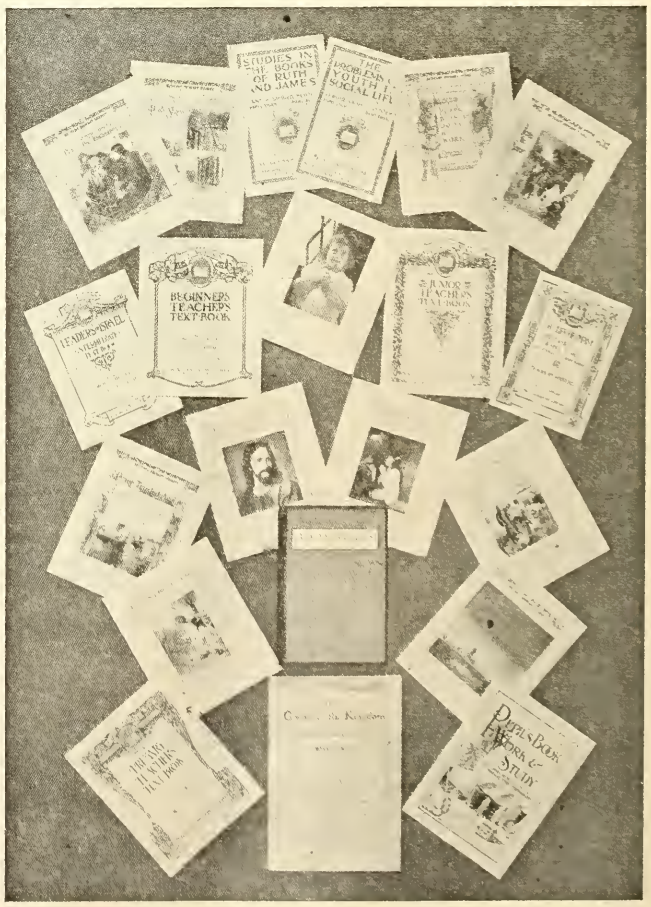

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII NOVEMBER 11, 1915 Number 45

Not Untrue, But a Truism

"WHY DO WE HEAR SO MUCH LESS PREACHING OF 'FAITH, REPENTANCE, CONFESSION AND BAPTISM' THAN WE USED TO HEAR?"

That is a very common question in the mind, if not on the lips, of those whose connection or acquaintance with the Disciples' movement extends back twenty-five or more years.

That we do not hear the formula expounded so frequently and with such conviction as in the earlier days, is a fact that no one will dispute. These four steps that marked the "way of salvation" constituted the sum and substance of nine-tenths of the preaching of our Disciple fathers.

You could count pretty surely on hearing the "faith, repentance and baptism" formula expounded, no matter from what text the preacher took his theme. But nowadays one can scarcely detect any difference between their preaching and the preaching one is accustomed to hear from the pulpits of other churches.

Many preachers go from year end to year end without making a single reference to "faith, repentance, confession and baptism."

Some preach it occasionally, confessing that they do so in order to satisfy three or four or a dozen souls in the congregation whose minds were cast in the older mould and to whom this formula conveys an almost magical suggestion.

Amongst a small minority of Disciple pastors it is still regarded as an important and urgent theme. These pastors are usually found in the more remote or less progressive communities, and are, as a rule, a type of men who still live in the controversies of a past generation.

Almost without exception it may be said that among those ministers who have enjoyed the privilege of a liberal education the "faith, repentance, confession and baptism" formula is regarded with indifference. By some of these it is, unfortunately, regarded with disrespect.

In considering why this very radical change has come over the preaching of the Disciples a sharp distinction must be made between the formula and the contents of the formula. To say that the formula, "faith, repentance, confession and baptism" is not nowadays preached as it used to be, is not to say that faith is not preached or repentance or confession or baptism.

No distinctiveness ever attached to the Disciples in respect to the preaching of faith or repentance or confession or baptism. All evangelical churches have been as faithful as Disciples in proclaiming these evangelical themes.

But the grouping of these items into a formula for the purpose of illuminating the pathway of conversion was a distinctive device of the Disciples of Christ.

✤ ✤

We can best understand the present-day disuse of the formula if we ask how it came to be used in the first place. For this purpose a little history will have to be recalled.

Walter Scott was an evangelist preaching in the Western Reserve of Ohio seventy-five years ago. He found men's minds filled with a sort of superstition about conversion. The preachers of the time were Calvinists. They held that a man cannot come to God until God by a kind of miraculous visitation effectually enables him. Faith is impossible, repentance is impossible, forgiveness is impossible until God vouchsafes some specific "experience" to the soul. This "experience" attests the soul's forgiveness.

Of course this kind of teaching left many souls in deep agony. They wanted forgiveness but they had received no divine visitation. Even among those who could testify to a "Christian experience" there was ever a lurking doubt as to its divine reality.

But Walter Scott declared that God was not holding any soul at bay, that He had made complete provision for all men and was yearning for all to come to Him.

A man's salvation, he declared, does not now depend upon some further special initiative on God's part, but upon the faithful obedience of man.

Carefully studying his New Testament, Scott found that the way was marked by four steps—faith, which comes by hearing the divine Truth; repentance, the voluntary renunciation of sin; confession, the public expression of one's faith; and baptism, which he taught was the immersion of a penitent believer in water.

These steps were the way to God!

They represented man's part in salvation, just as Calvary represented God's part in salvation.

If a man met these conditions he need look nowhere else for an attestation of divine favor. God had promised forgiveness on these conditions; to look elsewhere for a sign that He had kept his promise was essential infidelity.

This formula was held to express the *law* of pardon. The incoming of a spiritual law meant the passing of superstition and magic and hysterics and all the agonizing of mourners' bench revivalism.

✤ ✤

Now, plainly, the reason we do not hear the formula preached today is because the false teaching it was meant to correct in the early days is itself virtually no longer heard. Practically, Walter Scott's view of conversion as the acceptance of God's will and obedience to it now obtains throughout the evangelical churches. The Calvinistic theory of conversion is practically unknown to our day. Men are not staying away from Christ in our time on account of any reason which the preaching of this formula would correct. They are staying away because they lack faith, or love sin, or are too cowardly to take a public stand with Christ's disciples.

The formula is not untrue. It is a truism.

It was tremendously and illuminatively true and pertinent in its time. But it is not relevant to anything in our time.

Men are not saved by such a formula except when they are being cheated out of salvation by the superstition it was designed to banish.

Disciples are grateful that a wholesome and rational view of conversion now so generally prevails that it is unnecessary for them to attack the teaching of their fellow Christians at this point.

It leaves them free to prosecute their essential mission of proclaiming and practicing Christian unity without the distractions that accompany theological debate.

Reginald J. Campbell

The Man Who Altered the Nomenclature of a Bogey.

BY LESLIE W. MORGAN

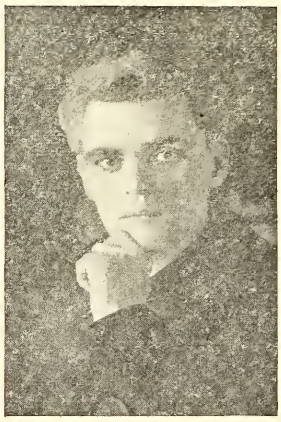
THE City Temple, London, is know to all Americans who travel, and to most who read. To many it has been a religious mecca, both from the days of Dr. Parker, who made it famous, and in the days of the Rev. R. J. Campbell who has maintained, or even increased, its fame. There is now to be a change in the ministry of the City Temple for the second time in forty-six years.

AT THE FAREWELL SERVICE.

I heard Mr. Campbell preach his farewell sermon to his Thursday mid-day congregation last week, and tried to hear him conduct his final service on Sunday evening, but in this I failed. Arriving in High Holborn a quarter of an hour before the service was to begin I found a throng on one side extending to the center of Holborn Viaduct bridge, and in the western direction, nearly to Holborn Circus, in addition to crowds in the vestibule and on the gallery steps. Despairing of gaining admission, and with the native American's instinct for bigness, reinforced by a similar instinct of a born Disciple for numbers, I paced the length of the waiting crowd (I learned as a boy on my father's farm to pace a quarter of a mile to the exactness of a yard) and by means of counting a section estimated the number at one thousand, and then hastened away to hear another preacher, concerning whom I may have something to say on another occasion; suffice it for the present to say that it was Dr. W. E. Orchard, who is trying an interesting experiment in an attempt to bridge the chasm between a ritualistic and a free service. Since an honest confession is good for the soul I may as well admit that before hurrying away curiosity got the better of my reverence and I slipped into the Parish church of St. Andrew, which has always been literally and figuratively overshadowed by the City Temple. There were perhaps fifty present at the service which was about to begin. The officials about the door looked somewhat worried as they saw the waiting multitudes outside the City Temple and extending far past the entrance to this church of the establishment—a people sometimes proud and arrogant in places where they dominate the situation.

A THIRTEEN YEARS' MINISTRY.

In the few words of farewell which Mr. Campbell spoke at his last Thursday's service, he mentioned that he had been responsible for that service for thirteen years, and for the full ministry of the City Temple for nearly as long. He has always regarded the Thursday service with particular affection, and it is then that he has been heard, as a rule, to the best advantage. He claimed, and quite rightly, that this service has been unique in all the world. For forty-six years it has been maintained in the heart of the world's metropolis, at the mid-day hour of a busy working day. Dr. Parker was responsible for it for thirty-three years, until just before his death he made special request that Mr. Campbell should take it over. I have seen congregations of varying sizes, but none that could be called poor. In the early days of the "new theology" craze standing room was at a premium, and although of late years there have been no such scenes, the congregations have been such as might fill any minister's heart with laudable pride. At last week's service almost every sitting and standing space was occupied. If my memory serves me right the smallest congregations I have seen were toward the close of Dr. Parker's ministry.



Rev. R. J. Campbell.

The reason for Mr. Campbell's resignation is that his strength is not sufficient for the strain of three services per week and the work of the City Temple being essentially a one man job it would be impossible for any one to be associated with him to share the burden. It is generally believed that Dr. J. H. Jowett will receive a call to the pastorate and quite as generally believed that he will accept. His acceptance would not involve any agreement with the theology of Mr. Campbell. The congregation has not been drawn together by a theology—except those who came during the fitful days of newspaper discussion and publicity—but by the charm of a personality and by a power to interpret the deep problems of human life in the terms of a practical yet mystical religion. The power of R. J. Campbell is best illustrated by the incident of a commercial traveler who gave his reason for going to the City Temple upon every opportunity, because when he came away he always heard "a voice" saying, "Jones, you ought to be a better man."

MR. CAMPBELL AND "HIGHER CRITICISM."

One theological feat for which Mr. Campbell will be remembered, whatever may be his future career, is his achievement in altering the nomenclature of a bogey, to the great relief of people of moderate mind who had become almost nauseated with tirades against "Higher Criticism." By the help, or hindrance, of the press he diverted the attack to the "New Theology." Those who were incensed by these vague and usually undefined things thought they were the same thing, and most people who cried out against them could not define either of them to save their lives, any more than could many who were charged with being affected by the heresy. I am reminded of an old lady who was a member of the church of which I was pastor a few years ago. It was in the days of the ping-pong or table-tennis craze. It was suggested that provision should be made for the young people to play this game at a social gathering. This good woman was scandalized, and said she thought it was perfectly wicked to think of it. On the evening of the social the sewing circle, at which she was in attendance, had not closed when some of the young people arrived and began to play the game which had come under her ban. Watching it with great curiosity and interest for a time, she finally could contain herself no longer, and exclaimed—"That's a nice game! What do you call it?" She was a most saintly old soul, but this left her quite unsaved from both prejudice and ignorance. On more than one occasion after I had preached some of my most "advanced theories" and in my youthful ambition had hoped to be charged with heresy by some conservative hearer, she met me as I descended the pulpit and taking my hand in both of hers she said, with tears in her eyes: "It was perfectly lovely!"

IS HE A HERETIC?

It is generally believed, and probably not without warrant, that Mr. Campbell has swung back of late years towards a more orthodox position, although he probably never was so heretical as some of his one-time admirers and friends tried to make out when the heat of discussion was at its height and one by one they left him. It is probable also that he himself, under the lash of such men as Dr. Nichol of the "British Weekly," Dr. Forsyth, Principal of Hackney College, and the late Dr. Fairbairn, then Principal of Mansfield College, Oxford, all of whom tried to discredit the ability of one whom some of them at least had previously greatly lauded, went to the extreme in some of his statements.

I believe I wrote an account some years ago for The Christian Century of the "reconciliation" of Mr. Campbell with the Congregational Union, in which Dr. Forsyth took a prominent part. This reconcilation embraced a dramatic moment. The two were down to speak at the same session on kindred topics, not far removed from things over which there had previously been special dissension. In the course of Mr. Campbell's address he said, "Christ is my all and in all, he is the center of my life." When Dr. Forsyth rose he extended his hand to Mr. Campbell and said before the assembled company, "I give to you this hand of fellowship for we have all gladly witnessed your confession, 'Christ is my all and in all, he is the center of my life—I trust my sinful soul to him forever.'" Mr. Campbell said afterward that he did not remember using the latter clause, and was at first rather startled when Dr. Forsyth so quoted him, but upon second thought he had no desire to cancel the words. One of the points of special contention had been Mr. Campbell's definition of sin, a definition which some claimed was a practical denial of it.

HIS RETURN TO ENGLISH CHURCH.

At his last service in the City Temple Mr. Campbell intimated to the general public, what before had been revealed to

the members of his own church, and had, indeed, been announced in the public press, although unauthorized, that he was returning to the communion of the Church of England after twenty years in the free church ministry. This is a step which many of us free churchmen lament, although at which no one is greatly surprised. He had seriously considered entering the ministry of the Church of England upon leaving Christ church, Oxford, and he has always been a broad and catholic spirit. He spoke in his farewell of liking the freedom of the Church pulpit. One can scarcely conceive, however, of a greater freedom than he has been given from the pulpit of the City Temple—a freedom of which he has spoken with appreciation; he has said, however, that he feels that he could not preach for another Congregational church after having ministered at the City Temple: and perhaps this means that he fears the same freedom would not be accorded. One cannot help wondering what Mr. Campbell's feelings will be when he once realizes by experience that it will be impossible, after his ordination to the ministry of the Anglican Church, for him to again occupy a Free Church pulpit—not even the pulpit of the City Temple. That he will feel this there is no question, if his oft-repeated statement is perfectly sincere, namely, that he refuses to say "good-bye" to his City Temple congregation, that he hopes often to meet them and that no people will ever seem quite so dear to him as are they.

AT PRESENT AMONG THE SOLDIERS.

Mr. Campbell is returning to the field hospitals in France, where he recently paid a brief visit, and where he expects to minister amongst the soldiers for two months or so. After this he will endeavor, if possible, to regain his health by a period of rest, and then he is to be ordained—re-ordained—by the Bishop of Birmingham and will be associated in the services at the Birmingham Cathedral.

The New Testament Church and the Modern Church

BY IRVING S. CHENOWETH

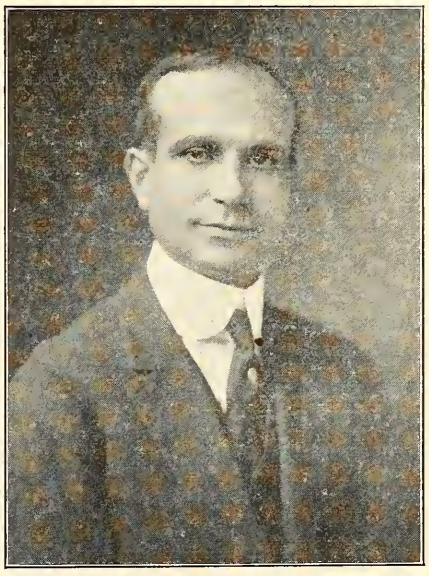
Let us look on two pictures of the New Testament Church. The first is the picture, which many see, showing an organization formally launched at Pentecost consisting of the followers of Jesus, to whom was unfolded by the apostles the divine plan preordained for the salvation of men. This plan resolved itself into a Church with a fixed initiation for membership and with divinely ordained rules for organization which came through the apostles, principally Paul. This is a fixed order for all generations—a pattern for the Church in all ages, and any Church organized rightly must be so organized as to conform to this pattern.

But I see a different picture of the New Testament Church. In various towns companies of people were meeting together to talk over the life and message of Jesus; they ate together, spent evenings together; they broke bread after the manner shown by Jesus and listened to apostles and others who came with news from different congregations and with counsel of various kinds. There was a general state of confusion, there was excitement about the new faith, expectancy about the coming end of the world, enthusiasm over the new gifts of prophecy and of tongues and miracles. Beneath all this confusion and enthusiasm there was an earnest desire to know the truth, and earnest leaders—Paul foremost of all—sought to teach the truth and to bring order out of chaos.

IS A CHANGED ORDER NEEDED?

The whole order of the Church grew to meet actual needs; and from this are we not to infer that changed needs should find a changed order? The organization of the New Testament Church was the one the leaders conceived could do the work most effectively. And patterning our institution after theirs we must be guided by the same principle. Thus we will see in the Church of New Testament days not a pattern for the organization of the Church in all countries and for all ages, but groups of followers of Jesus seeking to meet the tasks outlined by his mission in his spirit.

Since that day conditions in the world have greatly changed, old needs have disappeared to give place to new and more complex needs. The functions of the Church and the spirit of its service



Rev. Irving S. Chenoweth, First Church, Philadelphia, Pa.

based on the message and life of Jesus, remain and will go on unchanged, but its methods and organization must change if its work is to be efficiently done.

CHANGES SINCE PAUL'S TIME.

The larger service rendered by women throughout the world, the greater freedom granted them by the very spirit of Christianity itself, their devotion to the Master has brought to the Church an utter disregard of Paul's injunctions concerning the place of women in the church. His emphasis upon order at the Lord's table has been received with favor and even increased in the Church because it is profitable for such a service and the old common meal idea has faded away. Many of his exhortations and his denunciations against current doctrines of that day we can understand only by minute study of the religious conditions of that day in literature far removed from our Bible. He expected gifts of miracles, tongues and prophecy to be granted a place in their meetings and our day does not expect these things. A division of the service needed by the church is recognized in some such form as these early Christians saw it, so we have retained the officers corresponding to elders and deacons in all churches though their names may vary.

While the organization may vary, the functions of the Church remain the same throughout all times, and in order to organize a local church we must know what we are expected to do. There are three great functions of the Church: First, maintaining worship for edification; secondly, missionary activty; and thirdly, the care of the weak and dependent. These were the tasks of the early Church, and the early Christians sought the best ways in their small world to accomplish their mission. Paul was their great helper and counselor, and while he spoke for the needs of the church in that day he was gifted with such foresight and such sympathy with divine purposes that much of his advice has never been equaled and we profit by his words.

AT THE MISSION TASK.

Some of our work has outgrown the local congregation and to try to manage it as they did in Jerusalem or Corinth would be fatal and quite contrary to the spirit of the Christian program of that day. The missionary enterprise is a vast undertaking demanding the leadership of experts who give all their time to a study of fields and needs, and churches must be combined to work through various agencies for the accomplishment of this purpose. We are beginning to feel that we need not more local organizations grappling with this great problem, but perhaps a union of our biggest ones to be efficiently organized. We see the Foreign Mission Boards in frequent counsels about the world problem, likewise the Home Boards co-operating in the evangelization of America. If we were true to the spirit of the New Testament Church, I think there would be one big Foreign and one big Home Board doing what many are attempting today.

CHARITIES, ETC.

Then there is the problem of dependents. The individual churches have not even been able to take care of their own, let alone all those not connected with the Church, so we have Charity Organization Societies, Hospitals, Asylums, inspired by the Church but not a part of it. The New Testament Church would

have a part in all this and seek to meet the existent needs as it did by setting apart deacons to attend to this work in the early day.

Then how shall the local church organize itself to care for the spiritual welfare of its community? As the early churches organized, and to do just the same things? Not if some better way can be found. We have our elders and deacons formed into an Official Board and usually this has worked pretty well. But not long ago a minister said to me, "Why not have an executive committee instead of your Board and let this committee be made of the heads of all the departments of the church work?" Why not indeed? If it would work better than the old way, then that is the thing to do.

THERE IS NO SET ORGANIZATION.

I am not trying to prescribe a fixed organization, which I shall call the efficient organization for a New Testament church. Rather, I am saying there is no such thing. A church to be efficiently organized must study its needs and the condition of its work, the people whom it may expect to reach, and then make an organization that will enable it to do its work most perfectly. If it has poor folks, it should try to take care of them, if there are young people who need recreation but have no chance to find it in good surroundings, the church should try to give it to them. It should do its best to bring spiritual culture to its communicants and it should recognize the many ways in which this comes to different people. There should be committees to meet the various problems of the church life and these committees should be made of the people who can best do the work, not simply because they are elders or deacons.

Then there comes the problem of societies and organizations How many shall we have and what shall they be? Shall we have Senior, Intermediate and Junior C. E. Societies, Boy Scouts, Boys' and Girls' Clubs, Ladies' Aid, Young Ladies' Guild, Girls' Circle, C. W. B. M. Auxiliary, Men's Brotherhood, Organized Bible Classes, etc? There will be representatives of these societies telling you that you should have them all and they will show good reasons.

A while ago all our Protestant churches thought we should have Brotherhoods and forthwith we had them, with secretaries, monthly papers, buttons, meetings, etc. Your church was behind the times if you didn't have one, so you organized one. But what has happened? These brotherhoods have all died or are dying for want of something to do—all save the Brotherhood of St. Andrew in the Episcopal church, and it still has definite work assigned to it.

A church has a Christian Endeavor Society whose members are no longer young but they have always been Endeavorers and they keep on meeting and trying to get members. The whole thing is a waste of energy and your church would be better off if it were dead but you have the feeling that you should have a C. E. Society.

Or, is it a Ladies' Aid Society that was started way back with the laying of the corner stone a hundred years ago? Then it was a live organization, taking care of new members, tending to the social needs of the church in novel ways, always looking for new methods and seeking to interest the women of the neighborhood in the church. Now it is dead, it moves on in the same way it's been going for forty years. New people are barred—they don't know the ropes. Yes, you could kill it, but then you ought to have a Ladies' Aid—every church has one.

THE CHURCH AND DEPENDENTS.

We've been working on this principle too long, until we are over organized, weighted down with dead or dying or useless societies just because they have always been. I think it is a mistake even to have a C. W. B. M. auxiliary just because the state secretary visits your church and says you should. The only reason for such an organization is that it renders a full service to the women of your church, to your church and to the world. That is one society that knows how to put folks to work and I don't know a church where an auxiliary can't be a good thing, but be sure this is the reason you have one. If the men had only had as definite and worth-while a program the Brotherhoods would have had a longer life.

ST. GEORGE'S, NEW YORK CITY.

St. George's church in New York City is perhaps the finest example of what a church can do to meet the needs around it. Here was an aristocratic Episcopal church once surrounded by handsome homes but lately its membership had scattered and German and other immigrants were filling the big houses full. The audiences in the church were small, the neighborhood remained untouched. They wanted Dr. Rainsford to come to them from Canada. He made a visit, looked over the situation and finally said, I will come on these conditions:

1. A salary which he named.
2. A sum of money to be turned over to him annually to be used for church purposes, as he saw need.
3. All church organizations were to be disbanded—everyone—and new ones were to be formed only as they saw need for them.

Now most of us, perhaps the preachers best of all, know what a startling request this third one was. It was granted, however, and that church was revolutionized and it transformed the neghborhood.

We can't do this kind of thing quickly. We can't say to societies of long standing and of honorable service, "You die and I'll create another." We can't always control the methods of church Boards. This, however, I think we can do—we can refuse to form new organizations unless we honestly feel a need for them.

WHAT IS THE "NEW TESTAMENT CHURCH?"

Now if we see in the New Testament Church not a divine pattern foreordained for all time, but a group of people inspired by the Holy Spirit of God to render a service in the name of Christ, a people not over confident but ready to conform to those methods that mean greater achievement and more Christlike lives, then we can safely follow that church and the Lord will add to us day by day such as are to be saved.

A PRAYER FOR SUNDAY MORNING

O GOD, we rejoice that today no burden of work will be upon us and that our body and soul are free to rest. We thank thee that of old this was hallowed by thee for all who toil, and that from generation to generation the weary sons of men have found it a shelter and a breathing place. We pray for thy peace on all our brothers and sisters who are glad to cease from labor and to enjoy the comfort of their home and the companionship of those whom they love. Forbid that the pressure of covetousness or thoughtless love of pleasure rob any who are worn of their divine right of rest. Grant us wisdom and self-control that our pleasures may not be follies, lest our leisure drain us more than our work. Teach us that in the mystic unity of our nature our body cannot rest unless our soul has repose, that so we may walk this day in thy presence in tranquility of spirit, taking each joy as thy gift, and on the morrow return to our labor refreshed and content.

—Walter Rauschenbusch.

The Sunday School

AMOS, THE FEARLESS PROPHET.

(Home Missionary Lesson.)

NOVEMBER 28.

Golden Text: He that hath my word, let him speak my word faithfully. Jeremiah 32:28.

Lesson Amos 5:1-15. Memory verses 14, 15.

(1) Hear ye this word which I take up for a lamentation over you, O house of Israel. (2) The virgin of Israel is fallen; she shall no more rise; she is cast down upon her land; there is none to raise her up. (3) For thus saith the Lord Jehovah; The city that went forth a thousand shall have a hundred left, and that which went forth a hundred shall have ten left, to the house of Israel.

(4) For thus saith Jehovah unto the house of Israel, Seek ye me, and ye shall live; (5) but seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought. (6) Seek Jehovah, and ye shall live; lest he break out like fire in the house of Joseph, and it devour, and there be none to quench it in Beth-el. (7) Ye who turn justice to wormwood, and cast down righteousness to the earth, (8) seek him that maketh the Pleiades and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth (Jehovah is his name); (9) that bringeth sudden destruction upon the strong, so that destruction cometh upon the fortress.

(10) They hate him that reproveth in the gate, and they abhor him that speaketh uprightly. (11) Forasmuch therefore as ye trample upon the poor and take exactions from him of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink the wine thereof. (12) For I know how manifold are your transgressions, and how mighty are your sins—ye that afflict the just, that take a bribe, and that turn aside the needy in the gate from their right. (13) Therefore he that is prudent shall keep silence in such a time; for it is an evil time.

(14) Seek God, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say. (15) Hate the evil one, and love the good, and establish justice in the gate: it may be that Jehovah, the God of hosts, will be gracious unto the remnant of Joseph.

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VERSE BY VERSE.

1. **Hear ye this word.** Amos came with a message from Jehovah, and earnestly desired their attention.—**A lamentation** A term applied to dirges or formal lament over a departed friend. **O house of Israel.** The Northern Kingdom.

2. **The virgin of Israel.** The country conceived as a young girl whom Jehovah loved. The oldest extant example of the personification of a nation as a woman.—**Is fallen.** A prophetic past tense. As the matter lies in his imagination it is already accomplished.—**There is none to raise her up.** The Northern Kingdom never returned from captivity.

3. **City that went forth a thousand shall have a hundred left.** The statement is general, meaning any city. It is evident that in Amos' time the basis of military enrollment was the towns and villages, rather than tribes.

4. **For thus saith Jehovah.** The more formal proof here begins, that Israel has merited her punishment.—**Seek ye me.** An expression used in the Old Testament to denote religious devotion.—**Ye shall live.** That is, escape from the impending destruction.

5. **Seek not Bethel..Gilgal..Beersheba.** What a warning this was, for God was not found in mere formality. Today he would say, Away with mere church-going, sacraments, formal prayers, and seek me in spirit and in truth.—**Bethel shall come to naught.** Bethel shall become vanity. RVm. Here is a play on words which cannot be expressed in English.

6. **Break out like fire.** God is called a consuming fire in Deut. 4:24 and Ex. 24:17 and Heb. 12:29—**The house of Joseph.** The Northern Kingdom is called the house of Joseph, because Ephraim and Manasseh, its most powerful tribes, were sons of Joseph.—**Bethel.** Is especially mentioned as being the center of the religious cults.

7. **Ye who turn justice to wormwood.** A species of plant which has become the symbol of bitterness. The charge against the Israelites is that they have substituted the bitterness of oppression and crime for the sweetness of truth and justice.—**Cast down righteousness to the earth.** Righteousness here means civil justice. We would say, trample it under foot.

8. **The Pleiades and Orion.** The poet seizes upon two of the heavenly constellations which are most conspicuous to depict the omnipotence of the God for whom he pleads. **Shadow of death into the morning.** This is not the darkness of death, but the changing from night to day, a very common phenomenon.—**Who calleth the waters of the sea.** In great inundations rather than in clouds and rain. He is a God whom even the winds and the sea obey.—**Jehovah is his name.** Some suggest that this phrase should stand at the beginning of verse 8. And indeed this seems quite probable.

9. **Bringeth sudden destruction.** Or causes destruction to flash forth, RVm.—**Destruction cometh upon the fortress.** The Septuagint version reads "ruin" instead of the second "destruction" which is more elegant. The fortresses may mean palaces, see Amos 3:11.

10. **They hate.** The Israelites not only do unjustly, but hate those who attempt to maintain the right.—**Reproveth in the gate.** The one who brought the charge against the offender, before the judge or elders. Matters were adjusted in the gate.—**Speaketh uprightly.** The word means sincerely, blamelessly, without reserve, keeping nothing back.

11. **Take exactions from him in wheat.** This is the manner of their trampling the poor.—**Hewn stone..** Pretentious dwellings in contrast with the brick dwellings of the less favored. **Ye shall not dwell in them.** This is their punishment.

12. **The just...** That is, the innocent. **A bribe.** The bribe was accepted and the offender set free.—**Turn aside the needy in the gate.** Those who could not afford the bribe.

13. **He that is prudent shall keep silence.** In such a time the prudent, the one acting wisely, keeps silent. Amos was acting a higher part than mere prudence.

14. **Seek good, and not evil.** The prophet calls upon the people to change their manner of life. **Repent** is the great word.

15. **Hate the evil and love the good.** Still stronger language than before used.

The Fearless Prophet

The Lesson in Today's Life.

By ASA MCDANIEL.

Israel's only condition of safety was amendment. There is no escape for a nation or an individual who goes on breaking any of the laws of God, but by ceasing to do evil and learning to be good.

The people of Israel lived in careless ease, enjoying all manner of luxury. No fear of God or man disturbed their rest or caused them to pause from their oppression or idolatry. Injustice was the usurper of righteousness in the Northern Kingdom. Here religion had grown formal and external, and like all external religion, it was destined to fail in the presence of a grown tide of spiritual life. Jehovah has no pleasure in empty forms either in that or this generation.

Amos was a Judean who lived in the hills of that rugged country, and cared for his sheep. He had time for meditation about God and his world, and to commune with him in his own temple beneath the stars. This fellowship enabled him to look at life from the standpoint of the Divine. He was interested in the practical problems of human life, and touched it at many points. He was in every way a statesmanlike adviser on questions of public policy. Notwithstanding he was a son of the hills of Judah, he did not hesitate to preach righteousness to the unrighteous of Israel.

The message of Amos is twenty-eight centuries old, and yet it is the message needed in our luxury-loving and pleasure-seeking day.

The ground of appeal in home missions must ever be the need of a fellow man. To an obedient, loving disciple of Jesus Christ, there is no passing by on the other side with respect to any representative of suffering humanity. The opportunity is also the claim upon all we have and are in this life. At home or abroad the need is the call of God to that field and the love of Christ is the constraining power.

Dr. Babcock said: "Intensity and extensity are wrapped up together. Intense devotion to Jesus Christ means extensive sympathies."

If a light is bright it will shine a long way. It is only a precious ointment that can fill the house with its fragrance. If our lives are full of the spirit of Jesus they will go out to all the world in the same natural way.

When Jesus said, "Love thy neighbor," he meant the man who needs you, and he illustrated that principle by the story of the Good Samaritan. The man in need is your neighbor no matter where you find him.

One of the underlying principles of the kingdom of God is that he "hath made of one, every nation of men, for to dwell on all the face of the earth."

Our artificial divisions break down before this universal brotherhood, and we ask ourselves the question, again, Why condemn the heathen for idolatry, when there are idols at home?

Is the African, with his nose jewels and anklets, any more to be condemned than the fashion devotees, mincing along the street bedecked with jewels, and wearing extreme styles of apparel?

Is the immorality of the old world any more of a sin than the white slave traffic of America?

Is the praying machine of India any worse than the mechanical prayers of thousands in our churches?

Is their worship of a dumb idol any worse than our unbridled greed for gold?

The place to begin in "home missions" is in our own hearts and when they are clean and full of the love and spirit of Jesus, the whole world will sooner or later feel the influence.

THE CHRISTIAN CENTURY

EDITORIAL

A POLICY FOR SECRETARIES

NATURALLY the secretaries and other officials of the missionary societies of the Disciples of Christ wish to avoid taking sides in any controversy that lies outside of their own special fields.

They are the servants of the brotherhood, each one for a particular task, and it is quite right for them to avoid even the appearance of partisanship.

In the prolonged discussion over the General Convention a few society officials seem to have found themselves in a somewhat embarrassing position. No official, unless we make an exception of President Burnham, of the American Society, has been willing to take sides with the noisy opposition. But a few have tried to carry water on both shoulders. The effect of their ambiguous attitude has been to encourage the opposition to keep up its attacks.

Nothing is clearer to those in close touch with the mind of the brotherhood than that it has been the timidity and ambiguity of these secretaries that has been mainly responsible for the prolongation of the controversy.

Had the executive officials of all the missionary societies gone straight forward in line with the action taken by the representatives of the churches assembled in successive conventions the opposition to the General Convention would have vanished in thin air.

The fact is—and it should be stated in almost unqualified terms—that except for a certain newspaper there is not, and has not been, any substantial or considerable opposition to the General Convention. What opposition there seems to be is simply the reflection of partisan attachment to the newspaper whose commercial interests are bound up with the defeat of every effort at co-ordinating or unifying the Disciples' communal affairs.

All the hue and cry has come from a single source, a source that was able, just because it was a newspaper, to make a great volume of noise. A few secretaries have been scared by this noise. They have thought it unwise to seem to participate too openly in the General Convention organization.

We believe this a short-sighted policy. We believe there is a safer and better policy for these servants of the churches to follow. Every secretary will in the long run do the best thing for his society if he adopts the policy of doing what the churches decide shall be done.

That is a safe course.

And it is the only right course.

The churches have determined, after an absurdly long deliberation, on unifying their missionary and benevolent activities under the control of a single representative convention. There is practically no opposition among the churches or the leaders of the churches to this determination. In a series of national conventions this purpose has gathered to itself increasing support, at last approaching unanimity.

No convention will ever reverse it.

There will be no going back to the rivalry and anarchy of former days.

The one thing now needed for the controversy to be automatically closed is for every official of every missionary and benevolent society to stand forth without timidity in frank co-operation with the policy adopted by the churches through their conventions.

When this is done—definitely and openly done—the newspaper opposition will cease to find pleasure or profit in further troubling Israel.

AN UNESCAPABLE ISSUE

SPECIFICALLY what President Wilson had in mind when in his New York speech last week he delivered his sharp warning against raising the religious issue in American politics, is not easy to infer from the context of his remarks. But whatever he may say to arrest the emergence of the Roman Catholic issue in our national affairs will have at most but a temporary effect.

The joining of that issue is inevitable.

It is well-known that below the level of newspaper comment certain states like Massachusetts and Illinois are seething with religious partisanship.

Now and then something happens to goad the Catholic press into utterances that break through their usually discreet restraints and betray a purpose to carry their church interests into the arena of national politics. The recognition of Carranza by President Wilson is the latest occasion of this sort. All Roman papers have condemned this act of our government. But some combine threats with their condemnation. The Morning Star, official journal of the archdiocese of New Orleans, uses this violent language:

> "Mr. Wilson's recognition of Carranza, the avowed enemy of the Catholic Church, is an insult to the Catholics of this country. It it is a direct challenge to them, and we hope that not only Catholics, but every true lover of religious freedom, for which the glorious flag of our country stands, will give him such an open answer at the polls as will prove to him that no President of the United States can so flagrantly ignore the lawful and respectful request of 16,000,000 fellow citizens without paying the penalty."

There are multitudes of hot-headed Protestants who would be only too glad to have the Roman Catholic issue joined in our national politics in terms of the interests of clericalism in Mexico! On second thought it will be clear even to the densest and most partisan Catholic that his church could allow no greater blunder to be made at this time.

But it is not in specific instances like this that we find our ground for declaring that the ultimate joining of the issue is inevitable, nor is it in the silly belief held by many that Catholicism is involved in a conscious and sinister conspiracy against our country. Our declaration rests upon the fundamental and historic incompatibility of Roman Catholic ideals and institutions with our American ideals and institutions.

The most elemental and determinative factor in our democracy is the public school. But there is growing up a generation of Catholics American-born but not American-educated. This generation is trained in the parochial schools that are growing with such prolificacy in all parts of the land, and especially in the cities. Increasingly there is being withdrawn from our democratic schools vast multitudes of children to become pupils in these non-democratic institutions.

The product of these schools is not the kind of product that will maintain the traditions and ideals of American democracy.

Soon or late—and the aggressive attitude of many Catholics make us believe it will be sooner than later—

the issue created by the presence of an alien and uncontrollable educational system in our midst will have to be met.

It is not to be met by misrepresentation, nor by hysterical appeals, and certainly not by the silly A. P. Aism that would turn the basements of our Protestant churches into military barracks against the day of a Catholic uprising. But it will have to be met by a deliberate restudy of the principles upon which our American institutions rest and a deliberately organized propaganda of those principles *and of the kind of religion that those principles grow out of* among the Catholic population of the country.

It must some day be seen that American ideals and Roman Catholic religion are inherently incompatible—not because of particular abuses that can be found in Catholic institutions, for these can be matched by almost similar abuses found in Protestant institutions, but because ideally, at its best, the Roman Catholic scheme of things does not fit into our American political and social structure.

THE ROMAN CHURCH AND PROTESTANT MISSIONS

ONE NEEDS all the patience of all the saints to think tolerantly of those high-church Episcopalians who are raising a fuss against the participation of their church in the Latin American Congress to be held in Panama in February.

How anybody who draws his scheme of values from Jesus Christ could get those values so inverted and mixed up as to imagine that because the Roman Catholic Church is a well-established institution in the state of South America we Christians of North America have no right to go there and preach the gospel, is past comprehension.

But that is what a lot of these good Episcopalian brethren are doing. A half-dozen of them—some bishops and Dr. W. T. Manning of Trinity church, New York—resigned from their communion's board of missions last week because by a vote of 13 to 26 the board decided to go ahead with its plans to send representatives to the Congress at Panama.

One of their newspaper organs has been carrying on a long-winded opposition for many months and now writes dolefully on the imminent division with which the Episcopal church in America is threatened on account of the action of the board of missions.

Concretely, the facts seem to be these:

The Roman Catholic Church is the "whole thing" religiously in South America.

But moral and social conditions are as bad or worse there than in the pagan countries of the Orient to which we evangelical Christians send missionaries and where a Church wearing Christ's name is altogether unknown.

There is considerable material and social civilization in Brazil and Argentina and Chile and the smaller countries, but life is secular and pleasure loving.

A single indicator of the moral level of South American peoples will suffice: In one of the nations fully one-half of the children born are illegitimate.

There isn't an argument that can be put up for sending missionaries to non-Christian Japan that is not applicable with equal force to Roman Catholic South America—not one.

Now, for a body of Christ's followers to stand in the presence of the vast spiritual appeal of South America and justify a refusal to answer it, on the ground that a Church wearing Christ's name is already there, is anything but a Christ-like way of doing.

The fact is that though a Church wears Christ's name, yet if it does not do his work among men it is not his church. Its history does not make it Christian. Only its fruits make it Christian.

And the Roman Church in South America is not bearing Christian fruit—its fruit is hardly more Christian than is the fruit of Buddhism in Japan.

To stand off from an enterprise looking toward the bringing of the living gospel to lands as obviously in need of it as are these South American lands, on the pretext that to do so will jeopardize their chances of organic unity with the Roman Catholic Church, makes these Episcopalian brethren seem almost as far removed from vital fellowship with the rest of us as is the Roman church itself.

Most Protestants, we venture, will agree with us when we bluntly declare that we haven't a moment's interest in uniting with the Roman section of Christendom until Rome herself is evangelized.

SIN'S DISILLUSIONMENT

YELLOW journalism does some good, after all. The unrestrained elaboration of the details of people's private life in the public press is one of the neurotic and degrading factors in modern life. But the publication of the private details of the irregularities of a noted Chicago architect in last week's papers has been in its net effect a wholesome thing.

This architect left his family some years ago and built a beautiful home in the Wisconsin hills where he lived with the wife of another Chicago man. About a year ago she and two of her children were horribly murdered by a colored laborer who worked on the place.

The public let itself get worked up into a state of sentimentalism over the tragedy—not alone the tragedy of the killing, but the "spiritual" tragedy of the man who had thus horribly lost his "affinity." Lots of silly talk was heard. The man was pictured in the loneliness of his bereavement and a sort of halo was flung over the man and his long existing relations with the murdered woman.

The revelations of last week, however, dissipate all this nonsense. Another woman took the place of the dead affinity. Without marriage she lived with him for a time and then left him.

But she wrote letters to him. These letters were stolen by a servant who gave them to the authorities, and thus they reached the public.

In this correspondence the architect over whose domestic irregularities so much sentimentalism had been spilled is lashed for his wantonness, his cruelty and his utter infidelity.

He is pictured as an out-and-out roue.

Ordinarily the printing of such letters would be harmful. In this case they showed the agony of soul brought on by sin. The letters lifted the filmy curtain of false idealism with which many morally indirect people had allowed the realities of the man's and woman's deportment to be obscured, and laid bare the depravity and unhappiness and spiritual desolation that yawn in the depths of their souls.

What they called "freedom" proves to be—as it always has proved to be—a terrible bondage of soul.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orvis F. Jordan*

President Sets Apart Thanksgiving Day.

The President of the United States has set apart Thanksgiving Day by special proclamation. Some interesting statements in the official document are as follows:

Our ability to serve all who could avail themselves of our services in the midst of crises has been increased, by a gracious Providence, by more and more abundant crops; our ample financial resources have enabled us to steady the markets of the world and facilitate necessary movement of commerce which the war might otherwise have rendered impossible; and our people have come more and more to a sober realization of the part they have been called upon to play in a time when all the world is shaken by unparalleled distress and disasters.

The extraordinary circumstances of such a time have done much to quicken our national consciousness and deepen and confirm our confidence in the principles of peace and freedom by which we have always sought to be guided. Out of the darkness and perplexities have come firmer counsels of policy and clearer perceptions of the essential welfare of the nation. We have prospered while other peoples were at war, but our prosperity has been vouchsafed us, we believe, only that we might the better perform the functions which war rendered it impossible for them to perform.

Week Day Religious Instruction in New York.

The project of giving religious instruction on week-days in New York on the Gary plan is making favorable progress. A permanent committee has been formed with representatives of Catholic, Protestant and Jewish organizations. One public school now has co-operation with a Roman Catholic church in the matter of religious instruction.

Congregationalists in Episcopal Churches.

For the first time in the history of the country, Episcopal churches in New Haven, Conn., opened their pulpits to Congregational ministers on Oct. 24. Special dispensation was received from the bishop that this might be done. Doubtless the Christian Unity movement headed by Rev. Newman Smyth of New Haven has borne some fruit. The visiting Congregational ministers that preached in the Episcopal churches were: the Rev. Dr. M. L. Burton, president of Smith college, at Trinity Church; the Rev. Dr. E. C. Moore of Harvard Theological Seminary, at St. John's Church; the Rev. Willard Sperry of Boston, at St. Paul's Church; the Rev. Shepard Knapp of Worcester, Mass., at St. Thomas' Church; the Rev. W. I. Maurer of Northampton, Mass., at St. James' Church.

Dr. Zwemer Returns to Egypt.

Dr. Samuel Zwemer has returned to the field of his missionary labors, Egypt, having sailed from New York, Oct. 16. He has recently been giving a course of lectures at Princeton University. He asked for forty thousand dollars for some special missionary projects, during his recent travels through the United States and he has received $25,000 of this amount.

Romanists Become Presbyterians.

Louisiana has been throughout its history a Roman Catholic state on account of its having been settled by the French people. The Presbyterians have a church in the delta country, southwest of New Orleans, which has been prospering greatly. Since May 30, Dr. John C. Barr, the pastor, has received fifty people upon profession of faith. On a recent Sunday 142 people were present of whom 141 were former members of the Roman communion.

Proposed Federation in Massachusetts.

At Lenox, Mass., a proposal has been made for a federated church, composed of the Congregational and Episcopal churches. The program involves the merging of the men's clubs, Sunday school services, mission study classes, weekly prayer service, a combined choir and union Sunday evening services, the two preachers preaching alternately. The proposal has been put up to Bishop Davies for his approval and his decision is awaited with much interest. The case is a sort of test case with reference to the possibility of co-operation between the two denominations.

Baptist Young People Have New Leader.

The Baptist Young People's Union of America is just now being congratulated upon securing a new executive secretary in the person of Rev. James A. White, of Louisville, Ky. His term of service began on Nov. 1, and he will have offices in the Baptist building on Wabash Ave., Chicago. He is a graduate of the Southern Baptist Theological Seminary, from which institution he has master's and doctor's degrees. The president of the organization is Rev. Frank L. Anderson of Chicago, who is also the executive secretary of the Baptist Executive Council of Chicago.

Universalists Remember Founder.

The Universalists are marking the centennial of the death of the founder of their denomination. Rev. John Murray died in Boston, Sept. 3, 1915. He was born in England in 1741. His father was a high Calvinist and taught him that if any who was not of the elect should say "our Father" he had committed blasphemy. The son continued the Calvinistic notion of election but said that God had elected the whole race. Murray became a Methodist class leader, and was appointed by John Wesley over a class of forty boys. He soon began to preach and joined himself to Whitefield. After coming to America, he had still wider doctrinal divergences. From such conservative origins, the movement later developed in the direction of Unitarianism.

Gypsy Smith Evangelizing in America.

Gypsy Smith, the well-known English evangelist, is now in America doing evangelistic work. He opened a campaign at Memphis, Tenn., on Oct. 31, in which the churches of the city are quite generally joining.

Methodists Will Win China.

A movement in the Epworth League of the Methodist Episcopal church is to have a "Win my Chum" week this fall in which every member of the League will be urged to win a friend for Christ.

To Succeed J. Campbell White in Leading Laymen's Movement

The Executive Committee of the Laymen's Missionary Movement held its first regular meeting of the season on September 28. All the reports concerning the National Campaign and other plans of the Movement were most encouraging, and the committee faces the future with fresh courage and hope. While it was recognized that the resignation of Mr. J. Campbell White was an unmeasured loss to the Movement, the committee reaffirmed in no uncertain way its faith in the mission of the Movement, and laid plans for the future with great confidence. The Executive Committee elected Mr. White as a member of the committee, and will thus have the invaluable aid of his counsel. Mr. William B. Millar, who became joint general secretary with Mr White in 1910, will continue as the general secretary. Regarding Mr. Millar's preparation for the work of the Movement, we quote from an article which appeared in the November, 1910, issue of Men and Missions:

"Mr. Millar is a native of Wisconsin, a graduate of Lawrence College. In the early days of his religious life he was led toward missionary service in Calcutta but was unable to go there because of the ill health of a member of his family. He became general secretary of the Twenty-third Street Branch of the Young Men's Christian Association in New York, remaining there until 1895, when he joined the field department of the International Committee, having charge of the eastern section of the United States, a territory extending east of Pittsburgh and north of the Potomac River. On the breaking out of the war with Spain, in 1898, he took charge of the Association work for the army and navy. After the conclusion of the war it was determined to constitute this a permanent department and Mr. Millar became its organizing and directing secretary. He had the initiative and guiding hand in the comprehensive work done for the Japanese army during the war with Russia, and which attracted the interested attention of the whole world."

Mr. Millar has had charge of the administrative side of the Laymen's Missionary movement's work from the beginning of his term as general secretary. The Movement is extremely fortunate to have at its head as general secretary at this time a man with pronounced administrative ability as well as other conspicuous gifts. He will speak at many of the conventions during the autumn and will lead one of the teams after the holidays.

LET THE PESSIMIST TAKE NOTICE.

"Let those who think Christianity is a spent force ponder the following: When Carey, the first Protestant missionary of the world, went to India, the whole number of nominal Christians in the world was about 200,000,000. Now there are 500,000,000. When he, in the eighteenth century, went out from Christendom as a missionary to the dark world of heathendom, the population of the world was about one thousand millions. It is now supposed to be about fifteen hundred millions, which is only another way of saying that while the population of that world has increased during this period 50 per cent. Christianity has increased 150 per cent, and the ratio shows that the cause of Christ advanced more within the last 25 years than it did in 75 years preceding. Our God is marching on."

* * *

FACTS ABOUT THE BOOK OF BOOKS.

The Bible sells better than any other book in the world. Every year seventeen millions of Protestant Bibles, Testaments and Scripture portions are printed in more than five hundred languages. Ten millions are sold by Bible Societies below cost price; the remaining seven millions are printed commercially and yield a handsome profit to the publishers.

In the fifteenth century a plain manuscript of Wycliff's Testament sold for a sum of money equal to L45 in our time.

A century ago the cheapest Bibles in England were sold for 4s. 6d., and the cheapest Testament at 10d. To-day an English Bible can be bought for 5d., and a New Testament for one penny.

Michael Faraday, one of the most distinguished scientists of his age, was one day found by his friend, Sir Henry Ashland, weeping, with his head upon his Bible. "I fear you are not so well to-day," said Sir Henry. "No," answered Faraday, "it is not that; but, oh, why will men go wrong when they have this blessed book to guide them?"

The value of simple Bible reading is illustrated by an anecdote about a trader on the West Coast of Africa, who, seeing a native, a converted cannibal, reading a book, asked him what he was reading. "I reading the Bible," said the native. "Oh," remarked the trader, contemptuously, "that book is out of date in my country." "If," retorted the native, "it had been out of date in mine, you would have been eaten long ago."—(Liverpool Daily Post, August 17th, 1907.)

* * *

A MODERN ELEVENTH OF HEBREWS.

"The trouble is," said Harold Raymond, on his return from his second year in college, "that when you enter the sphere of religion, you deal with something quite different from anything that you meet in science. In the one you move step by step along lines of induction or deduction, and in the other you fling a highway through the air in a bold and beautiful manner, but in a way quite different from science."

"I am not sure that the difference is so great as we are accustomed to suppose," replied his friend. "I have been thinking how scientific faith is, or, rather, how large a part faith plays in science. No man ever made a great discovery that was wholly an accident. I have wondered how it would seem if we were to try to add some modern names of science to the great muster-roll of faith in the eleventh chapter of Hebrews."

She Knows What She Wants

The well informed housekeeper insists upon using only a baking powder which is made of cream of tartar. She might read in an advertisement or be told that alum and lime phosphate, which are used as inferior substitutes in cheap baking powders, were all right in the quantities used but she would not buy them or permit them to enter her kitchen. Why?

Because she knows that cream of tartar has always been accepted as the most wholesome agent, with soda, for raising cake and biscuit, and she wants a baking powder made of cream of tartar, like Royal.

This conclusion is the result of unconscious absorption, either her own or her mother's, of the opinions of the highest authorities on hygiene and home cooking.

The prudent housekeeper, when she uses baking powder, reads the names of the ingredients printed on the label. She knows what she wants.

ROYAL BAKING POWDER CO.
New York

"I should like to hear how it would sound."

"By faith Columbus, when he was called of God to discover a new world, went out, not knowing whither he went. By faith he sailed strange waters, with Cabot, Magellan, Vespucius and Balboa, the heirs with him of the same promise.

"By faith Copernicus lifted the earth from its solid base and set it to moving in rhythmic order round the Sun; and all the suns that circle round the Throne of God. This he beheld by faith.

By faith the men of science, who did not always call themselves men of faith, found substance in the things hoped for, and moved from experiment to hypothesis and from hypothesis to theory and from theory to fact and from faith to sight. And all these were the children of faith.

"And what shall I more say? For time would fail me to tell of Stephenson and Fulton, or Morse and Roentgen and Edison and Lister; of Cyrus Field and Alexander Bell and Marconi and Wilbur Wright, who through faith made iron float, yoked chariots to the visible power of steam, caused the voice of man to be heard by his fellow man at a distance of a thousand miles, filled the air with voices inaudible to the ear but intelligible to the mind of faith, and lifted the bodies and the minds of men on wings of wonder, and set them to sailing amid the clouds.

"And wherein we have learned from saints and apostles and the Lord of life, and have found sure footing for faith, let us not count it unreasonable that still we follow, and live the life of faith."—Youth's Companion.

CAUSES OF FAILURE.

If a man, professional or otherwise, fail in his work, the causes will probably be found among the following:—

1. Lack of love for his task.
2. Lack of tact in his methods.
3. Lack of care for his appearance.
4. Lack of regard for the views of others.
5. Lack of thoroughness in doing things to a finish.
6. Lack of faculty in winning support.
7. Lack of organizing power to keep out of the ruts.
8. Lack of gumption in making knowledge practical.
9. Lack of patience in doing drudgery, and too great haste to cull the flowers.
10. Lack of moderation in things desired, and an overestimate of actual needs.

* * *

A "Billy" Sunday Story.

I heard of a lady who had an engagement to attend a meeting of a missionary society one day, but she stayed a little longer at the milliner's display than she intended, and when she got there they were just opening the meeting. She was to lead the meeting. She grabbed a hymn-book, Presbyterian, and said, "We will sing Four Dollars and Seventy-eight Cents."—The Strand Magazine.

* * *

The European war has so completely demoralized the gambling business at Monte Carlo that shares in the Casino Company are not worth much more than one-half the former price.

Disciples Table Talk

Kansas Church Supports Three Living Links.

The Highland, Kans., church of only 340 members, is now supporting three living links, and paying up the apportionments to every board in full. For several years, the church supported O. F. Barcus, of Shanghai, China. Recently Dr. Dye and Bert Wilson were with this congregation and the result is that twelve men have banded together as a living link club and will provide support for Wm. Edwards, at Bolenge, Africa. One of the deacons, a business man, will alone support Herbert Smith at Lotumbe, Africa. This is the first "living link club." reported and is an idea that can be carried out in many churches, each man being responsible for one month's salary, and thus having his own missionary one month with direct report of work done.

Wets Attack Leaders of Evanston, Cincinnati, Church.

Justin N. Green, pastor of the church at Evanston, Cincinnati, O., recently received an anonymous communication, in which the writer threatened that if the dry posters in front of the church were not removed by the following Saturday noon certain information which the person claimed to have concerning an incident in the past life of A. M. Harvout, an elder in the church, would be published. Mr. Green immediately turned the letter over to Mr. Harvout, who made light of the affair. He says that he cannot recall any incident in his past life that would cause him any annoyance if published. The dry posters were not taken down, and it is stated that the letter would be turned over to the Federal authorities.

Efficiency Campaign at Flemingsburg, Ky.

During the week of October 24-31 the Flemingsburg, Kentucky, Church held an "Efficiency Campaign" under the leadership of the minister, H. M. Stansifer. On the first Sunday an effort was made to clear the church of all indebtedness, which amounted to about $1,800. Part of this debt was of ten years' standing. The giving did not stop until over $2,270 was pledged. Meetings were held each night during the week in the interest of the Every Member Canvass which was made on the following Sunday afternoon. Twenty teams of two men each went out and visited the families of the church. The result was that the number of pledges was increased 94 per cent and the amount pledged for current expenses shows an increase of over 28 per cent. For missions, benevolence and education, there is an increase of over 100 per cent in the amount pledged. The motto of the "Efficiency Campaign" was "Every Member Helping Every Cause." Reverse this, the pastor writes, and you have the result of the campaign: "Every Cause Helping Every Member." Dr. R. H. Crossfield assisted very materially in the Every Member Canvass. During the campaign over $5,100 was pledged for all purposes.

State Convention Meets Next Week in Florida.

The Florida Christian Missionary Convention meets in Miami, November 15-18, beginning Monday evening. The district Christian Endeavor Convention meets at Miami, November 12 to 14 and the Florida Sunday-school Association begins the evening of the 18th and extends to the 21st. The Florida East Coast Railway from Jacksonville to Key West, has granted a rate of one fare plus twenty-five cents for the round trip, and other roads will make the same rate, conditioned on an attendance of 400 at the three conventions combined. A strong program is being arranged and suitable arrangements for comfort, sight-seeing and pleasure are being made. Ira E. Adams is the pastor at Miami.

Berkeley Pastor Treats Ibsen in Sermon Series.

"Ibsen, the Mystic and Prophet," is the topic of a series of three lecture-sermons being preached at First church, Berkeley, Cal., by the pastor, H. J. Loken. Three of the great Norwegian's most typical plays are discussed in the following order: "Brand" or The Church and the Changing Order. "An Enemy of the People," or Sin and Society. "The Lady from the Sea," or The Quest for Personality. Mr. Loken is a native of Norway and a close student of the great dramatist. Motion pictures of typical scenes of Norway gave atmosphere to these occasions.

Aiding the New Christian Hospital at Kansas City.

An active canvass has been begun for the securing of $50,000 for furnishing Christian Church Hospital, Kansas City. A cordial invitation is extended by the National Benevolent Association to Disciples everywhere to have fellowship with their less fortunate brothers by making a contribution toward the furnishing of this hospital. Gifts are invited ranging from a thousand dollars for a general ward to $500 for private ward, $500 for private room, $100 for a bed, to the greatest variety of smaller things, as for instance, spreads, 43 dozen, at an average cost per dozen of $17; sheets, 134 dozen, $10.10; pillow cases, 75 dozen at $1.86 per dozen; blankets, 104 dozen, $14.02 per dozen; towels, 103 dozen, $2.89 per dozen. Subscriptions should be sent to Christian Church Hospital, 1202 Commerce Bldg., Kansas City, Mo.

Evanston, Chicago, Church Discusses Boy Problem.

On the first Sunday of this month, the Evanston, Ill., Church, which O. F. Jordan leads, took up the problem of the boy. Three ten minute speeches on the general topic "What Evanston Does for her Boys," were made by Secretary Dale of the Evanston Y. M. C. A., Prof. Bronson of the Olympic Club, and Mr Freeman of the Boy Scout movement. The pastor made some concluding remarks on "The Church and the Boy Movement." A chorus of boys sang. Mr. Jordan recently reviewed Winston Churchill's "A Far Country."

Dr. Powell Appreciates Burris A. Jenkins As Evangelist

E. L. Powell, pastor at First church, Louisville, writes that the two weeks' meeting held by Burris A. Jenkins, of Kansas City, has closed. Including additions received prior to the meeting but coming through

Rev. Burris A. Jenkins.

the preparatory service and therefore a part of the meeting there were ninety-three additions to the membership, of this number forty-seven coming by confession of faith and baptism. A number of fine young men were in this company. Dr. Powell states that in several ways this revival is profitable for study, and offers the following reasons for such consideration:

"First there were no outward accessories usually associated with great revivals. It was a quiet, steady and continuous cooperative effort with no excitement other than that of deep spiritual feeling. Secondly, the evangelist came to a church thoroughly united in prayer and having in advance something like one hundred pledged personal workers. The whole month of September was given to spiritual preparation in the mid-week meetings and in two mass meetings—one for the men and the other for the women. The Board of Officers of the church had pledged themselves to give unstinted support to the work. Thirdly, the material preparation, or in other words the finances, were disposed of before the revival began. There was no stress or strain in this material preparation, but so quietly was it accomplished that we wondered at the ease of the achievement. Fourthly, we proved the worth of dignified and continuous advertisement. This advertisement was both in advance of the meeting and during the meeting. The whole community was informed in regard to the revival. Fifthly, the revival had begun before the opening date in the additions received to the membership, some nineteen in number, and in the spiritual interest awakened in the special meetings already referred to."

Of Dr. Jenkins as preacher, Dr. Powell says: "Each sermon escaped the average and attained in one particular or another to real greatness. The great essentials of Christianity were convincingly and eloquently presented. The attention of the audience was always tense. It would be difficult to say that one sermon or another in particular was the greatest. From the standpoint of this writer no stronger presentation of the claims of Jesus Christ on the soul could have been presented. There was no mechanical note sounded in any utterance. Each sermon was born of profound conviction. There was excellency of speech but the message was delivered 'in demonstration of the spirit and power.' If Dr. Jenkins has ever been an academic preacher he is no longer such. His message was profoundly spiritual and he spoke as one who knows what it is to dwell in the presence chamber of the white Christ. Splendid were his denunciations of ecclesiasticism. Heart-surging was his portrayal of the righteousness required by Jesus Christ as contradistinguished from the Scribes and Pharisees. Clear and fine was his interpretation of Christian liberty. Some of his utterances were trumpet-voiced and others sweet and tender as the breathing of an Aeolian harp."

New Members of Eureka Board of Trustees.

Two new names were added to the Board of Trustees of the College at the Annual Election this year, W. C. Darnall of McLean and Howard Leonard of Eureka. Mr. Darnall was a student of the college in his early life and has cherished a very friendly feeling for it through the years. Mr. Leonard was a student in the late '90s and has always taken a keen interest in its welfare. Mr. Darnall was elected for the full term of six years: Mr. Leonard was chosen to fill the unexpired term of H. O. Breeden, resigned.

P. J. Rice Doing Far Reaching Work in El Paso Field.

The fact that El Paso, Tex., is just across the border from Mexico lends interest to the work which Perry J. Rice is doing as pastor of First church in that city. On October 31, Mr. Rice celebrated the sixth anniversary of his coming to the Texas city. During these six years the strength of the Disciple cause there has been doubled. At the time of his coming there was only one Disciple church in the city, now there are two independent congregations. The total number of enrolled members is double what it was then. There are more than twice as many people in the Sunday-schools and the Christian Endeavor societies. The C. W. B. M. auxiliary enrolls more than twice as many members. There is being raised about twice as much money for missions and benevolences and for local expenses as was raised six years ago. First church gave considerable of its strength to the Austin Park church at the time of its organization, but it has much more than recovered its loss. The equipment has been very greatly improved at a total cost of approximately $10,000. Through all of these years a very splendid harmony has characterized the congregation, and there are now reported the largest audiences and the largest attendance upon the Sunday-school in the church's history. Ever since Mr. Rice came to El Paso, he has been a member of the Board of the New Mexico-West Texas Christian Missionary Society, and for the past two years, as president of the board, has had practical direction of all missionary operations in this territory. The city of El Paso, which has grown with remarkable rapidity, has a unique place as the metropolis of the southwest. It is the meeting place of Home and Foreign missions, located as it is on the border of Mexico and being the distributing point for practically everything that goes into Mexico from the United States. The Republic of Mexico, Mr. Rice writes, is one of the neediest foreign missionary fields in all the world. The territory of New Mexico and West Texas stretching away to the north and east is all Home Missionary territory. Mr. and Mrs. Rice were recently given a delightful reception by their congregation on the occasion of the twenty-sixth anniversary of their marriage.

First Church, Richmond, Ind., Free From Debt.

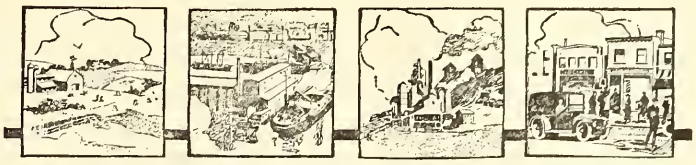
First church, Richmond, Ind., announces that all church indebtedness has been paid off. On Sunday, November 14, this event will be celebrated by an All-Day Church Rally, beginning with the Bible-school. The mortgage will be burned at the morning service. A picnic dinner will be served in the church basement and the day will be made one of rejoicing and whole-hearted fellowship.

W. A. Fite Begins Work in Ashland, Ky.

W. A. Fite, formerly of Paducah, Ky., had been in the new field at Ashland, Ky., only a month and a half when he started off a "spiritual revival." Mr. Fite did the preaching and D. Emmet Snyder the singing. The meeting has just closed. Twenty-five persons were added to the membership, and at a Sunday-school rally held during the meeting there was an attendance of 745. Mr. Fite states that the Ashland church home is one of the most beautiful in the brotherhood, having cost $60,000. The building was erected under the ministry of H. M. Stansifer, now of Flemingsburg, Ky.

C. R. Scoville Leading Union Meeting At Jefferson City, Mo.

A. R. Liverett writes enthusiastically of the work C. R. Scoville and his eight helpers are doing at Jefferson City, Mo., in the leadership of a union meeting. Over five hundred responded to the first invitation. A total of 1,502 came in six days, including reconsecrations. The combined attendance at the Sunday-schools has been already increased from 1,260 to 2,400, the Christian school having the largest increase.



Business is booming!

Dayton, Ohio.

Merchants everywhere tell our 800 salesmen that business is booming.

Farmers have had two record crops, at big prices, with big demand at home and abroad.

Stocks of manufactured material are short, and labor is in great demand.

Exports largely exceed imports.

Factories are busy, many working overtime.

More freight cars are needed, and steamers are taxed to capacity.

People are living better, and spending their money more freely.

This country has the best money in the world, and more of it than ever before.

Such a combination of favorable circumstances never has occurred before, and probably will never occur again.

Billions of dollars are passing over the merchants' counters.

The people who spend this money want the best service.

They demand it in all kinds of stores, from the smallest to the largest.

They get it in stores which use our up-to-date Cash Registers, which quicken service, stop mistakes, satisfy customers, and increase profits.

Over a million merchants have proved our Cash Registers to be a business necessity.

[*Signed*] John H. Patterson

Write for booklet to
The National Cash Register Co.
Dayton, Ohio.

EVANGELISTIC MEETINGS.

Hopkinsville, Ky., J. N. Jessup, pastor, preaching; Clare Harding and wife singing; 145; closed Oct. 31. Additions at all services but one.

First, Kansas City, W. F. Richardson, pastor; Graham Frank, evangelist; Gordon Brown, Jr., song leader.

Tulsa, Okla., union meeting; J. W. Darby, evangelist.

East San Diago, Calif., T. G. Hussong, pastor; Bruce Brown, evangelist.

Chattanooga, Tenn., First, Ira M. Boswell, pastor; G. L. Snively, evangelist, 78; closed.

New Richmond, Ind., Joseph Myers, pastor; Chase and Tuckerman, evangelists; 56; closed.

Sedalia, Mo., First, A. W. Kokendoffer, pastor; Pounds and Hackleman, evangelists; 68; closed.

Sheridan, Mo., B. H. Harmon, pastor; Granville Snell, evangelist; one week meeting; 15; closed.

Louisville, First, E. L. Powell, pastor; B. A. Jenkins, evangelist; closed.

Ft. Smith, Ark., J. D. Arnold, pastor; Crayton S. Brooks, evangelist.

Kingsville, Mo., Phil Stark, pastor; King Stark, evangelist; 34; closed.

* * *

CALLS.

B. F. Cato, Bowling Green, Ky., to Little Rock, First. Accepts.

E. T. McFarland, Lawrence, Kan., to Texarkana, Tex. Has begun work.

C. H. Morris, Marshalltown, Ia., to Denver, Colo., Central. No decision.

A. H. Plunkett, Elwood to Anderson, Ind. First.

Baxter Waters, Lathrop to Carthage, Mo. Accepts.

H. J. Myers, Clyde to Cheney, Kan. Accepts.

J. H. Wright, Mt. Pulaski to Augusta, Ill. Has begun work.

O. M. Lucas, Oblong to Havana, Ill. Accepts.

F. M. Lindenmeyer to Flora, Ill. Has begun work.

George Huff, Arrowsmith to Carlock, Ill.

Errett Sechler, Lockwood to Lamar, Mo.

H. R. Cook, Lamar to Aurora, Mo.

E. W. Akeman to Vermont, Ill.

Lyman E. Page to Jasper, Ala.

Hugh Lomax, Abilene, Kan., to Kansas City, Mo., Budd Park.

Hamilton College, Lexington, Ky., Growing.

The Hamilton College enrollment is rapidly approaching the grand total of last year. There are 256 names upon the roll in all departments. The year 1914-1915 closed with a total enrollment of 265. A number of new students will be received at the beginning of the next semester, January 24, 1916. A $2,000 addition has recently been made to the physical equipment of the college.

Six Volunteers at Portland, Ind., for Disciple Mission Fields.

For two weeks a union missionary evangelistic campaign was held at Portland, Ind., where John D. Hull ministers to the Disciple church. A. McLean was present and had a place on the program. As a result of the effort eight young people volunteered for missionary work, six of these being Disciples. Many took the tithing pledge. The Presbyterian church voted to support a missionary.

* * *

MINUTES OF THE GENERAL CONVENTION.

The Minutes of the General Convention of Churches of Christ which was held in Los Angeles in July have been printed and are ready for distribution. Any one wishing to know what was done at the Los Angeles Convention will find these Minutes interesting. Those desiring a copy may secure the same by writing to Graham Frank, Secretary, Liberty, Mo.

* * *

BRIEF NEWS NOTES.

—First church, Bloomington, Ill., recently enjoyed an address from Hon. John B. Lennon, member of the United States Commission of Industrial Relations. Under the topic "The Work and Finding of the United States Commission of Industrial Relations" Mr. Lennon gave some account of the many conferences held by the commission when such celebrities as Andrew Carnegie and John D. Rockefeller, Jr., appeared before them.

—The death is reported of Frank M. Coulter, son of B. F. Coulter, who founded Broadway church, Los Angeles. The funeral service was held in this church. The deceased was one of the leading figures in Los Angeles' business and social life for nearly forty years. A public tribute to his memory was made throughout Los Angeles by flying flags on all public buildings at half mast.

—In a recent issue of The Century it was stated that Ira M. Boswell had refused a call to Frankfort, Ky. This should have read Georgetown, Ky. Roger T. Nooe, as is well known, is the successful and much appreciated leader of the church at Frankfort.

—W. T. Adams, pastor at Santa Rosa, Cal., writes that he has more than doubled his evening audiences by the use of the motion picture machine recently presented to him by a member of his congregation.

—Frankfort, Ky., Bible-school has recently organized a men's class of "Minute Men." About forty young men are enrolled. A "Committee on Young Men" has been appointed from the board of deacons to co-operate in the promotion of this class. Roger T. Nooe is the Frankfort pastor.

—Sheldon, Ill., church recently celebrated its twenty-fifth anniversary. J. Miller Ice is pastor of the church.

—First Church, Lincoln, Neb., has a new assistant pastor, J. L. Kohler. Mr. Kohler was several years ago a member of this congregation.

—Liberty, Mo., congregation has completed the new parsonage and installed therein its pastor, Graham Frank. A reception "at home" has been planned for Nov. 6.

—Dallas, Tex., Disciple churches are promoting an "Every-One-Win-One" campaign H. D. Smith is president of the Dallas and Vicinity Preachers' Meeting, and he has appointed the following men to lead in this campaign: W. P. Jennings, George F. Cuthrell, J. G. Slayter, A. K. Scott and A. E. Ewell.

A War Bulletin From Headquarters

To The Churches of Christ in America

The fight upon the American Saloon grows fiercer every day. The battles are on; the issues are joined. The liquor people reading the signs in the stars, in very desperation are putting everything into this struggle for existence.

The crisis hour is come. Against whiskey men and their money and nefarious methods are arrayed the Temperance forces of every kind. Organizations of many names are fighting for their lives. Upon the outcome of this present struggle turns the welfare of home and school and church.

Some of the great religious bodies of the land are pouring their gold into this fight. The Presbyterians spend $50,000 *yearly. Many of their greatest and best men are at the battle front and dealing telling blows. What will* Our Church *do? Will the Churches of Christ be a power just now when Christ and Country calls us? It is a critical hour. No religious body is so bound by every consideration to meet the issue. We are the logical people to lead in this temperance crusade. This is our native land. Our cause and our Church were born in America.*

When the victory is won and the American saloon no longer exists, may God grant that it may be said the Churches of Christ did right nobly their part.

Many churches and individuals have answered former appeals and made contributions recently. But thousands of churches and friends must come to our aid very soon to enable us to have a share in various local and state campaigns planned for the immediate future. The services of the National Secretary and a staff of effective speakers are the gift of the Temperance Board to these campaigns. It is our wish to have campaigners from our church in every fight throughout the nation in 1916. *The hearty contributions of our churches and hosts of individuals make this possible.*

There is no time to lose. Pastors, if when you read these lines, your churches have not contributed this year to this fund, may I entreat you as your servant that you give your people an opportunity at once to help us in this crucial hour. May I urge upon the thousands of others, not pastors, who read these lines to please send a gift direct to this office by return mail.

Dear friends of the Church of Christ, I shall await your answer with prayer and profound anxiety. Help your chosen officers now to get into every local and state wide campaign that shall be carried on during the next twelve months.

Let us have a share in a mighty fellowship whose task is the freedom of home and state and church from the dominance of the American saloon.

L. E. Sellers,

National Secretary American Temperance Board, Box 501, Indianapolis, Ind.

BRIEF NEWS NOTES.

—The Men and Millions Team was represented at Liberty, Mo., by R. H. Miller, E. M. Todd, R. J. Dye and Bert Wilson.

—Hugh McLellan, of San Antonio, will conduct the Bible Studies in the School of Methods, San Antonio, December 13-17.

—First church, Philadelphia, Irving S. Chenoweth, pastor, is planning a Fall Festival for Nov. 18-20. A supper, a mite box ingathering and a sale will be special features.

—President H. O. Pritchard, of Eureka, while on his visit to Yale,, to attend a reunion of his class in the Yale school of religion occupied the pulpit at Ninth Street and the old Garfield church.

—The congregation at First, Winnipeg, Manitoba, recently presented its pastor, J. R. Blunt, with a handsome Bible with his name engraved thereupon.

—The church at Bowling Green, O., burned a few days ago. Arthur Stout, pastor, writes that the congregation will rebuild at once.

—Austin church, Chicago, made the Every Member Canvass Oct. 24, with results that went beyond the most sanguine expectations of the church leaders. The budget asked for was raised and nearly $200 more. This church is going forward in every department under the pastoral guidance of A. R. McQueen.

—S. M. Martin, evangelist, has been spending several weeks in Chicago as the result of an unexpected cancelled engagement for a revival meeting in Oklahoma. He left last week for his home in Seattle where he will hold meetings during November and December. Mrs. Martin who was recently seriously ill preceded her husband to their home by two weeks. She is getting well nicely and hopes to resume he duties as Protective Secretary of the Seattle Y. W. C. A. by Jan. 1.

—First church, Washington, Pa., held an interesting meeting October 10, the occasion of an Every Member Rally. The auditorium was blocked off in sections, according to the different years since 1849, when the oldest living member, Mrs. Ellen Keeney, took membership. Twenty different sections of years were represented by some one on the program. Walter Mansell serves the Washington church as pastor.

—W. A. Moore, pastor at Tacoma, Wash., has been presented with an automobile by members of his congregation and other friends.

—Judge Charles S. Lobingier, judge of the United States Court for China, delivered an address on "American Education in China," at First church, Lincoln, Neb., Oct. 28. Judge Lobingier is a former member of the First church,, and is a son of Mr. and Mrs. George Lobingier, former members there.

—Chas H. Hood, pastor at Coshocton, O., has recently been elected president of the Coshocton County Sunday-school Association.

—The Twin Falls, Ida., church reports itself entirely out of debt, the congregation having recently subscribed to cover all obligations.

Notes From the Foreign Society

Leslie Wolfe reports 110 baptisms from the Tagalog District in the past four months. Two of the converts came from the hospital in Manila. One is a young man who is a hospital nurse and who has just recovered from a severe illness, the other is an intelligent woman from the Provinces who underwent an operation that caused her relief from an infirmity of long standing. Among the converts is a German sailor who has been interned in Manila for a year.

Dr. L. B. Kline reported the opening of a library and reading room in connection with the hospital at Vigan. The books and magazines were furnished by private contributions. He hopes that other books will be added from time to time.

The Disciples in Aparri decided to rebuild their house of worship. They plan for an iron roof and a cement floor and board sides, if money enough can be secured. A subscription list is being passed around and work will be begun when $200 has been subscribed.

The burning of the chapel at Singalon left the congregation there without a home. One of the brethren has placed benches in his home where the church and Sunday-school meet. To accommodate all, the Sunday-school meets in two sections—first the children's section, followed an hour later by the adult section.

Frank V. Stipp is now in Laoag, Philippine Islands, with Dr. Pickett. He remained in Manila only one day and then hastened on to his proper field.

Since his return home from the Congo, H. C. Hobgood has spoken four times in Lexington, once in Louisville, twice in Williamsburg, once in Nebor and once in Madisonville. He is received everywhere most cordially.

Miss Minnie L. Vautrin reports the first commencement of the Luchowfu Girls' School. This school was begun by Mrs. Justin E. Brown six years ago. It was started in an unused room in a gate-house with a teacher who had a few hours to spare each day. It was soon discovered that the school filled a real need and it attracted girls from the best homes. The first class consisting of seven girls, was graduated this year.

Charles S. Settlemyer reports that the University of Nanking opened with about the usual number of students in most departments. The Department of Agriculture and Forestry has a large number of students. This department is now connected with the Chinese government and the students come from many provinces. A number of new professors have been added, several being Chinese graduate students who have just returned from America. The department has a budget of $18,000 Mex., which is all provided for this year. The day schools are doing quite well.

Miss Gretchen Garst, of Akita, Japan, reports that the kindergarten opened on the first of September with almost every child in its place.

L. D. Oliphant and family reached Akita, September 25, just two years after their appointment. Mr. and Mrs. Oliphant have been spending a year in the Language School in Tokyo. They consider Akita a fine city and we know that they will be happy in the work there.

Dr. George Wm. Brown, of Jubbulpore, India, writes that the main event in August was the summer school. Including the Bible College students, about sixty were present. Lectures were given by O. J. Grainger, D. O. Cunningham, W. G. Menzies, E. C. Davis, Dr. Jennie Crozier and Dr. Brown. Dr. Brown reports the Sunday-school work growing in Jubbulpore. There were over 1,300 present the last Sunday in August.

S. J. Corey, Secy.

November 3, 1915.

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THE CHRISTIAN CENTURY

Vol. XXXII November 18, 1915 Number 46

"The Iron Cross"

A Story of War and Peace

By James Church Alvord

First Installment This Week.

Meditations of a Pastor

Beginning a New Department to be Conducted by George A. Campbell

The Church and Its Critics

Editorial

CHICAGO

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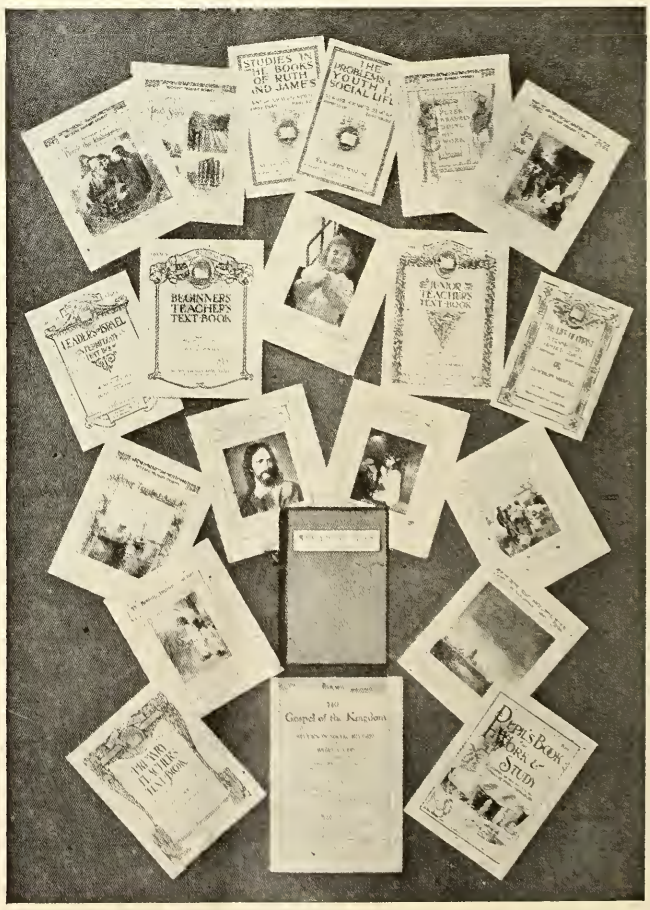
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII NOVEMBER 18, 1915 Number 46

The Church and Its Critics

WHO'S TO BLAME WHEN THE CHURCH FAILS?

A subscriber writes a long letter to The Christian Century urging us to take up arms against the horde of writers whose main theme seems to be to criticise the Church. He complains that these critics are putting upon the Church too heavy a load of blame for the moral lapses of society and even for the failure of the Church in particular instances to grow. Here are some extracts from his pungent communication.

> There is too much of what I call knocking the Church today. Everybody seems possessed with a passion to find fault with the Church. It's gotten to be the style to kick Christ's body around, and I for one resent it. The Church is held responsible for everything under heaven that ought not to happen but does happen. All this talk about the "failure" of the Church in Europe because the nations went to war makes me indignant. The nations went to war because of great economic and racial forces that are at work in human life. The Church had nothing to do with the war, either positively or negatively, no more than had the socialist party or the Ancient Order of Free and Accepted Masons.
>
> And when the critics place the blame upon the Church itself for its failure in many instances to grow in numbers and strength, they are equally beside the mark. The conditions under which the modern church must make headway are much more difficult than in any previous age. The real explanation of the failure of many churches is to be found in such things as automobiles, Sunday golf, Sunday newspapers, moving picture theatres or the general frivolous temper of the times. When the critics ask why the pews are empty they will find their answer among such things as these, not in the Church itself.

We regard the letter from which the above extracts are taken as one of the most remarkable communications we have ever received, and we welcome it as an unusually clear and vigorous formulation of a point of view which is more ore less vaguely defined in the minds of many slack-thinking churchmen.

✣ ✣

And we begin by saying that there is nothing at which the Church should be more deeply gratified than the fact that there are those both within her borders and outside who hold her responsible for her own failures and for the failures of righteousness in the social order about her. The criticism and "knocking" to which the Church is today subjected both by friends and foes is the highest compliment that could be paid her.

Before churchmen wax indignant as does our correspondent, let them pause and consider what is implied in the widespread criticisms of the Church circulating today.

Does it mean any less than this, that the whole past history of the Church, her present character and her oft-repeated message, have at least gone so far home to the souls of men as to create a certain unique sense of dependence upon the Church for the progress of the world and the cure of the world's evils?

Men do not criticise the Masonic lodge for the moral failures of society, because they do not conceive of the moral welfare of society as being committed to the keeping of the Masonic lodge. But they do think of the moral welfare of modern society as being dependent upon the Church of Christ, and when the forces of evil are allowed to dominate the social order it is inevitable that the Church should be held responsible and charged with unfaithfulness to its high and unique obligation.

A wise Church, a Church truly and deeply Christian, will not resent such criticisms, even though they sometimes come as taunts, but will seek to profit by them while it addresses itself with fresh resolution to the great responsibility involved in meeting the trustful expectations of mankind.

But it is not enough to deal thus tolerantly and humbly with the critic and accuser.

The Church must itself adopt the essential criticism of its critics and find the cause of all its failures not in the world about, nor in the unregenerate human nature with which it has to deal, but in its own bosom.

That is a hard saying, and the hand that writes it trembles with the absoluteness and audacity of it. But a clear perception of what the Church is, leaves no room for the admission of any qualifying terms of leniency whatever.

✣ ✣

Perhaps a detached, disinterested, unregenerate observer of social conditions and forces would be warranted in saying that the automobile, the moving pictures and such things were responsible for the empty pews and the unused baptisteries of the churches.

But no Christian is warranted in saying so.

The Church of Christ has no right to find the cause of its failure outside of itself.

To do so is Christian disloyalty to the Christian gospel.

The moral hypothesis upon which the Church of Christ is founded is the faith that no adverse condition in the secular world can prevail against it.

On this hypothesis, therefore, the Church may not complacently lean back on its virtue and blame worldly conditions for its failure without thereby convicting itself of unfaith in its Lord.

The Christian course for a failing Church to pursue humbly and penitently to acknowledge that in some vital thing it manifestly has not understood the mind of its Lord. If by prayer and reflection and experiment it strives to know the mind of Christ it will be astonished at the inflow of power it will receive and the miracles it will be able to work out before its own eyes.

✣ ✣

When now we turn from the Church's own growth to the question of its failure to influence the social order for Christian ideals the point of view of our correspondent is, as we see it, equally far from the truth.

We say boldly that the Church of Christ must bear the blame of allowing the great war in Europe to happen.

For the Church to hide behind such fallacies as its partisan defenders suggest—the economic, social and racial explanations of the war—is to lose the power to prevent another war.

One of the chief businesses of the Church of Christ in the world is to prevent war.

And it can prevent war.

It could have prevented this present war. If it had taken its Christian gospel seriously through all the Christian centuries the present lapse of civilization into barbarism would have been unthinkable.

The Church's failure to prevent this war is a horrible

(Continued on page 9.)

The Iron Cross*

BY JAMES CHURCH ALVORD

I HAD wandered around Strassburg all the afternoon. It was my first visit, returning to my quarters in the old Nunnery wearied to the bone. The march of the night had been ferocious, fifty miles with knapsacks and weapons, no horses for anybody below the rank of major at that; and there was no reason for hurry. Somebody is always doing that sort of thing in our German army, yanking the men along at the pace that kills when there's no place to go to and no haste about reaching it. Just as I managed a comfortable sprawl on the poor-excuse-for-a-lounge which failed to decorate my office, Sievald marched stiffly in. Sievald out-militaries militarism.

"Captain, your new orderly," he announced and saluted, the way a moving-machine might do it

"Lug him in," I bawled, cross at the interruption.

The new orderly entered.

Now it would be absurd to say that I was awed, a gentleman isn't awed by his servant; but I was—well—impressed. The man was rigged in his regimentals as my soldier, having accepted the white coat and apron before he had seen me; he stood a ghostly figure in the fading glow. Behind him the lone tower of Strassburg's Cathedral was visible through the window, springing out of a flood of saffron light, etching itself against the western sky; a rush of human desire towards the Divine, it seemed, a solid prayer hacked from granite and chiseled with individual petitions all the way up. And the man belonged to it in some strange way. He was august, stately, not tall but with a slenderness that gave height, and with intense eyes—Jewish eyes smouldering under auburn hair—which added to the aloofness of his aspect. He towered when he didn't tower at all. I sprang to my feet and was furiously angry with myself for having done so.

"What is your name?" I demanded.

"Josephsohn, Honorable Sir."

"And your age?"

"Thirty-two, Captain."

"Where do you come from?"

"I am a Jew—and I come from—everywhere."

He sighed as he said the last and then smiled softly to himself. I started to ask him his town, his district; but there was something that kept me still; I don't know what it was. I can't analyze the man at all. He was, and is, a mystery to me, something I didn't like, almost dreaded.

"I wish you'd strip that cursed apron off," I snorted. "It makes you look altogether too fantastic. Then you can get to work on my regimentals, they're in the other room and no end dirty."

The new orderly bowed and passed softly into the chamber.

He was a good fellow and a good servant, Josephsohn, if he did come from everywhere; but he had stiff principles and I was forced to punish him more than once. The first time came at the execution of a spy, a confounded Frenchy who had been discovered masquerading among the ranks. He spoke German like a native—Frenchman; but then there's no end of men from Alsace-Lorraine who hug to a Parisian accent on their Prussian, so his soft elisions had not counted. He was caught with maps and photographs, caught acid-handed in his tent at development. He was shot that noon. Josephsohn was in the firing squad and I had charge of the execution. My man marched in with the other five, took his place with a precision beautiful to see—he was a superb soldier at the drill—then lowered his gun.

"What do you mean by this conduct, Josephsohn?" I shouted. "Present arms—ready——"

He kept his weapon pointed to the ground.

"What do you mean by this, Josephsohn?" I howled again.

"It is written, Honorable Sir, 'Thou shalt not kill.'"

"But you are a soldier."

He twisted suddenly around and faced me squarely. "I am not a soldier by choice," he spoke gently but proudly, "I was drafted, hauled here though my mother pled for mercy down all the long village street, though all the village knows that I belong to The-Brothers-of-Peace, that we do not kill, that we are forbidden to take human life. I did not come voluntarily—I will not kill—I will not kill."

"I'll have you flogged."

"I will not kill, Captain."

I sent for two burly young peasants from another company, had him tied up against the very wall where the execution was to have taken place, then ordered him flogged. The peasants, rough brutes from the hills, laid on the lashes with a hearty will; but all that orderly of mine said was this—"Father, forgive them; for they know not what they do." It made me mad clear through to hear that illiterate, insensate hunk of flesh praying for me and against every tradition for which I stood. It was the prayer of the dough-face, of the sickly-sentimental school of ethics. No man accepts it. It is the code of old maids. Finally I released him, his back all scarred and bleeding.

"Now, men," I commanded, "you five that are left—do your duty!"

The whole five lowered their rifles, pointing to the ground, on their faces a set, bigoted, sappy, sort of look.

"Present arms!" I stamped my foot, but not a man obeyed.

"Shall we flog 'em, Honorable Sir?" inquired my young peasants, with a grin. But I sent them to quarters to await court-martial. After that we shot the spy. Yet the picture of Josephsohn, standing there with the scarlet trickle oozing down his back, left a shudder in my mind. The man wore an abnormally long white shirt, which he had stripped from his back and which hung, dabbled with blood, almost to his feet; he resembled a certain painting by Rubens—a world-famous painting—I did not enjoy that resemblance. I am an orthodox Lutheran, I believe very fully in my creed—no, I did not feel comfortable for I had seen the picture many times.

That night Josephsohn made ready my bed and cleaned my sword with perfect punctuality. He limped slightly; but he offered no reference to the occurrence of the afternoon, nor did I. The peasant is sullen, still he forgets. I felt sure that we had had enough of this rebellion, the no-fight spirit had been scourged out of this humble creature. To prove him I found fault with the polish on my sword—he really was a supremely good servant—and he said nothing; I slapped him roughly across the cheek. I wished to teach him to stand round in little things the better to curb him on the big.

The amazing creature turned the other cheek, I slapped that.

At a little hamlet outside of Brussels Josephsohn did us a surprising service. I had never suspected him of an ability to speak French, he did not look educated, seemed the simplest of the simple; was in fact the son of a village carpenter. That item I had gleaned from him, for he was an expert with tools. Something went wrong in the town, so the General was forced to order the execution of the burgomaster; to make it impressive, we hung him on a Haman-like gallows hastily patched together in the central square. The people were furious. Lieutenant Sievald was for shooting them down by the squad. A breach of discipline among the commoners he considered it and all breaches-of-discipline with him were worthy of death; but he did not get his way. All the afternoon the men growled around the great square, an odd place, with its low Dutch homes, its decorated beams protruding everywhere, its squat church and its community-house all massed over with Gothic lace-work, the very latest intertwinings of arches from the latest moment of the Gothic decadence. The men were picturesque themselves, having as strong a predilection for red shirts as their women had for huge white caps. In the late evening succeeded a strange silence, a silence that palpitated with emotion—I looked out from my window.

There stood Josephsohn, above a bonfire that blazed at the foot of the scaffold on which still dangled the body of the burgomaster. Even as he spoke, for the fellow was orating, he held that grisly corpse in one fond arm, he touched it with a reverence that fairly glowed. I could not hear his sermon, but caught stray phrases now and again.

"Brothers," he called them over and over again, "blood of our blood," and then he cried aloud that the Germans, too, loathed the war, were driven to it by centuried hates and superstitions, that the men who marched in the ranks around him had been stolen from their fields, that two wrongs do not make a right, two murders a sanctity. "When

There are many stories of war, but few with the peace motive. War offers plot, intrigue, color, excitement. Peace is supposedly colorless, undramatic, without thrills; it lends itself rather to essay, sermon or poem. Has the peace motive, then, no romance? The attention of our readers is called to the little book of stories recently brought out by the Christian Women's Peace Movement. ..The story here printed is one of the group, and won the prize offered by that organization this year for the best story of peace submitted. .This little volume bears the Christmas Message, the keynote of each story being "Peace on Earth, Good Will to Men." The book may be secured from the Disciples Publication Society, at .75 cents net.

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you are beaten, don't strike back, my brothers," he cried, "my poor, wronged brothers!" I heard no more. Late at night the red-shirts went home, soberly, quietly, murmuring soft talk as they passed. Their wooden shoes clattered over the cobbles of the pavement, then faded into distance——

I called Josephsohn to my room.

"You have done very well," I said, "and shall have a corporal's place."

"If you please, Captain, I don't wish to be a corporal."

"You prefer to stay with me—I thank you, Josephsohn; but you shall have a decoration."

If you please, Captain, I don't wish a decoration."

"You don't like war, Josephsohn?"

"Thou shalt not kill, is my rule, Honcrable—Sir—and you?"

It was impudent of the man to ask me that, I knew it, but answered:

"Of course I wish war. Killing's my trade and I wish to practice my trade. Besides, how can I gain promotion—show I'm clever and deserve high place—except through war? Do you suppose I wish to stay always a captain? I was a mere lieutenant when the war commenced—was that good? Even if it was endurable—isn't this better, a captain's place, captain's pay?"

"And you would kill—kill men—for promotion, for more wages a week?" His eyes bored me through and I shook myself to answer.

"It isn't that—it's the dead monotony of a garrison town, the doing nothing all day but drill-drill-drill—I can't endure it. Why there was not an intelligent man or a pretty woman in the whole village where I was stationed; I was bored to death. Anything was better."

"And you would kill men in order to escape boredom?"

"But it's the glory, the clangor, the splendor of the deed. Oh, my God! I'd rather die to the shout of trumpets than live to the snort of snores."

"And you'd kill men for the glory of it?"

"You are saucy tonight, my Josephsohn, but you've done well so I'll forgive you. You know they don't feel—these peasants—they grieve as a beast grieves; howl today, laughter tomorrow. The widows will find other husbands, the mothers seek consolation in the beer-halls, the dead are soon dead.

"Oh, fools and slow of heart," he cried, "to believe all that the soul of man has testified! Place and education make no difference in human pain and human tears." It was a queer speech.

He passed out of the room with an exalted look on his lips; it became him well; for indeed he was a handsome beast with those eyes like mausers, tearing right through you, yet dark, pathetic; that aquiline face with its pointed chin, its clustering curls of chestnut. It was always a wonder to me that the fellow, a peasant born from generations of workers on the soil, should have that look of fineness, aristocracy; while I who have descended from ten generations of barons, am squat and swart, huge-handed, clumsy-footed. We were a real little caricature of beauty-and-the-beast, Josephsohn and I. There was even an element of womanliness in him, though he could be stern and stiff enough. It was the womanliness one sees in many big men, Raphael, Goethe, the face of the young Milton and of—Another.

A few days later on I was obliged to speak roughly to the man. We were riding through the little park outside this same Belgian town, he quietly behind me; when I turned on him.

"Josephsohn," I said sternly, "I have been hearing very unpleasant stories about you. Your sub-lieutenant has complained twice, has even brought the matter to the General, who's ordered a rebuke."

"Yes, my Captain."

"You have been promulgating those ridiculous principles of yours concerning peace. Now it's all right if you desire to be a crank in private—we'll say nothing; but you can't be a crank in public. Do you understand?"

"I understand," his face was meekly defiant. He had the stubbornness of a saint and there's nothing so stubborn.

"And you will obey?"

He answered with another question: "What do you think about it—is it best to obey me or God?" He looked me quietly in the eye.

"You are a fool," quoth I wrathfully, for I had begun to feel an intense, personal affection for the man, though I still disliked that—something.

He did not answer, his eyes were elsewhere.

We had come to the ragged edge of the park, where it shelved off into the market-gardens of the Belgians, gardens all gone rank with weeds. A little clump of wine-red beeches raised their bullet-haggled forms just this side of the border and under them was a green sward and a couple of iron benches, for some reason the whole stays vividly impressed on my brain. It was focused. Beneath the trees a girl was wrestling with seven lads, German soldiers. She was a pretty girl in a flaxen-haired, doll-baby sort of way; but her cheeks were painted, her dress grossly immodest, her colors flaring. Everything about her, even the scarlet sunshade she whacked over the solid polls of the men, proclaimed her; she was common, cheap. Why she resisted I could not tell until her shrill voice answered my question. "No—no—no"; she squealed, "you are enemies of my country. No—no—no—!" The men gripped and grabbed her with rough, coarse giggles.

Without waiting for my permission, my orderly was off his mount in a minute. He snatched the head-gearing from his horse and ran towards the woman and her brutes and wooers. Once there he whipped them, thrashed them, whirled that cutting bunch of leather in their faces; the louts withdrew a moment.

"How about peace principles?" roared I, shaking with mirth.

He did not answer; but one of the men slapped a pistol from his pocket and pointed it straight at Josephsohn.

(Continued on next page.)

This story will be concluded in next week's issue, and the same number will contain articles by Henry Ford and Ex-President Roosevelt presenting the two sides of the "Preparedness" question.

A PRAYER FOR PEACE.

O LORD, since first the blood of Abel cried to thee from the ground that drank it, this earth of thine has been defiled with the blood of man shed by his brother's hand, and the centuries sob with the ceaseless horror of war. Ever the pride of kings and the covetousness of the strong have driven peaceful nations to slaughter. Ever the songs of the past and the pomp of armies have been used to inflame the passions of the people. Our spirit cries out to thee in revolt against it, and we know that our righteous anger is answered by the holy wrath.

Break thou the spell of the enchantments that make the nations drunk with the lust of battle and draw them on as willing tools of death. Grant us a quiet and steadfast mind when our own nation clamors for vengeance and aggression. Strengthen our sense of justice and our regard for the equal worth of our other peoples and races. Grant to the rulers of nations faith in the possibility of peace through justice and grant to the common people a new and stern enthusiasm for the cause of peace. Bless our soldiers and sailors for their swift obedience and their willingness to answer to the call of duty, but inspire them none the less with a hatred of war, and may they never for love of private glory or advancement provoke its coming. May our young men still rejoice to die for their country with the valor of their fathers, but teach our age nobler methods of matching our strength and more effective ways of giving our life for the flag.

O thou strong Father of all nations, draw all thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last, and thy sun may shed its light, rejoicing on a holy brotherhood of peoples.

WALTER RAUSCHENBUSCH.

"Hand over the wrench or I'll shoot," he stormed.

Josephson struck the weapon from his fist with one swish of the reins. The fellow howled as the leather bit home and then, turning, fled. My orderly, a great, stormy figure, drove them out of the garden.

"What's your name?" I asked of the young woman.

"Maddelena, Monsieur," she answered.

I did not like it; in fact, I squirmed. The coincidence was too strange. But as Josephsohn returned, her face lighted, the blood flushed through the paint; she flung herself at the feet of the orderly, kissing his rough shoes over and over again with passionate scarlet lips, twisting her loosened hair into a brush and wiping the dust off from them as she wept and kissed.

"Here, Josephsohn," I tittered, "you're a saint and she's a sinner. You'd better leave her alone."

"She'll go and sin no more," he responded gravely.

"Here, Maddelena," I barked, "that fellow's a German, an enemy of your country—leave off smacking his boots."

"He is not a German," she lifted her eyes and they flashed into mine, "he has no country. He's everybody's brother."

Women are a puzzle.

We came to our first engagement at St. Mihiel and met trouble. Five hundred men refused to fire at the enemy. They entered the trenches, accepted their positions, obeyed their officers with machine-like docility until the order came; then they lowered their guns and stood, patient, rather gentle, but determined. They were ordered out of the trenches at nightfall; the battle had not swung visibly our way. The General called a council of his officers.

Into this council crept a man named Jude, a sergeant, the creature who had at first informed on my orderly. He had been raised a notch for that office; but we all disliked him, for there are spies honorable and spies dishonorable, the glory of the one equaling the shame of the other. He was ready to tell it all.

"Josephsohn has preached peace everywhere." he smirked. "He has told the men that the only way to stop this war is for all soldiers to lay down their arms, says openly that there are proselyters going in and out of the French and English armies, calling for peace, bidding the men to refuse to fire. He has preached it at the mess, he has preached it on the march, he has talked it in private, he has proclaimed it in public. Even one or two of the officers have visited him at night to hear him talk. He's some talker, Josephsohn."

We ordered the man before us. He came calmly, serenely; but he made no answer to our questions. I tried it, then the Major, then the General; he was hounded from tent to tent, from officer to officer—still he answered nothing. So we sent for the chaplain of the regiment, Josephsohn was awfully religious. The chaplain berated him—he answered never a word.

A cry arose among the young officers, the recent graduates of the military academies, "Shoot him!"

(Concluded next week. See announcement on previous page.)

Ship's Officer: "O, there goes eight bells; excuse me, it's my watch below."

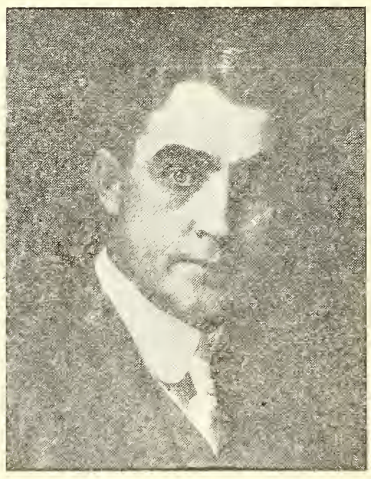
Old Lady: "Gracious! Fancy your watch striking as loud as that!"—Sailors' Magazine.

The Meditations of a Pastor

By George A. Campbell.

I HAVE re-read with some care the Convention Sermon of Perry J. Rice, delivered at Los Angeles. It is an honor to be asked to preach the outstanding sermon at one of our national gatherings. If thirty years mark a generation, only thirty ministers could be honored as convention speakers in a generation. I forget how many preachers we have, but some thousands would never have the opportunity.

Now when an invitation comes to a minister to give the annual sermonic message he must be overwhelmed by the sense of responsibility, and be humbled by the sense of the task imposed upon him. In some degree he must realize that he is to speak for the whole brotherhood. It is to be his to interpret the divine Word as he is working in individual hearts and in the communal life of today. His subject and field of choice is very wide. He will choose that word which he considers most important. His very choice therefore becomes interesting and revealing.



Rev. George A. Campbell, Hannibal, Mo.

The human mind develops. It is constantly, if alive at all, gathering, sifting, refusing, accepting, forming conclusions. There are often great surprises. The individual mind often seems to break with itself. R. J. Campbell's conclusions of today as he goes to the established church seem radically different from those he reached when he was the leader of the New Theology movement in England. One never knows whether the friend of other years is going to be the same man intellectually or spiritually when one meets him after intervening years. Some go forward in a straight line of progress, some turn at certain angles, others right about face. Nor do enthusiasms always remain the same or continue in the same degree.

Consequently it is romantically interesting to read a word on the meaning of life from a friend who has been somewhat obscured from you by separating miles and years. You open the page and you say: I am about to learn how the universe has dealt with my friend, how he has dealt with the universe; I will see his soul in his words; if he has become a cynic I will discover it; if he has had his enthusiasm burned out, his words will disclose the fact. Have there been battles? the scars will be impressed in his sentence; is he still exultingly believing? his words will be shouts of triumph. Words are holy symbols of the inner soul.

Mr. Rice's sermon reveals the fact that he moves forward in a straight line. There has been no break in his life or his thought. Even the form of his word has not materially changed in twenty years. He thinks in brief sentences, not in pictures. His style is that of the essay, not of the orator. In writing his sermons he chooses sentences that will do his subject justice rather than make it easier for the uninterested to be wooed to give attention. Mr. Rice was not speaking at Los Angeles to the uninterested; but I am not sure he was speaking to those who listen with ease. Most preachers are restless auditors. I find myself when listening to most preachers wondering why they preach so long.

Mr. Rice in the form of his sermon is typical of our age. Sermons are more direct, and less ornate, than they used to be. And for good or ill they are less emotional. I doubt not that Mr. Rice has worn the same color and same general style of clothes for a quarter of a century. He is a conservative—progressive. He moves consistently forward.

There is one short poem quoted in the Convention Sermon; but I would think that Mr. Rice never formed the habit of reading much poetry. He is too direct, too business-like, too immediate a descendant from our propositional fathers for much poetry.

As to the message, it is one of faith. It is a plea for true, discerning intimate, vital discipleship. Are there great wrongs in the world? Is there slackness of faith? Is there despair in many hearts? Is there separation of church and labor? Is there separation between Christ and his professed followers? Is a crude militarism dominating civilization? Is there dogmatism instead of vital communion? Of these or other evils the cure is to be found in a more intelligent discipleship of our Lord. He must become supreme.

This is an old, old plea that has sounded down through the ages. John voiced it. Polycarp was burned because he professed it, as were Huss and many others. Luther based his reformation upon it. Wesley and Campbell heralded it forth. Mr. Rice is thus in the true apostolic succession.

He gives his message in a very well-balanced way. This preacher of the Convention Sermon could scarcely be a leader of a party. His mind is too judicial, too inclusive. Mark some of his complementary statements Discipleship must be intellectual: but also spiritual. We must go back to Christ, back beyond all intervening disciples, but we we must also go forward with him. Christianity in its essence is the same: but at the same time it is ever unfolding, ever progressive. We must go back to the Gospels: but Christianity is not a creed, not formal: it is a spirit. It is both gentle and heroic.

Here is the essence of the sermon: "To see things as Jesus saw them, to feel about them as he felt." To bring Christians up to this standard is a mammoth task.

There are marks of scars in certain sentences. The author was conscious of battles when he wrote, "Christianity is not a creed, but spirit." This sen-

(Continued on page 11.)

The Sunday School

UZZIAH'S PRIDE AND PUNISHMENT.

Lesson for December 5.

Golden Text: A man's pride shall bring him low; but he that is of a lowly spirit shall obtain honor. Proverbs 29:23.

Lesson II Chronicles 26; verses 8-10, 15-21 printed. Memorize verse 16.

(8) And the Ammonites gave tribute to Uzziah: and his name spread abroad even to the entrance of Egypt; for he waxed exceeding strong. (9) Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them. (10) And he built towers in the wilderness, and hewed out many cisterns, for he had much cattle; in the lowland also, and in the plain: and he had husbandmen and vinedressers in the mountains and in the fruitful fields; for he loved husbandry.

(15) And he made in Jerusalem engines, invented by skilful men, to be on the towers and upon the battlements wherewith to shoot arrows and great stones. And his name spread far abroad; for he was marvelously helped, till he was strong.

(16) But when he was strong, his heart was lifted up, so that he did corruptly, and he trespassed against Jehovah his God; for he went into the temple of Jehovah to burn incense upon the altar of incense. (17) and Azariah the priest went in after him, and with him fourscore priests of Jehovah, that were valiant men. (18) and they withstood Uzziah the king, and said unto him, It pertaineth not unto thee, Uzziah, to burn incense unto Jehovah, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from Jehovah God. (19) Then Uzziah was wroth: and he had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy brake forth in his forehead before the priests in the house of Jehovah beside the altar of incense. (20) And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out quickly from thence; yea, himself hasted also to go out, because Jehovah had smitten him. (21) And Uzziah the king was a leper unto the day of his death, and dwelt in a separate house, being a leper; for he was cut off from the house of Jehovah: and Jotham his son was over the king's house, judging the people of the land.

VERSE BY VERSE.

8. **The Ammonites.** If this is the correct reading the Ammonites lived East of the Jordan and North of the river. Arnon.—**Gave tribute to Uzziah.** It is the action of an inferior acknowledging the superiority of another.—**Uzziah.** Uzziah is called Azariah in the Kings.—**His name spread abroad.** That is, his fame or better still his power.—**Entrance of Egypt.** This marks the breadth of the land, and describes the breadth of Uzziah's influence.—**Waxed exceeding strong.** His success met with more good fortune. "There is nothing succeeds like success." Nothing so dangerous, either!

9. **Built towers in Jerusalem.** These were for defense.—**The corner gate.** The northwest corner of the wall.—**The valley gate.** On the west of the city at or near the Jaffa gate.

10. **Built towers in wilderness.** These were for the protection of his flocks in the pasture land of Judah.—**Cisterns.** The Hebrew word may mean wells. It was a place where the flocks secured water.—**Lowlands.** The stretch of low hills between the Maritime Plain and the central range.—**The plain.** Or, tableland. RVm. East of the Dead Sea and the Jordan valley.—**Fruitful fields.** Or, Carmel, RVm.—**He loved husbandry.** He enjoyed farming, the care of the fields and flocks.

15 Read verses 11-14. **Engines.** Machines for throwing arrows and stones. It resembled the Roman catapult and ballista.—**Skilful men.** Good workmen. **Battlements.** Literally, corners.

16. **His heart was lifted up.** His heart was filled with pride. **So that he did corruptly.** Or, to his destruction.—**He trespassed against Jehovah.** He did not have the proper regard for holy things. **He went into the temple to burn incense upon the altar of incense.** It was not lawful for any one not a priest to go into the Holy of Holies. See Numbers 18.:7.

17. **Azariah, the priest.** That is the high priest. **Valiant men.** Powerful men, men of courage. These may have been the regular priests of the temple.

18. **Withstood.** Opposed the king in his wrong doing.—**It pertaineth not unto thee.** This is none of your business, and therefore is not proper for you.—The right belongs to the priests of Aaron, see Ex. 30:7, 8.—**Neither shall it be for thine honor.** Rather it shall be for thy dishonor, for it is a trespass.

19. **Uzziah was wroth.** His wroth was perfectly natural; for few men have grace enough to keep their temper under reproof.—**Leprosy brake forth.** This is not without its spiritual significance, for often men's rebellion at merited reproof has blighted their future lives. Fits of anger have severed connections never again repaired.

20. **They thrust him out quickly.** He was now unclean according to the law, so they urged him out quickly. They were horror-stricken at such happenings. **Jehovah had smitten him.** This is adapted from 2 Kings 15:5-7, which is here taken up. Anything out of the ordinary was an act of Jehovah in the early day.

21. **Dwelt in a separate house.** The king as a leper kept to himself and retired from royal functions. He may have been deposed from the throne.—**Jotham, his son, was over the king's house.** It seems probable that Jotham exercised a regency during the last eleven years of his father's life. He reigned as king after his father's death about four or five years. The historians represent him in a favorable light.

The Prosperous King

The Lesson in Today's Life.

By Asa McDaniel.

Under the youthful hand of the young king Judah had reached a state of prosperity not attained since the palmy days of Solomon. Success crowned success until his fame spread far and near. He became popular and strong with his people, and used his power for their good and the glory of his nation. His devotion to Jehovah, and the honor of the prophets gave him power with the deeply religious people of Judah.

The danger point was reached when he became possessed with ideas of his own importance. Success proved too much for him. He fell beneath its force. In an evil hour he forgot that though he was king he owed allegiance to a greater king.

It has ever been thus; men become intoxicated with success until their higher selves are dead to the appreciation of the higher values of life. God is neglected and man is disregarded, in their mad rush for the goal of their ambitions. At this point they become unsocial and disregard the fact that they are offering their lives as sacrifices to a law of selfishness that Jehovah never commanded, and the leprosy of society's disapproval is upon them. They live in a house by themselves the rest of their days.

We shall appreciate the lesson more if we note some of the things Uzziah had to disregard before he could resolve to enter upon his sinful course. He had to disregard the direct commandment of Jehovah. He had to ignore the long and wonderful history of his people. He had to reject the teaching of his childhood. He had to discredit the source of his own successful career. He had to defy and disobey one of the clearest precepts of the Mosaic law. All of this the young king spurned when his heart became filled with pride. His eyes were closed to the real issues of life, and the fall was inevitable.

The lesson for us is plain, namely that we should cherish and obey the values that Uzziah disregarded, and make our lives sublime. Professor Huxley tells us that "in the soil of England there lie buried tropical seeds in bewildering variety. They have been brought by birds, by winds, by many agencies. Some have fallen into your garden, and some into mine. There they lie deeply buried, these tropical potencies, waiting for what? For a tropical atmosphere. If for twelve months we could have in this country tropical heat we should be amazed by the coming out of strange seeds, and our little gardens would bloom with tropical luxuriance." Powers which we have never conceived, lie buried in your life and mine waiting for their proper atmosphere. Our lives are too cold, and so the seeds are sleeping through the long winter. But if the heart of heaven could come in benediction upon us these powers would come from their graves with all their tropical beauty, and we should be amazed to see how rich we are in Christ Jesus our Lord, who has lived the life of unselfishness he expects, and will help us, to live.

William George Jordan says that the great test of individual character is not struggle, but achievement; not failure but success; not adversity but prosperity. When nature wants to put a man through the third degree, she places near him his laurel wreaths of victory: she megaphones to him the world's plaudits of success, she clinks his money-bags in his ears, and she tells him confidentially of the world-changing power of his influence. Then she sends him for his test through the dark valley of prosperity.

It is called the dark valley of prosperity because it so often dims the vision of the finer realities of life. In the early stages, in the dimness, they can not see their friends as they pass. They fail to extend the hand to some one no longer necessary to them. They acquire a form of memory impairment which prevents them remembering past favors and debts of gratitude due to those who stood by them in their hours of need. Their life story recalls Cowper's lines:

"Beware of too sublime a sense
Of your own worth and consequence.
The man who deems himself so great,
And his importance of such weight,
That all around, in all that's done,
Must move and act for him alone,
Will learn, in school of tribulation,
The folly of his expectation."

THE CHRISTIAN CENTURY

EDITORIAL

CLASSIFYING THE DISCIPLES

SHOULD the Disciples of Christ be classified as a conservative or a liberal people? Of course, they have to be classified! How could the world get along without the party titles with which the many types of thought are distinguished? And whether we Disciples wish it or not others are bound to classify us, though we may be unwilling to do so ourselves.

Here is a reference to the Disciples in a religious newspaper which groups them with a number of the smaller sects known for certain doctrinal hobbies and for a very provincial interpretation of the Bible. Any Disciple who knows the history of his people and the A, B, C of their ideals must resent any such classification.

A letter lies before us in which the writer makes this statement: "Of course we all known that the Disciples are a very conservative people." That probably is the general opinion outside our own brotherhood. It is probably based upon a single bit of data more than upon all other considerations combined. When the religious world thinks of the Disciples it thinks of baptism by immersion. It doesn't think of Christian unity nor of Christian liberty, nor of a free scholarly interpretation of the Bible, nor of a distinctive enthronement of Christ.

All these things which bulk large in our own thought of ourselves seem to be eclipsed in others' thought of us by the single fact that we practice immersion and insist upon rebaptizing other Christians before they may have fellowship in our churches.

It is not difficult to understand how this outside conception has come to prevail. It is, no doubt, mainly due to two things: First, the feeling of inconsistency between such a practice of rebaptism and our talk about Christian unity, and second, the fact that Alexander Campbell was so conspicuous a champion of the immersionist position.

The general Christian world can hardly imagine that behind this rebaptism practice there exists a genuinely liberal and modern feeling for religion. But the fact is that if one can forget this sectarian and provincial practice one will find the Disciples in the very vanguard of progress.

Their ministers are more nearly free-lances than the ministers of any other religous body in America. They are deeply imbued with the social spirit of the age, and are less disturbed, taken as a whole, by the developments of scientific inquiry both in nature and in the Bible than any other evangelical group of religious leaders, allowing for only one or two exceptions.

It is purely a historical accident that a reactionary movement has organized itself among the Disciples. The reaction does not spring either out of our principles or traditions. It springs out of the commercialization of an influential newspaper and publishing plant which found that its material interest could best be advanced by a policy of exploitation and that a policy of exploitation was possible —not among Disciples alone, but in any social group—on a basis of conservative reaction and not on a platform of progress.

But in their instinctive attitudes the Disciples are not a conservative people, in the sense in which that term is usually applied.

They are in their own consciousness and by their main traditions a free people, with a passion for progress and a desire to have fellowship with all free and progressive souls.

THE LOST LEADER

WITHOUT taking sides in the pacifist-preparedness controversy we cannot refrain from registering the sense of loss felt by many men of moral insight that President Wilson has so completely surrendered to political exigency and gone over to the camp of the militarists.

It is true his militarism is not as militant as that of some others, but it does not on that account escape whatever condemnation the logic of militarism invites.

Mr. Wilson would have been an ideal leader of the peace movement. And that movement needs, sadly needs, a commanding voice to speak for it at the center of political power. The President made the nation feel by his earlier utterances that he had come to his place of political leadership in the providence of God to be the mouthpiece of this new ideal in national life—a Christian ideal that had never been seriously acted upon in the history of the world. His utterances about being "too proud to fight," and deploring the possibility of our citizenry being fired with the war spirit and organized into a general training camp, together with his patient handling of our foreign relations, guiding the nation through the most precarious and trying situations by admirable diplomatic skill, made it logical that his candidacy for re-election should be based upon the principles of peace, not upon the policy of preparedness for war.

We believe there are multitudes of citizens whose minds are unconvinced on the issues now raised, whose chief desire it is that both sides should have interpreters of the utmost competency, and who feel that Mr. Wilson could have given to the pacifist cause such an interpretation as no other leader now in the field can give.

Writers like Norman Angell and lecturers like David Starr Jordan have their important place, but they labor under the disadvantage of speaking from the margin and not from the center. Their utterances touch the few, but carry no such weight as would the words of the nation's leader.

Mr. Bryan, it is true, speaks a courageous and in many ways a convincing and illuminating word. He is the popular leader of the pacifist ideal in the nation today, and probably will continue to be such during the campaign.

But Mr. Bryan's message has its limitations. There are many who regard him with impatience. He does not impress the more sophisticated portion of our citizenship with having thought through and all around such an issue as this of which he is so successful an evangelist. Mr. Bryan's opinions have usually proved to be right—we grant that—but ofttimes the reasons he gives in support of them suggest that his mind is parochial and more or less naive.

A cause like that of pacifism needs a thoroughly sophisticated interpreter, a man who could match the clever mind of, say, Elihu Root.

Mr. Wilson has such a mind. He could have fought a great fight on a pacifist platform. His interpretation would have immeasurably forwarded the moral thinking of the nation.

The interested bystander whose mind is not yet made up, but who is now weighing the pros and cons of peace and war cannot suppress a regret that the President has surrendered his leadership.

POLITICIANS AND HIGHER CRITICS

IT IS a decidedly entertaining spectacle afforded by Mr. Bryan and President Wilson who are engaged in hurling the Old Testament prophets at each other. Mr. Bryan chooses Isaiah and Mr. Wilson answers with Ezekiel. Whereupon Mr. Bryan flees to cover under the New Testament, declaring that we are not now living under the dispensation of the prophets but under the dispensation of Christ.

The war-and-peace issue which our nation is facing promises to tear the Bible to tatters. Text is being arranged against text, and inspired writer against inspired writer. The untutored onlooker cannot help wondering what kind of a book this Bible is, anyhow, that its teachings can be made to support both sides of a moral question like the one everybody is now thinking about. It is probable the Bible will figure more prominently in the campaign next year than in any political campaign since the election of Lincoln. At that time the Scriptures were arrayed on both sides of the slavery question, just as they are now being arrayed on both sides of the preparedness question.

Fortunately, we of today are able to take the matter more calmly than did the religious leaders of 1860.

The higher critics—better called historical critics—have given us a principle of discrimination *within* the Bible by which we may be saved from the confusion of mind and heart to which the Bible's apparent ambiguity subjects us. It is now held that it is not necessary to "reconcile" one Biblical writer with another as to the content of their respective teachings. It is generally recognized among informed students that any such superficial "reconciliation" is impossible. Each Bible writer was as individual as men are today.

The four questions which Alexander Campbell, pioneer higher critic of American Christianity, insisted must be answered before an interpretation of a given portion of Scripture could hope to be satisfactory, are commended to Messrs. Wilson and Bryan in their Biblical discussion. The questions are these: In this passage of Scripture who is speaking? When is he speaking? To whom is he speaking? And under what circumstances?

These questions outline the method of historical criticism, and we would urge all statesmen and politicians to take a few elementary lessons from these much maligned higher critics before appealing to the Bible for the support of either side of the preparedness argument.

FAITH AT FORTY

WITH all the emphasis laid upon the religious training of childhood and with the church turning its efforts more and more toward the Sunday-school, there is a very real danger that our religious leaders will lose sight of their duty to adult life.

The assumption is quite general that the habit-forming period of adolesence is the most critical in the span of a life-time, but it is doubtful if it is any more critical than the stage of experience marked by the fortieth milestone.

At forty one has reached the middle of life. One begins for the first time to grasp the fact that there is a limit to one's possibilities. Youth dreams and projects high enterprises, never doubting that they can be and will be realized.

Moreover, youth tends to make an exception of itself. It learns little from the mistakes of others. It is not daunted by the failures it sees along the way. Somehow it feels that it is bound to succeed, no matter how others have failed—and to succeed extraordinarily.

But at forty this exuberant assurance has suffered many inhibitions. A man of forty is at the point of settling down to the notion that he is not such an exception, after all, that he is just one of the ordinary run of men, not a major general but a private soldier in the ranks.

This conclusion is, on the whole, a normal and healthful one for a man to reach. But there is a peril in it. It is the peril of disillusionment, leading to cynicism. Gladly and humbly to accept one's place in God's providential order, whatever place God through the development of events has assigned to one, is a normal and Christian achievement. It blesses the soul.

But bitterly and stubbornly to kick against the goad of humble circumstance is to bring down bane and tragedy upon the soul.

Yet there are, alas, so many who enter their forties with bitterness in their hearts. Where the earlier dreams reigned there is now disenchantment. Where there was once faith and simple love there is now cynicism.

Such a soul, compelled outwardly to effect an adjustmnt to stern reality, strives to make a home for its inner self on the level of unsympathetic and smart transcendentalism. Faith is gone, romance is gone, the love of simple ingenuousness is gone. Other men's motives are interpreted in terms of self-interest. The possibility of unselfish love is scorned.

Can there be a worse tragedy than this?

Religious leaders who have learned to keep their own souls simple have no more serious task than that of guiding the men and women of their flocks who have passed forty straight into the quietness and trustfulness, the simplicity and idealism which this adult "adolescent" period imperils.

CHURCH AND ITS CRITICS

(Continued from page 3.)

commentary on the superficial character of Christendom's Christianity.

Let us not mince words. And above all let us not mince our ideas. Every wrong in the world is the Church's failure. Every unsaved soul, every unsaved state, every unsaved factory system, every unsaved political regime—every evil custom that stunts childhood, that oppresses womanhood, that gives unearned privileges to a portion of mankind and denies earned privileges to another portion, that robs any man or woman of the chance to have food and air and light and leisure and fellowship and culture and vision—every evil thing in the world registers the failure of the Church of Christ to do what its Lord set it in the world to do.

Why, then, resent it when the critics criticize?

Why not rather bow the head in acknowledgment of the Church's Christian guilt?

Not until the Church is willing to acknowledge its guilty share in every individual and social wrong will it be able to find the sources of power and grace whereby to cure and redeem the world and usher in God's kingdom.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orvis F. Jordan*

Memorial of Henry Ward Beecher.

The friends of Henry Ward Beecher are raising a fund of fifty thousand dollars to endow a Beecher chair in Talladega College in Alabama under Methodist auspices. Mr. Beecher was not an abolitionist but he was a foe of slavery. His attitude on the negro question is now remembered by many as being eminently sane and moderate.

Methodists Dedicate Orphanage Building.

Twenty-one years ago the Methodist deaconesses started an orphanage at Lake Bluff, Ill., north of Chicago. The orphanage now has seven buildings and has under its care 150 children. Bishop McDowell assisted in the dedication of the seventh building recently. There is talk of a movement to provide $100,000 in endowment.

Shakers About to Disappear.

The United Brethren people are taking care of the last remnants of the Shaker denomination. Some of the surviving members are being cared for at Otterbein Home. There are now thirteen of the sect left. Eldress Mary is the official head of the movement. This denomination was named on account of its quietistic experiences and at one time was much maligned, though often without due regard for fact.

Methodists Face Problem of Comity.

The Methodists north and south have a problem of comity in connection with the proposal to erect a fine new church building at Atlanta, Ga. The new building would house three congregations which are now in inadequate buildings. This has been objected to by southern Methodists as an invasion of their proper territory. Some northern Methodists refuse to conceive of themselves as a sectional church and demand the right to work anywhere in the United States. In a few days the General Committee on Home Missions and Church Extension will take cognizance of the case again. It seems at this time impossible to prophesy the outcome.

Baptists Would Help Old Ministers.

Dr. Tomlinson, the executive secretary of the Ministers' and Missionaries' Benefit Board of the northern Baptist denomination is now busy at the task of securing $125,000 in order to claim a fifty thousand dollar gift from an unnamed donor. In case this effort succeeds, there will be a total of $650,000 in the fund. In view of the $10,000,000 proposed for the Presbyterians and the $12,000,000 for the Methodists, the Baptists are insisting that the money they have raised to date shall be considered only a beginning.

A Methodist Mayor for London.

The non-conformist element in England is nearly one-half of the religious population of the country. The men of this persuasion are in official relationships in England in many ways. The new mayor of London is Sir Charles Wakefield and he is one of the most prominent Wesleyans of England. He is said to be the first Wesleyan mayor for London since the incumbency of Sir William MacArthur in 1881.

University Preachers at Harvard.

The university preachers at Harvard University continue to be chosen from the various denominations. Among the Baptists announced for service there this academic year are Prof. Harry Emerson Fosdick, and Rev. C. W. Gilkey, pastor of Hyde Park Baptist church of Chicago.

The Interpretation of the Apocalypse.

Religious journals are not always serious, and the Baptists are indulging in a facetious reference to the interpretation of the apocalypse being propagated by certain religious people. It is found that the distance from Saginaw to Chicago is the same as the phone number of the Morgan Park pastor and this is the same as the number of the beast in the book of Revelation. This is humorously represented as of deep and mysterious import.

Largest Y. M. C. A. in World Opened.

The largest Y. M. C. A. in the world was dedicated Oct. 31 in Brooklyn. This is the new Central branch, which will be known as the Clarence E. Smith Memorial, in memory of the son of Mrs. William Van Rensellaer Smith. Mrs. Smith, who has been the principal donor, has given $500,000 of the $1,600,00 which the plant cost. John R. Mott and Lyman Abbott delivered the dedicatory addresses.

The Y. M. C. A. Wins 5,424 New Members.

On October 11 the Young Men's Christian Association of Chicago started out to increase its total membership to 20,000 and to bring in 5,000 new members. It fixed the goal for accomplishment of this for one week. The time was extended to two weeks. In that time goals were surpassed. The number of new members secured was 5,424 and the total reached 20,702. This puts Chicago ahead of New York in membership, and places it in the front rank of Associations in the entire world. The campaign, of course, did more than simply gather new members. It advertised the work as nothing else could have done. Almost every available man was personally spoken to. Good-natured rivalry spurred to the most self-sacrificing endeavor. The team work brought a spirit of unity. Five years ago a money campaign was carried on and $350,000 was secured within about ten days' canvass. It was the culmination of the campaign for $1,000,000, the $750,000 having been secured previously by quiet work extending over a longer period of time. The whirlwind campaign for the $350,000 waked up the whole city. These two successful, spectacular achievements are giving wonderful efficiency to the organization.

New Leader in Christian Endeavor.

Dr. Ira Landrith was a favorite at the recent World Christian Endeavor convention. Now comes the announcement that he is to assume official relationship to the movement as extension secretary of the United Society and the editor afield of the Christian Endeavor World. He will go everywhere but will specialize in his own southland. Dr. Landrith was once a Cumberland Presbyterian and was prominent in the movement which united his denomination with the older Presbyterian body. He is also favorably known as an educator and as a familiar figure in the councils of the Religious Education Association.

Russian Methodists Publish Paper.

The Russians of New York are largely under the influence of a revolutionary press. On the east side is a Methodist known as Pastor Hecker who is a doctor of philosophy and a leader of more constructive thought among his people. Realizing the need of a better interpretation of America for his people, he has started a newspaper called Prosveschcheniye. This name means in the Russian tongue, "Enlightenment." It is a monthly paper and will be largely subsidized by Methodists over the country.

Baptists Make Progress in Spain.

There is only one Baptist congregation in the interior of Spain and that is in the city of Madrid. There have been forty-three converts baptized in four months' time in that city. The work in that city is being supported by Swedish Baptists of Chicago and their friends.

Dr. Clark Tells of Illness.

Dr. Francis E. Clark, president of the World C. E. Society, is recovering nicely from a severe attack of typhoid fever. In a recent article in a Congregational paper he tells how it feels to have typhoid and speaks of the compensations of illness in a feeling and Christian way.

Book on Methodist Reunion.

Bishop Neely has recently written a book on "American Methodism—its Divisions and Unifications." The book treats of more than twenty Methodist denominations, showing how they sprang from the parent body. The book also treats of the work of bringing these bodies back into fellowship with each other.

Laymen's Missionary Movement Reaches Boston.

The Laymen's Missionary Movement will take possession of Boston, Nov. 14-17. There will be a notable list of speakers. Among these will be J. Campbell White; Bishop Kinsolving of South America; Rev. James P. McNaughton who comes from a Turkish prison; and a number of other eminent missionary speakers.

Catholic Prelate Forbids Church Gambling.

Few practices in the Roman Catholic churches in this country have more outraged the conscience of non-Catholics than the use of gambling devices at church fairs, often clearly in opposition to state laws. Bishop O'Connor of Newark, New Jersey, has forbidden the sale of chances in his diocese.

MEDITATIONS OF A PASTOR.

(Continued from page 6.)

tence grew out of the feeling that some were emphasizing too much creed side; and so he wrote a battle sentence. Apart from all controversy, the fact is that Christianity is both a creed and spirit. Mr. Rice writes elsewhere in the sermon: "Christian discipleship is first of all an intellectual attitude." Here is another battle sentence that reveals a scar—(I do not object to the scar; life is enriched and ennobled by its scars)—"Better a thousand times that we should hold our convictions a little less confidently than that we should lash our brothers to the rack and turn the screws, or to the stake and light the fagots. Better far that we should have no crusaders than that we should leave behind them a trail of blood and war or broken spirits."

No crusaders! What would life be without crusades? That strong, militant sentence is the emphasis of suffering. Once, Mr. Rice would not have known its truth nor thought of writing it. Many preachers will not be able to weigh its meaning. The sentence itself is a crusading sentence. Life, perchance, in its deepest values is to be found in the wreckage of the crusades Mr. Rice would not want less conviction. His whole sermon is a plea for stronger conviction, but he wants conviction to be rooted in love. He wants Christian conviction.

Still, it is not in ease, not in freedom from the critic or the opposer that spirituality is gained. Perhaps we seek too much the untroubled path. God seems to be able to reach us best when others misunderstand.

Mr. Rice has moved forward in a straight line. He has not given up the cause. He has not turned his back upon his soul's early faith. He has not switched to another fellowship. He gives confidence in his intellectual and spiritual integrity. The sermon reveals his awareness of this time of stress and storm. The cure for the world's bleeding, in his mind, is the same as that for the sin of the little Ohio village in which he first preached. But while he has moved in one direction he has gone deeper in his fellowship with Christ. There is a greater spiritual hunger. Things, organizations, churches, do not have proportionately as large a place in his mind as once they did. He now wants God. A deep spiritual note characterizes the whole sermon.

Out of the midst of past years comes this word of a friend who used to talk with me about the things of God; and that word is a prayer, a vision, a cry for a closer communion with God. My soul is steadied. I take new heart. If another has seen God's face, has felt him, has talked with him "as a friend talks with a friend," why not I, why not every preacher in the fellowship of Christ?

President Faunce of Brown University

Expresses his estimate of

"THE MEANING OF BAPTISM"

by Charles Clayton Morrison

Dear Dr. Morrison

I have read with the greatest pleasure and profit your little book entitled, "The Meaning of Baptism." Your argument is in the main sound and adequate.

You probably know that many of the leading Baptist clergymen in America have moved out from the old legalistic point of view and will never return to it. Our recent union with the Free Baptists is one factor in this change in the point of view.

Your protest against re-baptism will find echo in many places. Some of our strongest Baptist churches while teaching the beauty and desirability of the original form of baptism, now receive members of Pedo-baptist churches without re-baptism into associate membership. This, of course, is a sort of half-way house, in which we cannot rest. We are all moving onward, and it is interesting to see the steps which different leaders take. Your book will help many of varied views and positions.

Sincerely yours,

W. H. P. FAUNCE.

THE BIBLE.

"Let culture and science go on advancing, and the human mind expand as much as it may, it will never transcend the elevation and moral culture of Christianity as it glistens and shines forth in the gospels."—Goethe.

"It is the grandest group of writings in the world, and is the guide of all the arts and acts of the Christian world which have been noble, fortunate and happy."—Ruskin.

• • •

LET SOMETHING GOOD BE SAID.

When over the fair fame of friend or foe
The shadow of disgrace shall fall, instead
Of words of blame, or proof of thus and so,
Let something good be said.

Forget not that no fellow being yet
May fall so low but love may lift his head,
Even the cheek of shame with tears is wet
If something good be said.

No generous heart may vainly turn aside
In ways of sympathy, no soul so dead
But may awaken strong and glorified,
If something good be said.

And so I charge you, by the thorny crown,
And by the cross on which the Savior bled,
And by your own soul's hope of fair renown,
Let something good be said.

The Best!

Many Sunday School classes wish to study the life of Jesus this year. They want the very best text for young people's or adult classes that can be found. This is simply to remind them that there has never been offered to the Sunday School world a Life of Christ so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned, as Dr. Loa E. Scott's LIFE OF JESUS in Fifty-two Lessons. It is being widely used in Sunday Schools both of the Disciples and other religious bodies, and in Y. M. C. A. classes. This testifies to its popularity. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

DISCIPLES PUBLICATION SOCIETY

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THE BETHANY SYSTEM OF SUNDAY SCHOOL LITERATURE

Published for

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RELIGIOUS EDUCATION

Disciples Table Talk

Charleston, Ill., Church to Celebrate Seventy-Fifth Anniversary.

Since its organization, in 1840, the Charleston, Ill., congregation has had three homes. Among its preachers have been such men as B. B. Tyler and O. A. Burgess. Among recent leaders are F. W. Burnham, W. F. Shaw and Geo. H. Brown. John McD. Horne is the present pastor. The anniversary preachers will be Newell Dwight Hillis of Brooklyn, N. Y.; Stephen E. Fisher of Champaign, Ill., and J. Boyd Jones, of Terre Haute. November 21-26 is the date set for the anniversary services. An unique feature will be a series of educational addresses by Prof. W. S. Athearn, of Drake University.

$20,000 Educational Endowment for First Church, Norfolk, Va.

At a meeting of the men of First church, Norfolk, Va., Charles M. Watson, pastor, J. Frank East made the announcement in behalf of himself and his brother, W. B. East, of the gift of $20,000 for missions and education. This gift has been placed in the hands of the trustees of the congregation and the interest it earns is to be used regularly for missions and education. On October 17, First church celebrated its first anniversary in the new building.

Twenty-thousand Dollar Bequest to Bethany College

President Cramblet has announced the receipt of a letter from the safe deposit and trust company, of Baltimore, Md., informing him that the late Mr. Jas. M. Beall, of that city, who died October 18, 1915, left the following provision in his will: "To Bethany College, at Bethany, Brooke County, West Virginia, twenty thousand dollars; the income to be used for the purposes of the college, and this fund to be known as the Wilson Beall Endowment, in memory of my father."

Men's Bible Classes Erect Tabernacle in a Day.

Thirty-nine men and boys were the building force on the new chapel-tabernacle erected by the two Men's Bible-classes of First church, Moline, Ill., two weeks ago. Every detail with the exception of the wiring and the plumbing was finished on the building by 6 o'clock Saturday night and the finishing touches were put on on Monday morning. A Moline contractor supervised the job while Rev. James A. Barnett acted as his assistant. The structure is 50x70 feet and will seat about eight hundred persons.

Vachel Lindsay Receives $200 Poetry Prize.

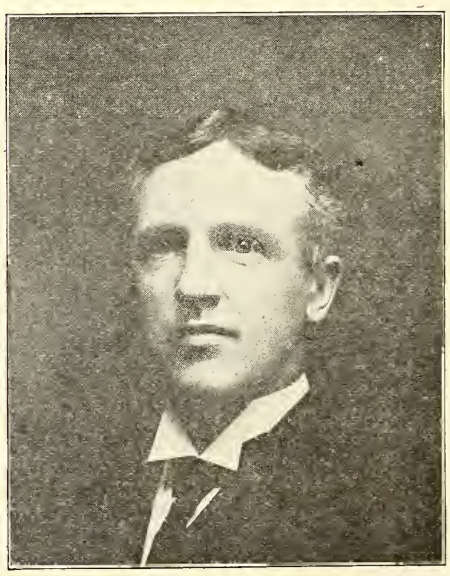
"Poetry," the magazine of verse, published in Chicago, offers prizes each year for the best poems printed during the year in its pages. This year the Helen Haire Levinson prize of $200 was awarded to Vachel Lindsay, of Springfield, Ill. The prize winning poem is entitled, "The Chinese Nightingale."

Clifford G. Roe Appointed to Influential Post in Chicago City Hall.

Clifford G. Roe, president of the American Bureau of Moral Education, implacable foe of the white slave traffic and crusader against vice in all its forms, was appointed assistant corporation counsel last week by Corporation Counsel Samuel A. Ettelson, who recently stepped into this important position. Mr. Roe is a Disciple, being a member of the Hyde Park church. Mr. Roe has convicted more white slavers than any other man in America. So prominent was his work that in 1911 John D. Rockefeller, Jr., engaged his services as attorney to aid in the organization of a similar work in New York. One year later Mr. Roe became counsel of the American Vigilance Association a national organization backed by the leading men and women of this country. He resigned this position two years ago to take up again his private practice of law. Through his legal work and lectures Mr. Roe has become widely known in Chicago. He is a member of the University Club, City Club, Quadrangle Club and the Chicago Bar Association, and is the author of several successful books, namely, "The Prodigal Daughter," "The Great War on White Slavery," "The Prosecutor" and "The Girl Who Disappeared."

Carrie Jacobs-Bond, Composer, Visits Lincoln, Neb., Church.

There is probably no American songwriter more beloved by the people than Carrie Jacobs-Bond, of Chicago. Mrs. Bond has been secured by First church, Lincoln, Neb., to give a concert there Nov. 22. The Chicago composer came to Lincoln last January in a blizzard, but in spite of storms, snow-drifts and intense cold, an audience of over 900 greeted her.



Rev. C. M. Watson, of First church, Norfolk, Va., who is rejoicing in a gift of $20,000 recently made to his work as an endowment for religious educational purposes.

Champ Clark Gives $1,000 for Church.

Speaker Champ Clark of the National House of Representatives, subscribed $1,000 for the rebuilding of the church at Bowling Breen, Mo., which was burned down a few days ago. Mr. Clark has been an elder in this church for thirty years.

Pomona, Cal., Has New Cure for Drunkenness.

Sermon and Sunday-school lessons in weekly doses are to replace the Keeley cure plan in the effort of Judge Mason, of Pomona, Cal., and C. R. Hudson, pastor of the church there, to aid one Frank Moore, of that city, to lose his taste for intoxicants and lead a better life. Moore was sentenced by Judge Mason in the police court a few days ago to attend the Christian church Sunday-school each Sunday morning and the regular evening service each week for one year. He had his choice of this or a jail sentence. If he misses a Sunday service except through illness, he must go to jail.

A Word from Transylvania College.

The Secretary of Transylvania College asks the "Century" to announce to its readers that the title of this institution has been changed from Transylvania University to Transylvania College, this action being taken at the last meeting of the Board of Curators, June 9.

Kimberlin Heights Loses College Buildings by Fire.

W. H. Book, pastor of the Tabernacle church, Columbus, is in receipt of a telegram telling of a fire that destroyed most of the buildings of the college at Kimberlin Heights, Tenn. This school has been largely supported through contributions made by members of the Tabernacle church and some of the students for the ministry now attending it are from Columbus.

Oklahoma City Church Proves Itself Liberal.

The First church of Oklahoma City, Okla., aside from carrying a loan of $60,000, provides a budget of $10,000 besides supporting two Living Links in the foreign fields at a cost of $1,200 annually and giving $300 to city misions, but this church made a cash offering of $125 for the state work together with forty-five life members for the coming year, a gain of twenty new life members. They will make it fifty which will mean an annual gift of $375 to the state work. H. E. Van Horn, as a member of the State Board knew conditions and made a strong plea and his people responded gladly.

Unique School of Instruction at Boone, Ia.

J. E. Babcock, pastor of the church at Boone, Ia., is conducting a series of Sunday evening meetings which are rather unique in character. It is hardly an ordinary revival, but is more like a school of instruction. The meetings are conducted on schedule time. Commencing at 7:30, twenty minutes are devoted to an opening service. At 7:50 ten minutes are given to a rapid fire drill on points brought out at the previous night's meeting. At 8:00 p. m. sharp the pastor speaks for twenty-five minutes, after which ten minutes are given those present or the speaker an opportunity to ask or answer questions on the subject of the evening. The meetings close each night at 8:35 unless those present by unanimous vote desire meetings to continue a few minutes longer.

Missouri County Disciple Pastors Visit County's Churches for Every-Member Canvass.

A novel method of conducting the Every Member Canvass is reported from Sedalia, Mo. Six Disciple ministers of the county agreed to conduct a campaign of education on the Every Member Canvass and are visiting the churches within the next two weeks, giving two addresses each night. The subjects discussed are as follows: "Why Have the Every Member Canvass?" by G. M. Walker. "How to Make the Every Member Canvass," by J. F. Quisenberry. "The Value of the Every Member Canvass to the Local Church," by A. W. Kokendoffer. "The Christian Stewardship of Money," by F. C. Barrow. "The Budget Plan of Giving," by E. H. Williamson. J. S. Mills discussed still another phase of the canvass plan.

Douglass Adam Visits Butler College.

On October 21 at the College of Missions and on October 22, at the Butler College Chapel, Dr. Douglass Adam, of the Hartford School of Theology, made heart-searching addresses to the students of these two institutions. Dr. Adam has recently come to America from Scotland, and has been recently on a tour of colleges and universities. He bids fair to become a popular and effective university preacher with a profound influence on the college youth of America. Butler is fortunate in securing him early in his American residence.

E. S. Muckley to Serve National Benevolent Association.

E. S. Muckley of Portland, Oregon, has just been employed to look after the National Benevolent Association's interest in the Northwest. Mr. Muckley was for years pastor of First church, Portland. He has a wide acquaintance, a rich experience, charm of personality, and gift as a speaker. He will have charge of the work in Washington, Oregon, Idaho, and Montana. He will give especial attention to the Home at Walla Walla.

Appreciation of A. W. Kokendoffer.

John E. Pounds, of Hiram, O., writes that he has had a rich experience in working with A. W. Kokendoffer, pastor at First church, Sedalia, in the recent revival meetings, during which 68 persons were added to the membership. Mr. Pounds says of the Sedalia pastor: "The experience was an altogether delightful one. A. W. Kokendoffer has been with the church for seven years. He has grown into the life of the city. He is regarded as the promoter of every good enterprise and the personal friend of every household. Behind him is a splendid official board, made up of men whose names stand for character and service. The Bible-school is admirably organized and managed. One interesting feature is the presence of a large number from outlying districts, who are brought to the school in wagonettes and on a special street car. The adult classes are not only faithful in attendance but are fully awake to their opportunities for personal evangelism."

Dr. Ainslie Asks for Balance of Federal Council Apportionment.

The following important notice comes from Dr. Ainslie and is postmarked Hot Springs, Va., where he is regaining his strength after a hard fight with pneumonia. He writes that he hopes to be in his pulpit at Christian Temple, Baltimore, on the Sunday before Thanksgiving. In all parts of the country there will be gratitude that Dr. Ainslie's life has been spared and that he is so well forward on the way to health again. There will, no doubt, be a special personal sentiment accompanying the contributions which the following statement from Dr. Ainslie will call forth:

"As has been announced, the Executive Committee of the Federal Council of the Churches of Christ in America will meet in Columbus, Ohio, the second week in December. The Disciples of Christ are part of this organization and have been from its beginning. The organization is supported by definite sums, contributed by the thirty-two communions that are in it and by individuals. The Disciples are asked to give six hundred dollars a year. We have paid five hundred dollars of this through the council on Christian union. We desire to pay the remaining hundred, and to that end we are asking for contributions covering that amount by December 6. Please heed this call for it is of first importance. Address, Peter Ainslie, President Council on Christian Union, Seminary House, Baltimore, Md.

At First Church, Bloomington, Ill.

Edgar D. Jones, of First church, Bloomington, Ill., has just finished a series of evening addresses under the general topic of "Impressions of a Wayfarer in the Great West." These addresses, seven in number, were heard by audiences that taxed the seating capacity of First church edifice. The annual meeting of First church was held on Thursday evening, November 11. During the year the receipts of the entire church were $12,652.97. One hundred and forty-two persons were received into the membership of the congregation, eighty-nine by confession of faith and fifty-three by letter, and statement. Mr. Jones is to conduct a three-weeks' special service with his church beginning November 28. Mr. Fred Butler, of Yonkers, New York, who was formerly with J. Wilbur Chapman, will direct the music. Mr. Jones will speak for three weeks from the Book of Mark, giving a consecutive exposition of the life of our Lord as recorded by that evangelist. The young people of the congregation, under the auspices of the Christian Endeavor Society, are to have a Sunrise Prayer Meeting on Thanksgiving morning when especial attention will be given to the series of services soon to be conducted. This will be one of a series of such services to be held the week previous to the beginning of the evangelistic meeting, in preparation for same.

* * *

Charles W. Dean, who has been appointed superintendent of missions in the Rocky Mountain district, will spend a part or all of November in New Mexico.

ROYAL
BAKING POWDER
Absolutely Pure
No Alum—No Phosphate

CALLS.

E. Richard Edwards, Kokomo to Logansport, Ind., Ninth St. Accepts.

G. W. Kemper, Hanover Ave., Richmond, Va., to Georgetown, Ky., First. No decision.

T. S. Tinsley, Midway, Ky., to Jackson, Tenn., First. Has begun work.

W. G. Kershner, Columbus Grove, O., to Muncie, Ind., First. Accepts.

E. H. Hoover, Lynnville to Chattanooga, Tenn., Central. Accepts.

R. L. Finch, Maryville, Mo., to Milwaukee, Second. Has begun work.

W. F. Reagor, Carlisle, Ky., to Bellingham, Wash. Accepts.

S. E. Brewster, Colorado Springs, Colo., to Lakewood, Cleveland, O. Has begun work.

J. J. Hutchinson, Longmont, Colo., to Grand Junction, Colo. Accepts.

F. W. Long, Richmond, Va., Cawardin Ave., to Athens, Ga., First. No decision.

George Roberts, Des Moines, Ia., to Trenton, Mo. Accepts.

H. J. Brazelton, Earlington to Russellville, Ky. Begins Dec. 1.

W. M. Norment, Piqua, O., to Louisville, Ky., Third.

O. H. Greenwell, Sandborn, Ind., to Casey, Ill. Has begun work.

J. M. Sears to Shelburn, Ind.

Lee Tinsley, Veedersburg to Salem, Ind.

L. S. Cupp, Eugene, Ore., to Carthage, Mo. Will remain in Eugene.

J. O. Helsebeck, Dunnsville, to Richmond, Va., Third. No decision.

Howard Peter, Mammoth Spring to Jonesboro, Ark.

E. N. Tucker, Culver, Ind., to Waukegan, Ill., Chapel St.

F. A. Mitchell to Carmen, Okla.

R. E. Loutz to Larned, Kan.

C. G. McHatton to Marysville, Cal.

C. E. F. Smith, to Fairfax, Mo.

Floyd Shaul, Frankton, Ind., to Syracuse, N. Y. Geddes St. Accepts.

R. J. Bennett, to Sharon, Pa. Dec. 1.

E. L. Thompson, Timpson, to Nacogdoches, Tex. Accepts.

E. M. Douthit to Teague, Tex. Accepts.

J. A. Sinclair to Abilene, Kan. Accepts.

J. F. Williams, Adrian to Bangor, Mich.

RESIGNATIONS.

Chas. S. Early, Oskaloosa, Ia. Will enter evangelistic field.

Claris Yeuell, Plainville, Ind. Would like work near Bethany, W. Va.

W. Paul Marsh, Seymour, Ind.

G. W. Titus, Renselaer, Ind. Will enter Anti-Saloon work.

A. B. Jett, Osceola, Mo.

R. L. McHatton, Fruitvale, Cal.

O. A. Adams, Opportunity, Wash. Jan. 1.

PRAYER MEETING ATTENDANCE DOUBLED
By "Training of Church Members."

A Letter.

"Disciples' Publication Society,
"Chicago, Ill.

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EVANGELISTIC MEETINGS.

Vandalia, Mo., J. P. Rowlison, pastor; Chas. H. Swift, evangelist; 13; closed.

Peoria, Ill., Howett St., F. L. Starbuck, pastor, preaching; Miss Elsie Roth, song leader; 22; closed.

New Richmond, Ind., Chase and Tuckerman, evangelists; 56; closed.

Detroit, Mich., Central, C. J. Tanner, paston; J. J. Tisdall, evangelist.

Cairo, Ill., C. L. Organ and wife, evangelists.

La Fontaine, Ind., F. G. Myrick, evangelist.

Edinburg, Ind., W. G. Smith, pastor; W. H. Brook, evangelist.

Decatur, Ill., First, R. E. Henry, pastor, preaching.

Lincoln, Ill., H. E. Monser, pastor; Wheeler evangelistic company.

Elwood, Ind., Robert Sellers, pastor; Wilhite and Shaul, evangelists. Continuing.

Newton, Kan., Percy R. Atkins, pastor; the Hamiltons, evangelists.

Jefferson City, Mo., A. R. Liverett, pastor; C. R. Scoville and company, evangelists; union meeting.

Riverside, Cal., Fife brothers, evangelists. Began Nov. 18.

Sioux City, Ia., J. R. Perkins, pastor; J. J. Taylor, evangelist; greatest meeting in church's history; 71; closed.

Carterville, Ill., Reports New Organizations.

Harley Swift, pastor at Carterville, Ill., reports the organization during the year of a C. W. B. M. auxiliary, Senior and Junior Chrisitan Endeavor organizations and a Cradle Roll. Among the good deeds of this church reported was the sending of four crates of eggs and a barrel of clothing to the St. Louis orphan's home. Mr. Swift made 1,096 calls during the past year, preaching 113 sermons. Nine persons were added to the church membership.

Baxter Waters Declines Carthage, Mo., Call.

Baxter Waters, of Lathrop, Mo., writes that he has declined the call recently received from Carthage, Mo., church. He states that the Lathrop work is urgent. A new church building is soon to be completed there. Mr. Waters is beginning his seventh year at Lathrop.

Kendallville, Ind., Pastor Enters Newspaper Field.

The Rev. W. D. Trumbull, who recently announced his resignation as pastor of the Christian church, has completed negotiations for the purchase of the Daily Express and Weekly Express at Defiance, Ohio. He will assume active management of these two publications, beginning this month. Defiance is a city of nine thousand people and is in the center of a rich agricultural district. In leaving the active ministry and entering newspaper work, Mr. Trumbull states that he does not feel that he is abandoning his Christian activities. He looks upon his change as entering a field that offers even greater opportunity. In speaking of the change he said: "I am not renouncing my religious convictions by leaving the ministry where I have spent many years of my life. I am just as firm in my belief of the gospel of Jesus Christ now as I ever was in the past. It is simply a case where conditions have arisen, so that by making a change I feel that I can do even greater good."

Through the columns of my papers I can talk to one thousand homes every night, to fourteen hundred other homes every week. We hope to increase the circulation of the papers and then I can talk to an even greater number of homes. I will have a wonderful opportunity to attend to business and to preach what I believe is right, at the same time."

* * *

BRIEF NEWS NOTES.

—T. W. Bellingham has just completed his seventh year at Benton Harbor, Mich., and he and his wife were recently feted by the congregation there.

Angola, Ind., congregation is planning a money-raising campaign to cover the remaining debt on the church building.

—C. J. Sharp will hold evangelistic meetings for Columbus, Ind., Tabernacle church, in January.

—M. E. Chatley, of Memorial church, Rock Island, is preaching a series of sermons on "The Devil."

—The Decatur, Mich., church celebrated a Home Coming on Nov. 12.

—The city officials of Osawatomie, Kan., voted to the Disciples' church there the use of the court room of the city hall for the Sunday-school classes, during November, while revival services are in progress.

—H. E. Sala, of Central church, Peoria, Ill., has closed a series of sermons on early reformers of the Disciples. A recent sermon by Mr. Sala discussed the topic, "Do the Liquor Interests Own Peoria?"

—M. L. Pontius, of Central church, Jacksonville, Ill., has moved into his $6,000 parsonage, just completed.

—H. H. Peters, of Paris, Ill., who has been taking treatment in Chicago for nervous trouble, has returned to his pulpit work.

—J. R. Perkins is beginning his fourth year at Sioux City, Ia., the second longest pastorate of the church's history.

—First church, Richmond, Ind., L. E. Murray, pastor, burned its mortgage Nov. 14.

—Fifty-two groups of workers in fifty-two autos started out from First church, Los Angeles, Sunday, October 31, under the direction of R. F. Thrapp and canvassed every member of that church, increasing the current expense offerings thirty per cent.

—C. E. Underwood has just closed the temporary supply for Second church, Vincennes, Indiana. The church, Mr. Underwood writes, has passed through a recent crisis splendidly, and is now in condition for the new pastor. The church welcomes to its leadership Harry Martindale, a Butler graduate with the degrees Bachelor of Arts and Bachelor of Divinity.

—Jasper T. Moses, formerly missionary in Mexico, and later pastor at Canon City, Colo., is teaching Spanish in Centennial High, Pueblo, Colo., and in the Extension Departemnt of the University of Colorado.

—On October 17, the church at Cambridge City, Ind., had a rally day and inaugurated a movement to enlarge and remodel their house of worship. C. W. Cauble was the speaker of the day and the pleader for funds. The minister, Charles E. Shultz, writes that Mr. Cauble did fine work.

—The Christian church at Watts, Cal., known as the Shorb Ave. church, had its building burned to the ground October 30.

—Texas Christian University has a valuable addition to her faculty in the person of E. C. Wilson, who has taken his Ph.D. in Clark University.

—Cedar Rapids, First, school is becoming famous. A request has been made by H. F. Cope, secretary of the Religious Education association, for an eight hundred word article with pictures portraying the work of the Sunday-school at Cedar Rapids. This is to be used in an early issue of the magazine, "Religious Education." Dr. Gray, editor of the Baptist Standard, has made a similar request.

—Two novel services were arranged by Jesse McKnight, pastor of Wilshire Blvd. church, Los Angeles. One was a "Woman's Service," with women ushers and musicians. Bruce Brown spoke on "If I Were a Woman." Later came a "Man's Service," at which Mr. Brown spoke on "A Man's a Man for a' That."

—William V. Nelson, of Lyon Street church, Grand Rapids, Mich., recently addressed a body of printers and newspaper men. This is one a series of sermons recognizing the various trades of the city.

—Second church school, Bloomington, Ill, will celebrate "Boys' and Girls' Rally Day for America" on Nov. 21. Church and Sunday-school services will be merged into one.

—By an inadvertence which is regretted the "Century" news editor failed to mention in the recently published note concerning L. R. Patmont, the full acquittal of Mr. Patmont from the charge of arson put upon him at Newark, N. J. The jury was out only ten minutes. The state failed to connect Mr. Patmont with the fire at all.

—The federation of Missionary Societies of the Christian churches of Fort Worth, Tex., had an all-day meeting at Texas Christian University on October 28. The Domestic Science Department of the university furnished lucheon. At the time of this meeting a table linen shower was given to the university by members of the auxiliaries.

—On a recent Sunday afternoon, 107 members of the congregation at Plano, Tex., under the leadership of A. L. Clinkinbeard, pastor, and the choir, motored to the Old People's and Orphans' Homes of the National Benevolent Association in East Dallas and held chapel services.

* * *

EUREKA NEWS NOTES.

Professor J. Lawrence Erb, of the University of Illinois, will lecture on "Hymnology" Wednesday evening, Dec. 1.

President H. O. Pritchard has returned from a visit in the east. He attended the tenth annual reunion of his graduating class of the Yale School of Religion. While in the Capital City, Mr. Pritchard occupied the pulpit of the Ninth St. Christian church in the morning, and the church of James A. Garfield in the evening. Mr. Pritchard also visited the George Washington, U., Washington, D. C., and the Chicago University during his trip.

The graduating class of eighteen from Yale, of which President Pritchard was a member, has made a remarkable record. From it have come three college presidents, namely, President H. O. Pritchard, of Eureka College; President Burton, of Smith College, the largest woman's college in the world; and President Cowling, of Carrolton College. Three of its members have become college preachers, and three have gone as missionaries to China, India and Japan Another member, Mr. Shearle, of Springfield, Mass., is one of the foremost rural experts in this country.

Eureka has a number of graduate students in Harvard, Yale and Columbia. President Pritchard said on his return that he was glad to report that they are all making good, and that several have won high honors.

Eureka College won the first football game of the season, 6—0, against the Macomb Normal team. It was evident from the first half that the teams were evenly matched both in weight and playing ability.

J. Wallace Bradly, Correspondent.

* * *

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Most of the increase in our subscription list comes from the spontaneous activity of our regular readers. They are as much interested in the truth The Christian Century stands for and the work it is doing as are the editors themselves. Hence many of them have formed the habit of securing new readers for us. We wish their number to be increased. Now is the season of the year when subscription-getting is easier than at any other time. Will you, appreciative reader, try during these months of November and December to pass this "good thing" along to your friends?

There are many among them who would welcome the opportunity of receiving fifty-two issues of The Christian Century. We are again and again receiving letters from new subscribers who have gotten the paper through some friend's activity which read like this: "I did not dream that there was published by the Disciples a paper with your broad outlook and your reasonable interpretation of our plea, and every week when I tear off the wrapper I inwardly thank Mr.———for calling my attention to The 'Century.'"

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THOMAS CURTIS CLARK, *Editor*

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Disciples Publication Society, 700 E. 40th Street, Chicago

THE CHRISTIAN CENTURY

Vol. XXXII November 25, 1915 Number 47

Henry Ford on Universal Peace

Theodore Roosevelt on Preparedness

"The Iron Cross"

Second and Last Installment

Religion in the Coming Political Campaign

Editorial

CHICAGO

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The Christian Century

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The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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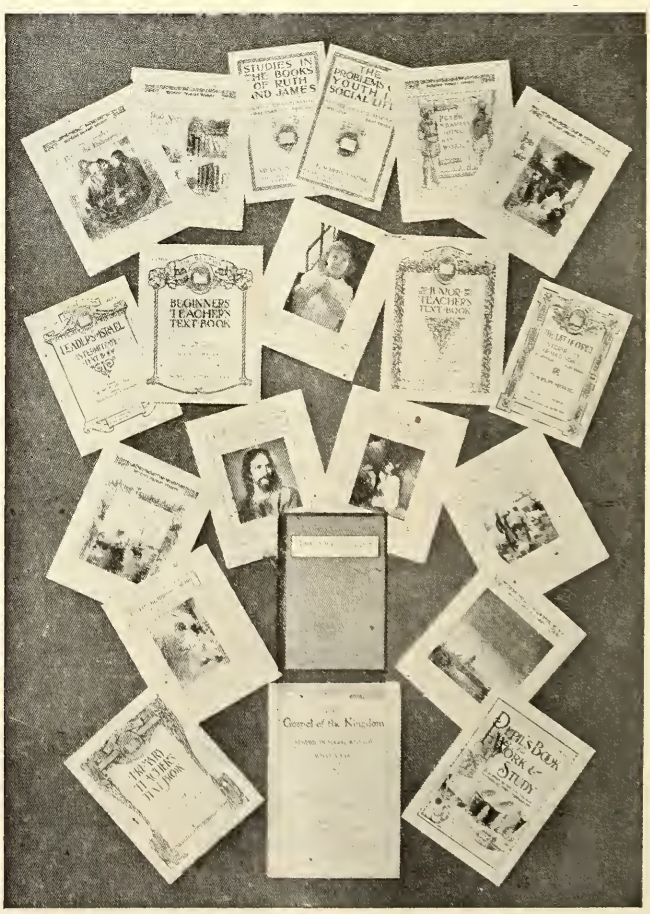
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII NOVEMBER 25, 1915 Number 47

Religion in the Coming Political Campaign

IT IS QUITE CERTAIN THAT RELIGION WILL PLAY A LARGER PART IN POLITICS DURING THE NEXT TWELVE MONTHS THAN IN ANY CAMPAIGN SINCE SLAVERY DAYS.

It is well for Christian people to make themselves aware of this prospect and to shape their thoughts in anticipation of it.

At this time a moral issue has arisen in our national life that touches vitally one of the cardinal principles of the Christian faith.

We are asked by our President to begin at once the construction of a military and naval force adequate for the aggressive protection of our land against any possible enemy.

That there is any enemy in sight is not claimed by the President or the supporters of his proposal; we are asked simply to make ready to defend our shores from any enemy that may appear.

The proposal involves the expenditure of vast sums of money, either by taxation or by imposing a debt upon the future. It involves a clean-cut departure from our national traditions. By adopting the proposed policy our nation will have thrust itself into the seductive and unending rivalry which during the past one hundred years has laid upon European nations a cumulative burden none of them was able to bear without groaning.

With considerations like these, however, religion, as such, has no vital connection. It is with a consideration that lies deeper than the economic or the traditional or the prudential consideration that religion concerns itself.

Religion comes into the issue at the very root of the proposal, and the way it comes in is unique, both in the history of nations and of religion itself.

✤ ✤

For the first time in history a great nation is being brought deliberately to consider a war program in the light of the moral ideals of Jesus Christ.

This never occurred before.

The reason it never occurred before is the simple fact that never until our time have the moral ideals of Jesus Christ been taken by his followers as if they were seriously intended for practice in this present world.

Perhaps it would be a somewhat truer statement to say that the moral ideals of Jesus Christ have never before been clearly perceived by his followers. It is only in our generation that Christians have become aware of the revelation of a moral order of life in the example and teaching of Jesus. Hitherto his followers have approached him as an other-worldly being who possessed power to open the gates of the other world to those who accepted him, while his own actual manner of life had but incidental significance for their manner of life.

Now, however, there has grown up amongst Christians a lively conscience toward the moral ideals of Jesus. This conscience is rooted in the new understanding of the Master as a man among men. There probably never was a time in the history of Christianity, not excepting the most primitive years of the Church, when the human life of Christ was so well understood as today.

And the one clear insight about which all modern students of his historic personality are agreed is that it was Christ's intention to show men and women how to live together happily and justly in this present world so as to make of this human social order of ours a veritable kingdom of God.

In a long stretch of peaceful study of the teaching of the historic Jesus it has been driven into the souls of American churchmen that war is the antithesis and contradiction and arch-enemy of the kingdom of God. Insight into the teaching of Jesus, based upon a still unshaken allegiance to him as the revelation of God's wisdom and power, has had fifty years of breathing space in which to mature itself into a strong conscientious conviction against war, and in favor of following the leadership of Christ in abolishing war from the face of the earth.

✤ ✤

No Christian nation ever felt the pressure and goad of that conscience within it as it faced a program of war-making or war-preparation until now, and the United States is the only nation that feels it acutely now.

The clean-cut issue of preparedness versus pacifism was never joined in England or Germany or France. These nations, nominally Christian like our own, were far embarked upon a policy of militarism, re-enforced by all their traditions, before ever the modern insight into the moral ideals of Jesus was awakened. But the United States, whether through national carelessness or divine providence, has dwelt in virtual unconcern of any possible enemy for many decades, only now to be made aware of the ridiculously unready state in which an invading foe would find us.

It is under cover of this unconcern, this assumed security, that the pacifist ideal and conscience have had a chance to grow in our national life as they have had no chance to grow in any other nation.

So that when, on this dark day of international chaos and hatred, it is proposed that the United States arouse itself from its helpless unpreparedness and put on the whole armor of militarism, the proposal strikes the very quick of the Christian conscience that has been growing in the Church throughout the years.

It is a thrilling prospect that awaits us in the coming political campaign. Every alert churchman must be able to see that the issues are such as to make the campaign the greatest religious revival the nation has ever seen. The Bible will be in the lead of all campaign documents. High above Wilson and Bryan and Root and Roosevelt and all outstanding human leaders will be projected the figure of him whose name is above every name.

What would Jesus Christ have this nation do?—that question will be asked with a clean-cut urgency never known before and answered with an intelligence and fidelity which no Christian nation has ever before brought to the solution of any moral inquiry.

What the outcome will be a twelve-month from now no man may guess. We can only wait to see what we shall see.

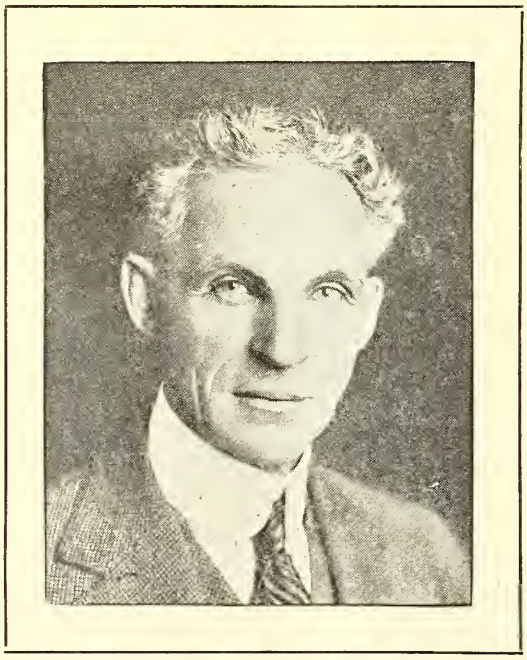
We can wait—not in helpless passivity but in prayerful faith that the hour may have at last come for Christ to appear as King of Kings and Lord of Lords.

Henry Ford on Universal Peace

Will Devote Life and Fortune to Combat Spirit of Militarism

Reported By THEODORE DELAVIGNE

I HAVE prospered much, and I am ready to give much to end this wasteful "preparation." Not by building palaces af peace, not by inspiring fearful peace by powerful armament, but by teaching the men, women and children of America that war does not threaten us, that war will not reach us, that the fullness of peace is their inheritence, not the burden of militarism with its heavy hand that curbs liberty and its foul sustenance upon the blood, the labor and the toil-earned happiness and good of the worker.



Henry Ford.

This I would make a world work, for all the world cries for peace, and there can be no peace while there remains one set of these militaristic parasites who encourage war and who damn all whose idea of patriotism and love of their fellow men does not call for arming brother against brother.

I confess I do not know how it is best to undertake this work in an organized manner. I realize it is a vast undertaking. Yet I want to see this nation and all the nations of the earth nourishing that feeling, already deeply implanted in the minds and hearts of millions, that is expressed in the words: "We do not want war. We will not have war. We will not have amongst us the breeders of war, be they men who cry out that the enemy seeks us, and we must prepare for him, or be they only those who would dazzle with the false glory that has been the cloak of murder for centuries."

The seed of this project is right here in the Ford organization, in hundreds of organizations throughout the country.

PEOPLE OF ALL LANDS CRY OUT AGAINST WAR.

By some remote and providential scheme a little good might result through the use of guns, warships, shrapnel and torpedo. To my mind this is the last and most remote means that could possibly be suggested to gain the national or world-wide end that most sober-minded men wish to obtain.

When men think and work, they do right, and the voice of the people, I do believe, in every land under the sun, cries out against war. The trouble is that they do not make enough noise, and the yell of the few who, for monetary gain, want war just at this particular time, seems to prevail.

We who can, ought to help in the right direction. It's a pathetic sight and positive fact that most men who pose as standing for the best things in life and who pray to God in churches on Sunday for peace (the very pillars of the church, they are called,) are busiest nowadays in obtaining the orders that will enable them to convert their factories into workshops for making shot and shell for destroying mankind and defeating the finest and loftiest things in the world—homes, happiness, prosperity.

We want to make everyone realize that everybody's business is too often looked upon as nobody's business, and that the men who are appointed to sit in high places to represent the people, shall truly represent the spirit of the people.

PUBLIC MUST CONTROL ACTION OF "RULERS."

Nowadays men are prone to think they have nothing to do with and cannot control their own destinies. It is everybody's business to know how the moneys of the country are spent and how the wisdom and judgment of the chief executives are directed, and the sooner we come to understand this, the sooner will be stopped the wanton waste of money for murderous and destructive agencies, such as warships, guns and arms.

It may be necessary to form committees, but what is needed is a committee of all of the people of the earth to help in developing the natural resources of the earth for the pleasure and benefit of the inhabitants thereof.

It may be a peculiar arrangement that the military spirit and military people are being returned to the earth, from whence they came, and that is the only possible good that can come out of the war. After it is all over, hundreds of millions will have to be spent to put the world back where it was before this awful carnage started.

The amount of money and effort that has been spent in the war, directed for the betterment of the earth, would have without doubt produced men and minds that would have forever made war impossible.

I hate war, because war is murder, desolation and destruction, causeless, unjustifiable cruel and heartless to those of the human race who do not want it, the countless millions, the workers. I hate it none the less for its waste, its uselessness and the barriers it raises against progress and the development of the world, human and material.

WORLD BIG ENOUGH TO GIVE PEACE TO ALL.

Surely the world is big enough for all to live in at peace with all. If nations want colonies they can have them without killing their sons and devastating homes and lives. If Germany, as many of her opponents claim, wanted colonies, she could have secured a very extensive "place in the sun" by direct purchase—a business transaction—for a fraction of the terrific cost she is now paying in warfare.

I could today make vast sums from warfare if I so chose, but it would be better to die a pauper than that anything I have helped to make, or that any thought, word or act of mine should be used for the furtherance of this slaughter.

I shall expect the sneers and condemnation of those whose business is war and of those who profit by war. But I can weigh against this the feeling for peace and against war and the spirit that brings war, which, I know, burns in the hearts of the masses the world over, and in this I will feel that I am right.

I shall raise my voice in no controversy with those who cry out that such peace would bring destruction upon us by martial nations, but who really mean that they would have peace by enforcing their will upon others with cannon, and whose constant cry of "prepare" cloaks their damnable aims. The very thought of such men and such ideas cannot but bring the strongest words of condemnation and reproach from any man.

STRIFE ENGENDERED BY HUGE ARMAMENTS.

The building of armament by the United States is not only a waste of itself and war-breeding policy, it is worse still, it is an example that the nations of Latin America and all the world have followed, adding the burden and the danger to the peoples in those lands.

The nations of the world need an example to lead them away from war, and this, the country we live in, is, I believe, the land destined to show the world the way toward the end of this murder. The world has followed the United States for generations in all that goes for progress. Let us have disarmament; let us show that we mean peace when we say the word, and the world will follow in that too.

I feel, and I have the world's history and the spirit of a world's people back of me, that the "preparedness" now being preached is nothing but criminal waste, a call to slaughter, and a disgrace to a nation that has been the guiding star of the world towards liberty, happiness and peace.

I realize only too well that since the beginning of history the overpowering, unanswerable weapon of wealth always, down to this very day has been on the side of slaughter, and this, I know, has stood as the great barrier to the peace that men have craved since civilization was born.

If I can but see the world—and America is the brain of

the world and the brain the guide of all—moving toward that day when war shall cease, when nations shall not burden the workers with the enormous expense of huge armaments and then destroy the workers with those very armaments, I shall be content to end my days where I began, an humble worker in a peaceful world.

MILLIONS ARE MURDERED BY MILITARY PARASITES.

Millions of men, every one of them a husband, a son, a father or a brother, have gone to their death within a year on the battlefields of Europe. There is sorrow in millions of homes, a dozen nations are paralyzed and filled with mangled, crippled men and boys who by the laws of nature can only produce children who will in some way bear, in part, the burden and mark of their parents' suffering. And all for nothing.

It is horrible to contemplate. If these men who brought on the war were insane, we could comprehend the cause of the war. But when we think that all is done coldly, deliberately by these militaristic parasites, and that millions of men are torn from the life that is theirs by right of birth, and driven to slaughter by the system of murder that envelops these nations we are crushed by the enormous crime.

The very thought of this makes me feel that I know of nothing to which I would rather give my life, nothing that would give me a more certain feeling that I was doing a man's work, nothing that would make me feel more content in the knowledge that I had done a great duty that had been placed before me, than to use that which I have to help bring to an end 6,000 years of this unjustified hatred, ruthless waste, destruction and murder.

I feel, and every American who is not carried away by the fatal mirage of glory and empire or dragged by the chains of greed for the personal benefits that war brings to certain vampire-like traders, also feels that we will never have a war in this country; that our shores are as safe from invasion for the next 100 years as they have been for the past century. I feel that this cry for the training of men to kill other men and for the placing of an army and navy as a burden on the backs of the people, is a false conception of patriotism and treason to the life of a people.

WAR NOT JUSTIFIED BUT BRANDED AS CURSE.

In all the history of civilization I cannot find one man who has justified war, who did not publicly brand it as the curse of man and the work of Cain. Yet these same men are often the very ones who call for the "preparedness" that brings on war. What can we think of men who cry aloud against murder and yet fly eagerly to place in the hands of their children, or more frequently the children of their more humble brothers, the implements of murder?

Aside from the burning fact that war is murder, the waster of lives and home and lands, and that "preparedness" has never prevented war but has ever brought war to the world—aside from all this is the utter futility (from a cold, hard business view alone) of the equipment of an army today with weapons that are obsolete tomorrow.

We build a vast naval machine today. A few months hence it is surpassed by that of another country and is practically useless. We give our soldiers a death-dealing rifle. Tomorrow another nation's soldiers have a weapon that surpasses ours.

The United States has spent more than a billion dollars on a navy and army that was to cope with an invasion that never occurred and never will occur. And yet the very "war experts" who were responsible for that burdensome army and navy admit that our army and navy never would have been able to meet, with any hope of success, those of other so-called powers.

And with all their prophecies of war fallen flat, they cry for still greater waste.

The people of the United States have been compelled to throw a billion dollars into a junk pile, and these men would have another billion go the same way. If one-tenth of what has been spent on preparation for war had been spent on the prevention of war the world would always have been at peace.

Why, if the United States is threatened by another nation, have we lived in peace for 100 years? Our army and navy never were able to stop the "paper invasions" that the war-breeders talked of, and yet we have lived unmolested, happy and at peace with all races of men.

ISOLATION IS THOROUGH PROTECTION OF UNITED STATES.

The isolation of the United States is a perfect safeguard against successful invasion, and if this fact would not prevent a landing of hostile armies the very vastness of the country and the enormous population would make such an attempt futile. We are neither Aztecs nor East Indians.

The writers of military treatises showing how Japan, or Germany, or any other nation could invade the United States, under the guise of history and "military probabilities," are trying to fill the minds of the people with fear by the use of their high-sounding nonsense—that is what the whole thing is, nonsense. It's a good joke to see these big business men, now in the newspapers, spending a few weeks' vacation learning the art of soldiering. I wonder if they are really frightened by the stories.

The pity of it is that this same war talk is allowed to take up the columns of newspapers and magazines that could be used toward the inspiration of peace.

The advice of militarists as to the need of a vast army and navy is about the same as the advice of a group of professional gamblers would be in the framing of civil laws. The only difference is that the military men would gamble with human lives and the peace and plead for "national honor" when they mean "personal glorification" or "blood-money."

ENORMOUS SUMS ALREADY SPENT HAVE BEEN WASTED.

I firmly believe that if we had had an army equal in size to those of the great European militaristic nations we would long ago have flown to a bloody battlefield. If our navy had been able to cope with any and all the nations we would have been constantly at war. It has always been this competitive arming, this deadly invitation to a test of strength, that has spelled death and sorrow to millions. We have had none of it. We should have none of it.

Even as it stands today, think of the enormous waste that comes with our small army and navy. Latest figures show that there are about 85,000 men in our army and about 60,000 more in the navy. Here we have 145,000 of the country's best specimens of manhood who produce nothing, who are as much a burden to the country as the insane and the poor would be under national supervision.

These men, we must remember, are taken into the service at an age when they are just framing the characters that will stamp the conduct and thought of their whole life. This deliberate training in the killing of their fellowmen can never be used in making these young builders, but rather instills into them at the time when teaching makes the most lasting impression, the ideas, the aims and the self-vindicating but false apologies of murderous militarism.

Even when the forest fires were raging in Michigan a few years ago none of these 145,000 idle men could be spared to save the region. That is the curse of Europe under its present system. A million non-producers swagger around living upon the workers. The war people would have the same conditions here. But I believe the worker of America realizes too well his own power to permit of such a condition.

EDISON WON'T AID IN DESTROYING HUMAN LIFE.

They have called in Thomas Edison to help their war plans. Let me say that Thomas Edison never has, and in my opinion, never will use his great brain to make anything which would destroy human life or human property. He could destroy nothing. His mind is a constructive mechanism that abhors destruction, and war is destruction. He is a man of peace for he realizes the true meaning of war—wanton, unnecessary and unreasoning destruction, death and disruption of all that peace has builded.

I believe that the time is at hand when the man who works will forever put an end to the system that can tear him away from his home and family to send him forth to a death against his will; death inflicted by another human worker who bears him no ill-will and to whom he is a brother; death that can bring nothing but sorrow to those he leaves behind; death hurled out by the pressure of a finger moving at the order of one whom the worker has placed above him as a leader and who thus betrays him to murder and the danger of death.

I believe that this same worker is going to end the conditions that allow the man he places above him to give that murderous order; to cause him to seek the life of a brother worker in another land and send that brother searching in turn for his blood.

And I would assist this worker to educate his children from the cradle to think only in terms of peace, to hate war and all the accoutrements of war, and strive forever to drive from the world this spirit of murder, destruction and chaos.

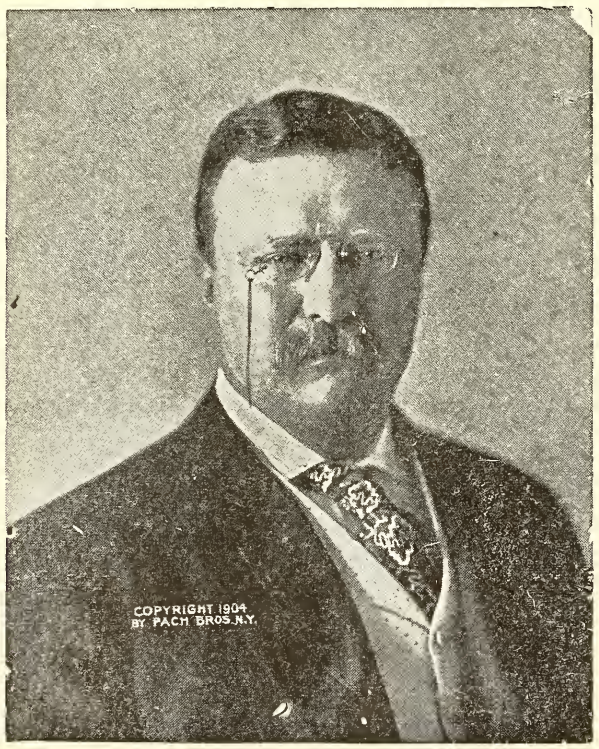
The present war's end will, I believe and hope, see the end of the military spirit and the military castes in all Europe; the death of the military party in Germany; and those very workers who are today performing wonders of arms against the whole of Europe under the eyes of an emperor and a Fatherland may be the very ones who will end that reign of militarism.

So that it may be said: "We have ended war forever. We have done away with the parasites that breed war in the world." And from every nation in Europe, in the world will come the echo of the words, "We have ended war forever." That cry will be the cry of a man who works, the man created to love and be loved by his fellows, to enjoy peace and to share that joy with all.

Theodore Roosevelt on Preparedness

In the Metropolitan Magazine.

WHEN the world war broke out over a year ago, it was simply inexcusable for this people not at once to begin the work of preparation. If we had done so, we would now have been able to make our national voice felt effectively in helping to bring about peace with justice—and no other peace ought to be allowed. But not one thing has been done by those in power to make us ready. On the contrary, in his message to Congress of last December, the President elaborately argued in favor of keeping ourselves unprepared, expressing the hope that, if we thus preserved immunity from hatred by keeping ourselves beneath contempt, we might create a situation where he would be employed as a go-between, as the man to fetch and carry among the warring powers when the time for peace negotiations arrived. The attitude of the German-American press in this country toward the subsequent notes of the President to Germany throws the true light on this fond anticipation. These hyphenated American newspapers have shown that their entire loyalty is to that portion of the compound term which precedes the hyphen, and that they translate the term German-American as meaning that they are Germans who use their position in America as a means for endeavoring to force America to sacrifice its own honor and the interests of mankind in order to serve the German government. The professional German-Americans here, acting, as has been shown by President Wilson's ardent supporters in New York, with the connivance of the administration, and by the direct instigation of the German government, have deliberately campaigned against the United States, have exulted in the German atrocities, and have openly stated that the support of the German-American vote was conditioned upon the administration's attitude toward Germany, and that Germany would let President Wilson play a part in the peace negotiations only if he actively or passively helped Germany in the war.



Colonel Roosevelt believes that "Our safety and therefore the safety of democratic institutions rests on our own and only on our own strength."

DEMOCRACIES AND DEFENSE.

Men are not to be seriously blamed for failure to see or foresee what is hidden from all but eyes that are almost prophetic. The most far-seeing Americans, since the days of Washington, have always stood in advance of popular feeling in the United States so far as national preparedness against war is concerned, although on the other hand not a few of the leaders have been much less advanced than the people they led. But under right leadership the people have always been willing to grapple with facts that were fairly obvious.

We in America claim that a democracy can be as efficient for defense as an autocracy, as a despotism. It is idle to make this claim, it is idle to utter windy eloquence in Fourth of July speeches, and to prate in public documents about our greatness and our adherence to democratic principles and the mission we have to do good on earth by spineless peacefulness, if we are not willing to make our words count by means of our deeds. Germany stands as the antithesis of democracy. She exults in the fact that in England democracy has broken down. She exults in the fact that in America democracy has shown itself so utterly futile that it has not even dared to speak about wrongdoing committed against others, and has not dared to do more than speak, without acting, when the wrong was done against itself. She openly exults in and counts upon the fact that the professional German-Americans are disloyal to the United States. She uses the politicians who are afraid of the German-American vote.

THE LAW OF SELF-PRESERVATION.

Every professional pacifist in America, every representative of commercialized greed, every apostle of timidity, every sinister creature who betrays his country by pandering to the anti-American feeling which masquerades under some species of hyphenated Americanism—all these men and women and their representatives in public life are at this moment working against democracy. If the democratic ideal fails, if democracy goes down, they will be primarily to blame. For democracy will assuredly go down if it once be shown that it is incompatible with national security. The law of self-preservation is the primary law for nations as for individuals. If a nation cannot protect itself under a democratic form of government, then it will either die or evolve a new form of government.

I believe that our people will realize these facts. I believe that our people will make democracy successful. They can only do so if they show by their actions that they understand the responsibilites that go with democracy. The first and the greatest of these responsibilities is the responsibility of national self-defense. We must be prepared to defend a country governed in accordance with democratic ideal or else we are guilty of treason to that ideal. To defend the country it is necessary to organize the country in peace, or it cannot be organized in war. A riot of unrestricted individualism in time of peace means impotence for sustained and universal national effort toward a common end in war time. Neither businessman nor wage-worker should be permitted to do anything detrimental to the people as a whole; and if they act honestly and efficiently they should in all ways be encouraged.

There should be social cohesion. We must devise methods by which under our democratic government we shall secure the socialization of industry which autocratic Germany has secured, so that business may be encouraged and yet controlled in the general interest, and the wage-workers guaranteed full justice and their full share of the reward of industry, and yet required to show the corresponding efficiency and public spirit that justify their right to an increased reward. But the vital fact to remember is that ultimately it will prove worse than useless to have our people prosper unless they are able to defend this prosperity; to fight for it.

THE HAGUE CONVENTIONS.

The United States has—and deserves to have—only one friend in the world. This is the United States. We ourselves treated the Hague Conventions as scraps of paper; and we cannot expect anyone else to show the respect for such treaties which we have lacked. Our safety and therefore the safety of democratic institutions rests on our own strength and only on our own strength. If we were a true democracy, if we really believe in government of the people by the people and for the people, if we believe in social and industrial justice to be achieved through the people, and therefore in the right of the people to demand the service of all the people, let us make the Army fundamentally an army of the whole people. Therefore let us have universal military service, taking the Swiss system as a model and developing it and adapting it to our own use. We need a first-class Navy, in size and efficiency the second among the navies of the world. We need a small but highly efficient professional Army of at least a couple hundred thousand men. Then, and above all, we also need to have every young man in the United States trained so that in the event of the country being assailed he shall be at once available to render with reasonable efficiency military service to the land to which he owes everything.

This will be carrying out the democratic ideal.

The Iron Cross*

By James Church Alvord.

(Continued from last week.)

WE HEARD it howled through the night, as the youngsters pressed and wrangled outside of the tent. The General looked at the chaplain.

"It is expedient that one man should die for the army," proclaimed the chaplain.

He was a haggard ascetic, with pallid blue eyes and lips which cut a thin violet line across his face. Never had I seen lips so thin, so colorless. Beloved by the soldiers, he was indefatigable in visiting them, nursing them in sickness, thundering against their sins.

"But Josephsohn has but followed his conscience and that's what you're always telling us to do," this was an elderly captain who objected.

"The fellow has sinned against my country. My Germany—may she ever be right! But my Germany, right or wrong." He faced the captain, his eyes scintillating with wrath, the blood purpling through those parchment cheeks of his. "He has preached against the Lord's Anointed, my Kaiser; he would cut the nerve of patriotism; he would drive The Fatherland down upon disgraceful knees before the peoples of the world. The times demand a sacrifice—" he whirled suddenly around and pointed one melodramatic finger at Josephsohn, "here is the sacrifice."

A roar of applause swept in from the darkness outside the tent, a buzz of approval hissed around the circle of the officers.

I sighed. Josephsohn must be shot, shot before the whole army.

They brought him out just as day broke over the desolated land of France. The regiments followed in stiff parade. At the edge of the town a long road slipped over the plain to Brussels, a road that gloomed with the wreck of war. Its prim line of Lombardy poplars had been mowed by bullets or hacked down by the unskilled hands of soldiers, their towseled heads, covered with brown and withered leaves, bulged out on either side of the stumps; here and there was a wayside cross. Most of these were beaten down or splintered; but one still stood, a mile from the city, built of black iron, grim in the flush of morning light. It was a crucifix, fitted for a life-size figure; but the Jesus had been shot away. Apparently no relics of the image remained save that on the cross were still the nails and the crown of thorns. This crown was metal-made and had been painted a dismal brown; it stuck out baldly into the air.

There were tens of thousands marching four-abreast along the highway which rose and fell in languorous curves, so that looking back it seemed to me as if some monstrous drab anaconda—the General and his staff making the glittering head with their parade uniforms—was nosing over the fields in search of prey. Behind the officers came one company of soldiers, then a band of rude Bohemian peasants, men who had never come under the influence of the prisoner and, as Catholics, were opposed to his strong Protestant spirit; Josephsohn, though of Jewish parentage, was a Lutheran, a modified Lutheran for he held Quaker principles. The peasants dragged him on, his hands bound behind his back, his face flung up to the morning, his lips moving in silent prayer.

At the cross we stopped.

"Josephsohn," proclaimed the General, "if you are willing now to confess your fault before the army, to bid these men follow their country's flag into the last ditch, you can be forgiven. Are you ready?"

He answered never a word.

"Do you not know that I have power to loose you and power to kill you?" asked the General gruffly. A low murmur swept through the thousands of men assembled around the rude cross, their guns rattled on their shoulders, their lips muttered rebelliously. It is better to get it over, I thought, and touched the General softly with my gloved hand.

"They won't dare to do a thing," sneered Sievald in my ear. "Discipline's too good in a German army." His little dry face puckered in unconcern.

My orderly stepped to the summit of the mound on which the cross stood. He lifted his hands to speak to the soldiers. At once the under-officers took up their cry, "Shoot him down! Shoot him down!" It screamed up to the sudden glory of the rising sun.

Through it, above it, beneath it, thundered a solemn bass, a bass so strangely musical that it made itself heard through all that clamor, that it reached the rim of that vast circumference. "Thou shalt not kill!" thundered the bass, and we all knew that Josephsohn spoke. The under-officers bawled on and on; but the voice spoke only three times.

At the top of the hillock the executioners bound him to the arms of the cross. He was just the height of the figure shot away, apparently, for the crown of thorns fitted down upon his forehead. He was obliged to stoop a moment and then press his head into it. The men stripped down his shirt once more; so that he stood, bare-breasted, thorn-crowned, his arms stretched out and tethered at the wrists to nails, that long white cloth flowing down below his waist, his face lifted towards the sky. His beard had not been shaved for the last two weeks and had grown incredibly, it was even forked at the end. His dark red hair caught the rising sun and glistened, it threw an aureole around his face.

"Oh, my God!" cried the General. "He looks——"

The General did not finish and we none of us replied; we all knew Whom he resembled, knew only too well.

The dull Bohemians took their place, six of them, and lifted their rifles. It was my duty to give the order, but the General excused me.

"One," counted Sievald; he minced it out.

"Two," his dry voice cracked with doom.

"Three—fire!"

Out from the cloud of smoke, for the guns primed with some ancient powder vomited smoke by the storm-full, cried a great voice: "Father, forgive them; for they know not what they do."

I stood shivering.

Suddenly I was aware of the clack of arms, a clack which grew and grew, mounted and mounted; it filled the air. Officers yelled. The General stormed and entreated. Swords flashed. Once—twice—thrice—a pistol barked. But silently, stubbornly, their faces lifted towards the day, the soldiers swept up to the form drooping on the cross at the top of the mount. They were young, blonde, coarse-featured lads, animal, almost brutish in their forms, unshaven, sunburned, caked with mud and slush, clad in dull gray; but in their eyes burned the fierce light of sacrifice. It was more than sacrifice, it was bigotry. Never before had I realized how young they were. By the file—by the company—by the regiment—by the thousands, they swept on and up. As they passed each man threw his rifle and cartridge-belt at the feet of the dead orderly. The pile grew swiftly. It covered the hill, inundated the cross, hid the body—still up they marched and down they stumbled, each man hurling his weapons into the pile. At last one Captain at my side, an elderly man, the officer who had come to Josephsohn at night, sighed deeply, gazed around among us for a moment, mounted the hill and dropped his unsheathed sword upon the heap. No other officer followed.

The General was stupefied, the Majors were deadened with horror, even Sievald had not a word to say; but on and on came the regiments, the ring and clang of their flung arms wailing through the day.

I have nothing else to add. Everybody knows the peace to which we were forced to submit, the generosity of the Allies when they realized the facts. But there was one strange thing. When soldiers took up the body of Josephsohn for the burial—it wasn't a corpse. I can't explain exactly what I mean—but it was a shell—a mask—a thing somebody had lived in; it wasn't the remains of a dead man. Its feet were pierced with one bullet, each hand with a bullet, and in the side was a gory gash. The iron cross of thorns, too, had left scars across the forehead.

As we carried Josephsohn down from the mount into the glory of the sunset, the guns of both armies were stilled, the white flag of peace floated everywhere and dazzled in the scarlet light; for the generals conferred together in a space between the trenches. And soldiers by thousands, tens of thousands, knelt in the slosh of the half-melted snow, praying before The Iron Cross.

* * *

AS TO BROTHERHOODS.

Rev. Charles Stelzle, widely known in this country as a Christian worker, is credited with saying in an address at Winona Lake, not long ago, this: "Speeches and sandwiches have killed the brotherhood movement in the churches. The brotherhoods have literally dug their graves with their teeth. Instead of being inspired with Mazzini's call, 'Come and suffer,' they were fooled by the swan song of 'Come and eat.'" The Wesleyan Advocate aptly says: "Banqueting Christianity is not apt to be a spiritual type of religion, and when it expends its energy in the banquets it has little for real work that religious people should do."

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THE CHRISTIAN CENTURY

EDITORIAL

CAN WE PAY GOD?

IF A man will sit down and count over the blessings with which God has blessed him, as the Thanksgiving season invites every soul to do, there will arise in his heart an emotion not of appreciation and gratitude alone, but of obligation—a desire to make some return to God for all his goodness.

But what can a man give to God?

His are the cattle on a thousand hills. His the gold of the mountains. His already is the substance that I call mine.

How can a mere man bring satisfaction to the heart of the great God, how compensate the Creator for his unnumbered benefits?

A psalmist felt that problem long ago, and found its answer. "What shall I render unto the Lord for all his benefits toward me?" he asks, and replies to his own question, "I will take the cup of salvation, and call upon the name of the Lord."

We cannot pay God back in kind.

The only way we can pay him at all is to take *all* that he gives.

To accept his *salvation* is payment for all his other gifts.

To let him forgive and heal and inwardly furnish our souls and fashion us in the likeness of his Son is all the pay he desires, as it is also all the pay we can give.

This is the paradox of Thanksgiving—that we can discharge our obligation to God only by increasing it!

BOOKER T. WASHINGTON, PRAGMATIST

THE DEATH of Booker T. Washington removes from American life one of its most interesting, picturesque and significant personalities. The story of his rise from slavery as told in his autobiography is hardly surpassed in human interest by any volume on our library shelves. The service he rendered in the past twenty-five years to his race is as distinctive and far-reaching a piece of work as any of his white brother-statesmen may claim to their credit.

This was the distinctive and appealing characteristic of Dr. Washington: He approached the negro problem from a concrete, human and pragmatic point of view, in contrast to those leaders both black and white who approach it from a theoretical and doctrinaire point of view.

There is no use wasting time, said Booker Washington, and irritating our white brothers by forcing our claim to political and social recognition on the grounds of our rights to such recognition. We must rather make ourselves deserving of such recognition and then we will not have to urge our claim.

So he approached his black brothers in a very practical way. He tried to get out of their heads the ideas that fomented a spirit of discontent and inhibited their practical endeavors, and to fill their heads with ideas that would prompt them to earn, to save, to own a piece of ground, to put a house on it, to invest their savings, to take a place in the business community, to build up a real self-respect and thus to deserve the respect of the white community.

Tuskegee Institute was founded and developed on this practical principle. In this way Booker Washington has not only carried forward his own cause, enlisting the support of men of large affairs and leaving an institution with property valued at a half million dollars, but he has illustrated the only successful method of working at any problem involving human prejudices.

It may seem to some a far cry from the negro problem to that of, let us say, Christian unity. But leadership and progress in Christian unity demand the getting down from doctrinaire generalities and sentimentalism to the actual practice of unity in specific and concrete instances. Those who are working at it in this pragmatic fashion are making far more significant contributions to the ultimate triumph of unity than are those who keep harping on the abstract basis of unity and refuse to practice it at all.

WILLING BUT SKEPTICAL

QUOTING at length from the page editorial appearing in The Christian Century, entitled "Made for Each Other," in which the complementary qualities of Congregationalists and Disciples were set in inviting juxtaposition, the "Congregationalist" comments appreciatively on the editorial but skeptically on the possibility of such a union as the editorial pleads for. Our Boston contemporary says:

> Where will you find the expediency of a marriage more attractively and winsomely set forth than in extracts from the following editorial, which appeared in The Christian Century? It proposes that Disciples and Congregationalists talk it over a while, and then get married. Where will one find by one of the high contracting parties a better and more sympathetic analysis of the life and character of the other than in this editorial? . . . If the ministers and leaders of Disciples of Christ and Congregationalists were—a majority of them—of the irenic spirit and broad sympathies of Editor Charles C. Morrison and Dean Willett of The Christian Century the banns of the marriage might be announced immediately.

With all due appreciation of the personal compliment in the above The Christian Century does not feel comfortable in being regarded as so much broader than the Disciples generally, as the "Congregationalist" assumes. It thinks the Disciples would not stand with us in our proposal of marriage with the Congregationalists and cites the following in support of its skepticism:

> At the General Convention of the Disciples, meeting in Los Angeles a few months ago, it was voted that a church at Berkeley could not be received into fellowship because the church received members by letter—members coming from communions that did not require immersion. At the National Council of Congregational churches missionary societies that had grown into the life of the church for seventy-five years were radically changed in form and relationship without a dissenting vote or a sharp word.
>
> These two incidents indicate that our theological thinking, our points of emphasis and our methods of doing things are so entirely different that I am afraid we would not make a harmonious household. We Congregationalists sadly need what our brother Disciples have to contribute, but our points of contact are not yet numerous enough for us to have a happy marriage.

You greatly err in the case cited, Bro. Editor. It was not at the General Convention at Los Angeles that the Berkeley church was denied representation, but at the state convention of Northern California. The delegates of Berkeley church were received without question at both the Atlanta General Convention in 1914 and the Los Angeles Convention in 1915.

Moreover, the action of the Northern California convention rests under the disapproval of the sentiment of the great body of the Disciples as voiced by their most influential and trusted leaders.

It is doubtful if there is another state convention in the land that would do what Northern California did, and there is little doubt that California will itself reverse its attitude at its next summer's meeting.

That the General Convention would disfellowship a church for receiving Congregationalist and Presybterian Christians into its membership, is altogether unthinkable. The Disciples, we confess, have those among them who lack the spirit of unity, but the great weight of sentiment in their body falls predominantly on the side of the larger fellowship with all Christ's people.

Meanwhile we quite agree with our esteemed neighbor in the practicability of encouraging "trial marriages" between churches in local communities. That, we believe, is the way Christian unity ought to be brought about in most cases, and in this it is peculiarly appropriate and feasible.

REVIVALISM AT A DISCOUNT

PHILADELPHIA gives the Church a very good illustration of the illusion of modern sensational revivalism. No one, of course, can reasonably hold Mr. Sunday responsible for the recent reaction in Philadelphia's politics to the old-time corrupt regime, but it is not at all unfair to go over the claims of those who reported the great Billy Sunday meetings and mark them down at a big discount.

Among the beneficent results of those meetings was set down, in addition to the forty thousand converts, a thoroughgoing clean-up of the city. That the meetings did not get very far into the social conscience is evidenced by the repudiation, within less than nine months, of the ticket that stood for honesty and progress and the return to the old conditions of looting and graft.

This same thing has happened so many times—and in the nature of the case is so much more likely to happen than not—that Church leaders ought by this time to be learning the lesson that moral progress is not to be made by any such short-cut or spectacular methods as this highly artificial revivalism employs.

The pathetic and costly thing about it all is that a Church under the illusion of this kind of revivalism cannot be persuaded to work at the problem of individual and social salvation adequately in any other way.

The quiet, steady, constructive, character-making forces of religion cannot compete with religious vaudeville. The only way to get these forces into operation is definitely to choose to use them, to stand or fall by them, and to have no recourse to devices and methods which contradict them.

MAY THE DOCTOR CONSPIRE WITH DEATH?

AN ETHICAL problem of the first magnitude in the practice of medicine was thrown into public relief by a case at a Chicago hospital last week. A defective baby was born to parents who, acting upon the counsel of their physician, consented not to let the baby live.

The physician's diagnosis revealed conditions upon which he predicted that the child would grow up deformed, imbecile and possibly criminal. He declared that the child's life would be a burden to itself, a cause of suffering to its parents and a burden on society.

In addition to its more serious but not fatal defects the doctor found a closed intestine which could be opened by a simple operation. If this operation was performed the child would live; if not the child's death in a few days was certain.

The doctor refused to operate, both parents consenting to let nature bear the consequences of her own "blunder" and undo by death what she had defectively begun.

The child died. The newspapers, naturally, made a sensational story of the case, raising the question of both the moral and legal right and wrong of the doctor's course. A coroner's jury of six distinguished medical men acquitted the physican of legal guilt, but the moral question still remains to be settled by public sentiment and the judgment of the medical profession.

It will probably be a theme for debate in medical literature and in the general press for some time to come.

THE TWO VIEWS

OPINION seems to be divided into two views. One view holds that life in itself is not to be regarded as sacred and inviolable, but that its sacredness depends upon such considerations as its usefulness, its possibility of making a contribution to the welfare of society or at least being able to take a person's place in the social order, its possibilities of happiness for itself as a person among persons, and its possession of the elements of moral responsibility.

Lacking these a life is better out of the world than in it, and the world also is better. From this point of view the practice of euthanasia, or the painless hastening of death, for such incurables, is approved. The physician in this infant's case held this view and allowed the child to die.

We believe this is a shallow and vicious point of view, and we rejoice in the vigor with which the larger proportion of the ethical leaders of the medical profession condemn it.

The other view holds that life is intrinsically sacred. It is the one elementally *given* fact in the world. Life is alive with unpredictable contingencies. What curve it might take, what undiagnosed conditions will affect its development, what curative resources may be resident within it human intelligence cannot determine. Even the combined wisdom of the most highly trained scientists may be upset by some factor of which the Creator knows.

God gives life; only God may take it away. It is the duty of physicians to save life, and it is the duty of society to accept whatsoever consequences the presence of life brings with it. It is by the acceptance of these consequences and by the struggle to correct the consequences and to improve the conditions of birth and growth so that such consequences may at last be eliminated that society makes moral progress, not by the easy avoidance of the consequences through the usurpation of the Creator's prerogative.

To a mind not corrupted with the conceits of science the ethical aspects of this case are neither obscure nor ambiguous.

The man who comes into the world with the notion that he is really going to instruct it in matters of the highest importance, may thank his stars if he escapes with a whole skin.—*Schopenhauer.*

✣ ✣

The greatest object in the universe is a Christian struggling with adversity; yet there is still a greater—the one who comes to relieve it!—*Goldsmith.*

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orvis F. Jordan*

A Decade With a Bishop.

There is a church in North Brookfield, Mass., which ten years ago went over bodily to the Protestant Episcopal fellowship, taking its property along. The ministers became Episcopalians. The congregation has been happy in the new fellowship. In former days it was known as Union Congregational church. This church recently celebrated a decade in this fellowship.

Dr. Clark Goes Away for Winter.

Having recovered sufficiently from his attack of typhoid fever to travel, Dr. Francis E. Clark of the Christian Endeavor movement has gone to Honolulu to remain for the winter, where he will have an ideal climate in which to regain his strength. Next spring, if he is able, he plans to go on to Japan and China to participate in some Christian Endeavor gatherings there. During his illness he received three personal letters from President Wilson.

Revive Interest in Prayer.

The Christian world seems to be giving new attention to the subject of prayer. Two recent books of note bear upon the subject, that by Hastings, entitled "Prayer," and Prof. Harry Emerson Fosdick's "The Meaning of Prayer." A number of churches are providing special classes this winter for the special study of this Christian doctrine, among them Pilgrim Congregational church of Seattle, of which Rev. Hugh Elmer Brown is pastor. He has organized the One Hundred Religious Study Club.

A Go-to-Church Stamp.

The American Tract Society has gotten out a "Go-to-church stamp." This is affixed to the back of the envelope on the flap. The society sells the stamps and uses the profit in circulating Christian literature in Spanish in South American countries.

Encouraging Building of The Manse.

The Presbyterians have a definite movement to encourage the building of homes for ministers. The Board of Church Erection helps in the building of manses and are now collecting a number of photographs to show "before and after taking" in the matter of erecting these buildings. They state that the building of the manse means the lengthening of the pastorate.

New Educational Leader for the Presbyterians.

The Board of Publication and Sabbath school work of the Presbyterian denomination has spent some time in looking for a leader to take the position of Director of Religious Education. The choice has fallen upon Dr. Robt. W. Veach of Rochester, and has just recently been announced. His work in his synod in promoting plans for religious education, and his equally great interest in pastoral evangelism has seemed to offer a combination that was pleasing to the board that called him.

Canadian Presbyterians Vote Again.

Although the provincial bodies have voted overwhelmingly in favor of union with the Methodists and Congregationalists, the Presbyterians of Canada face another kind of a vote. The antis have threatened a split if union is forced, so it is proposed to poll the membership of each local congregation to ascertain, to the last man, how many Presbyterians are opposed to the union in Canada. The interesting fact is that the government proposed for the united church is more Presbyterian than anything else, the Congregationlists and Methodists having agreed to this as a proper compromise. The opponents of union propose agreements of comity to remove competition in the home mission field.

Rural Church Experts Meet.

The Commission on Church and Country Life of the Federal Council of the Churches of Christ in America has been making a rural survey in Ohio of a most exhaustive character. The commission will meet at Columbus, December 8-10 at which time the executive committee of the Federal Council will also be present. The Commission on Church and Country Life is headed by the Honorable Gifford Pinchot as chairman, and the secretary of the commission is Rev. Charles O. Gill. Among the speakers at the conference will be Fred. B. Smith and Rev. Harry F. Ward. President Wilson has promised conditionally to be present and sit as one of the Presbyterian delegates.

Help Persecuted Armenians.

Some of the Armenians who have been persecuted by the diabolical fury of Mohammedan hordes took refuge in the mission premises of the American Presbyterians recently. Some fifteen thousand people were herded together for four months and four thousand people died from infectious diseases, chiefly typhus and measles. Of the eighteen missionaries, thirteen were ill sometime during the period, and some of them died. Bishop Stileman of the Anglican church of Persia has made a report of some very stirring facts:

"Other refugees were cared for by the French Roman Catholic Mission, but sixty men were taken from their premises and carried off to be murdered. One prominent man escaped by flight; his two little sons were put to death in his stead. Some Christians at Salmas took refuge in Moslem houses. In order to obtain their names a testimonial was circulated from house to house, to be signed by the Christians, stating that they had been protected by the Moslems. All who signed were assured of their safety. But the men were then seized and led out to a place about two miles distant, where arrangements had been made for their massacre. Two fields were covered with the corpses of the men, whose arms had been tied together before they were shot down. In other places ladders were brought and the men were tied with their heads sticking through the rounds of the ladders. Then their heads were hacked off, and their bodies flung into the wells and sewer pits. More than seven hundred men were killed in Salmas, and over eight hundred in neighboring villages. It is known that forty-nine Christian villages were entirely destroyed. No doubt this diabolical work was carried out chiefly by the Kurds, but they were assisted by Turkish troops. In one place 200 Turkish soldiers were expected to behave decently and to keep the tribesmen in check. But instead of doing so, they went to two villages which had been spared. They found fifty-one men there, all of whom they led out to the graveyard at night and massacred. They then took away the women and children, who were absolutely in their power."

Friends of Christian Hebrews Meet.

The Chicago Christian Hebrews Mission of Chicago called a conference of all those who were interested in the conversion of the Jew to the faith in Jesus Christ and this conference was held Nov. 16- 19. The list of speakers included the Rev. John Timothy Stone, D. D. pastor Fourth Presbyterian Church, Chicago; the Rev. C. I. Scofield, D. D., editor Scofield Bible; the Rev. Robert M. Russell, D. D., Moody Bible Institue; the Rev. George L. Robinson, D. D., professor of biblical literature and English Bible, McCormick Theological Seminary; the Rev. Canon F. E. Howitt, D. D., Anglican Church, Canada; the Rev. S. B. Rohold, pastor Hebrew Christian Church, Toronto, Canada; the Rev. Paul Rader, pastor Moody Church; the Rev. Delavan L. Pierson, D. D., editor Missionary Review of the World, and other well-known Bible students.

Nation-Wide Preaching Mission.

Something very like a simultaneous evangelistic campaign is in vogue in the Protestant Episcopal church this week. Most Episcopal churches began on November 21 the holding of special mid-week services in which churchmanship is to be explained and the membership of the churches called to a more devout life. In most parishes, there will be a visiting rector from some other parish. The evangelical dioceses are taking special interest in this movement.

Religious Liberty in Peru.

The Congress of the republic of Peru in South America has recently amended the constitution of the republic by removing the disabilities under which Protestants have worked. The old constitution read, "The nation professes the Roman Catholic Apostolic Religion, and the state protects it, and does not permit the exercise of any other." The last nine words of this clause were stricken out. There has been Protestant work in Peru for the past ten years but it has operated under handicaps which are now removed. President Partio did not sign the amendment, as he is a brother of a priest but allowed it to become a law without his signature. There were violent scenes in the Congress during the debate on the matter, and a priest rushed into the building and tore up the copy of the amendment a speaker was reading. In

spite of this and other disorderly incidents, the Congress passed the measure by a very large majority. It is thought that this happening will further the movement to secure larger religious liberty in Chile.

America May Lose Dr. Jowett.

Since Dr. R. J. Campbell has been received into the fellowship of the Anglican church, there has been much speculation as to who the next pastor of the well-known City Temple would be. There are persistent rumors that a call will be issued to Dr. John Henry Jowett of New York and that he will accept. He is British by birth and has had only one pastorate in America.

Baptists Oppose Union in Philippines.

The Evangelical Union of the Philippines has formulated a program for the union of Protestant bodies on the islands and in December a conference will be held to perfect the plans. The Baptists have taken no definite steps officially with regard to the proposed merger, but some Baptist missionaries are consuming much space in the denominational press opposing the plan. These writers assume that the Baptist denomination represents New Testament religion, and that to join in the merger would be to leave this kind of religion without an advocate.

A Denomination That Tithes.

We may well study the statistics of the Seventh Day Adventists. This Church has grown from a body of 5,440 people in 1870 to one (at home and abroad) of 104,526 in 1910. They are tithers and the result of their faithful giving is worth noting. In 1870 this amounted to $2,182.46; in 1913, to $1,771,989.60. This represents a total per capita gift of $23.42. In America the per capita gift is $28.93.

Congregationalists Meet President.

One of the most important acts of the National Council of Congregationalists held at New Haven, was the appointment of a committee of five, consisting of Rev. C. F. Carter of Hartford, W. W. Mills of Marietta, O., Rev. C. S. Mills of Montclair, N. J., D. P. Jones of Minneapolis, Guilford Dudley of Poughkeepsie and Judge Epaphroditus Peck of Bristol, Ct., to present to President Wilson at the White House, Oct. 28, the memorials of the Council touching national preparedness and the Armenian atrocities. The former said; in part: "Recognizing the weighty responsibility resting upon the President of the United States and commending the wisdom and strength he has shown, we appeal to him and to the members of Congress highly to cherish, in all their deliberations, as an advocate of peace and to take no steps toward increased armament not necessitated by grave considerations of national defense. We urge them to bend the energy of our government at this crisis in human history to working out in co-operation with other governments a plan of international organization that shall render the recurrence of the present world tragedy impossible. We trust that nothing may be done which shall hereafter hinder the republic in any office of leadership or mediation to which in the providence of God she may be called." President Wilson received this delegation with marked courtesy and consideration. The members were impressed with his openminded attitude and with his evident desire to receive any hint or suggestion that might throw light upon his course. The President's reply was substantially as follows: "I thank you, gentlemen, for the presentation of these resolutions and particularly for the manner in which you have presented them. You bring to me, I may say, that which is more deeply upon my heart than anything else. The course of the nation has been such that any construction of its attitude as other than the advocate of peace could only be the result of willful misinterpretation. I assure you I am in entire sympathy with the spirit and intent of the resolution you present."

* * *

THE WAY TO HEAVEN.

"Who seeks for heaven alone to save his soul
May keep the path, but will not reach the goal;
While he who walks in love may wander far,
Yet God will bring him where the blessed are."

Will You Read This Twice?

A very important question to-day which every housekeeper must decide for herself is whether she prefers pure, cream of tartar baking powder like Royal or whether she is willing to use baking powder made of inferior substitutes which do not add healthful qualities to the food.

One kind is easily distinguished from the other, since the laws of various States require the ingredients to be printed upon the label. If anyone is in doubt which kind is most healthful, it is worth while to ask the family doctor. Then decide.

And when once a decision is reached let no advertisement or dealer's argument or canvasser's solicitation change the decision. It is not a question of a few cents or of pleasing a salesman. It is a question of health.

If this appeals to you as reasonable and sensible advice, it is worth reading twice. And it is worth remembering.

ROYAL BAKING POWDER CO.
New York

Another of those "Attendance Builders." Send for free sample (10 cents for complete set.) Disciples Publication Society, 700 E Fortieth St.

BETTER THAN GOLD

is the good fellowship to be found in our_____Bible Class. We meet every Sunday at_____o'clock at THE_____CHURCH

_____

_____

COME AND SEE US NEXT SUNDAY

Disciples Table Talk

Senator Commins Speaks at Drake Chapel on Preparedness.

Senator Albert B. Cummins, of Iowa, talked recently at Drake University chapel on "Preparedness." He made a "middle-of-the-road" speech, it is reported. He called attention to the amazing fact that the so-called civilized nations have not taken a step forward in the settlement of international diffieulties in the last two hundred years. We are still under the sway of the old diplomatic ideas of the sixteenth and seventeenth centuries, so far as international law goes. And he stated that "until the world turns its attention to this we will have war, prepared or unprepared." We need a world-wide education in the interests of international mediation and arbitration. "Our first and paramount duty," he declared, "is to prepare for peace—not war."

Atlanta, Ill., Sunday-school Supports Best Scholar at Eureka.

A plan that is worthy of trial by other up-to-date schools is carried out with success by the Atlanta, Ill., school, where R. H. Newton leads. This school pays for a scholarship in Eureka College each year for the young person who makes the highest grade in Bible-study during the year. This honor was won by Miss Harvel Crandell the past year, and she is now at Eureka. At the Atlanta annual meeting, which was held Nov. 7, it was reported that 99 persons were received into the membership during the year, and for all purposes a total of $7,000 was contributed. The building secretary reported that $14,000 besides interest has been paid on new building pledges during the past two years and that there remained $7,000 to be paid, which is covered by pledges that are considered good. On Sunday afternoon, Nov. 14, forty men of the church made the annual Every Member Canvass and the evening was given over to hearing the reports of the canvassers. The reports showed that over two hundred had signed pledges. Mr. Newton has closed his fifth year of service at Atlanta. His anniversary sermon was on "Lives that Count."

W. N. Briney at Wabash Avenue, Kansas City.

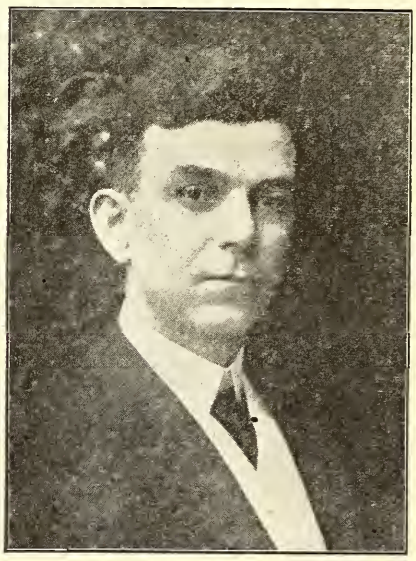
The preacher during a recent ten-day revival at Wabash Avenue, Kansas City, Mo., was Rev. W. N. Briney, of Broadway church, Louisville. L. J. Marshall writes that in every sermon Christ was held up above all else, and that each evening Mr. Briney brought an important message both for Christians and non-Christians. Mr. J. M. Sexton, a teacher in the Independence High School, led the music. Seventeen persons were added to the membership during the services.

Kansas City Ministers to Meet Nov. 29.

The Christian Ministers' Alliance of Kansas City and vicinity will hold its November meeting on the 29th, at 10:30 a. m. in First church, Kansas City. Evangelist James Small will read a paper on "The Revival We Need and the Way to Get It." Every preacher in reach of Kansas City at the time is invited to attend. These meetings are being well attended and are resulting in good, writes W. M. Mayfield, secretary. Within a radius of fifty miles and less the Alliance shares equally the railroad expenses of those attending. Those living beyond the fifty mile limit pay the excess themselves, but benefit by the pooling for the fifty miles.

Every Member Canvass in Los Angeles Results in Religious Revival.

After a month of diligent preparation, the Every Member Canvas was conducted in First Church, Los Angeles, Russell F. Thrapp, pastor, Sunday afternoon, October 31. The program included work by many committees, special sermons by the pastor, prayer meeting topics considering different phases of the canvass, and the service



Russel F. Thrapp, of First church, Los Angeles, believes that a wisely conducted Every Member Canvass should result in a revival of religion.

of several people in the office for some time. Forty-nine groups went out in forty-nine automobiles and covered over one hundred square miles. The amount pledged for current expenses was raised from $100.30 per week to $160 per week. One hundred and fifty-six new pledgers were enlisted. The first Sunday after the canvass nearly one hundred new envelopes were found in the plates. A great mass meeting was held on the Wednesday night following the canvass when reports were heard and tabulated upon the blackboard. The canvass has resulted in a great revival of religion in the church. Attendance upon the services has increased and the men of the church are delighted with the discovery that it is possible for them to do personal work, and are eager for further tasks. Discovery was made that the work of preparation is very important and the result of the canvass depends largely upon this. The consecration of those who pledged for service was shown in the fact that every man who had pledged was present on Sunday of the canvass to do his work.

George A. Miller Preaches in Car Barn.

The Young Men's Christian Association of Washington, D. C., holds meetings regularly in the car barn at Lincoln Park, Washington, every Tuesday morning. George A. Miller was one of the recent speakers at these services. Mr. Miller is preaching a series of sermons at Ninth Street Church, dealing with "First Century Christianity, With Practical Lessons for Today." The following are the topics for November and December: "World Preparation for Christianity." "The Wilderness Cry." "The Fountain Head." "From Earth to Heaven." "The Divine Messenger." "A Preacher's First Sermon." "Baptism with a New Meaning." "The Power of Memory."

Bible Study Conference for Spokane Church.

J. E. Davis, pastor at Central church, Spokane, Wash., writes that he is conducting a "Bible Study Conference" in his church, and suggester that the idea may work well in other downtown churches. There is a class Wednesday night at 8 o'clock, and one Sunday morning at 9:45; also two midweek, midafternoon classes. It is expected to enlarge the number of these midweek, midafternoon, suburban classes. The three months' Bible study is closing with a study of the Book of Luke. Five lectures are given on this book, three of them by selected lecturers, the other two by Mr. Davis. During the period of this study the pastor asks the people of the church to read studiously through the Book of Luke.

Studying Religion at Pontiac, Ill.

Ernest Reed, pastor at Pontiac, Ill., writes that this congregation has just completed the study of Frank Waller Allen's series of articles on "The Religion of Jesus" at the mid-week prayer-meeting. This series recently appeared in The Christian Century. That the articles were appreciated is shown by the fact that several requests have been made to take them up again in the near future and make the study even more intensive. On Sunday evening, Nov. 14, this church enjoyed the presence of Edward Scribner Ames, of Chicago, who brought a timely and helpful message on "The New Enthusiasm for Religion." The Pontiac church is becoming increasingly interested in all forward movements.

The Fillmore Genius Continues.

The musical genius of the Fillmore family, beginning with A. D. Fillmore of the early days and continued by the sons, James H., Charles M., Fred A., and Aden L.. Fillmore is heard of also in the third generation. Miss Fred Fillmore, daughter of James H. Fillmore, of Norwood, Cincinnati, has won praise from churches which have enjoyed her assistance in evangelistic meetings, as soloist, song leader and personal worker. Miss Fillmore is a graduate of the Metropolitan School of Music, Cincinnati. She has a rich contralto voice.

Professor Athearn's "Church School" Reaches Fourth Edition.

The popularity of Walter S. Athearn's work is evidenced by the fact that his "Church School" has now reached its fourth edition. Marion Lawrance declared at a recent state Sunday-school convention that this is "the best Sunday-school book published in the past twenty-five years." Professor Athearn's new book, "The City Institute," is having a good sale.

A New Edition of Edgar D. Jones' "The Inner Circle."

The Fleming H. Revell Company, New York, publishers of Edgar De Witt Jones' volume "The Inner Circle" is bringing out a second edition, of this book. The first edition was published a little over a year ago.

WE WILL NOT FORGET

BOARD OF MINISTERIAL RELIEF 120 E. Market St., Indianapolis, Ind.

The Aged Minister, The Missionary's Orphan
The Preacher's Widow, The Annual Budget
The Christmas Offering.

Miss Fred. Fillmore, daughter of J. H. Fillmore, music publisher, is a good personal worker, an effective solo singer and song leader. Has had experience in the work; is open to engagements as singing evangelist at $25 per week and expenses. She may be addressed at 528 Elm St., Cincinnati, O. Reference, F. M. Rains, Foreign Society, Cincinnati, O. Rev. C. R. Stauffer, Box 2, Norwood, O.

In Memory of F. M. Coulter.

Charles F. Hutslar writes further of the death and funeral of F. M. Coulter, son of B. F. Coulter, who was for many years a leading pastor among California Disciples. Mention was made in last week's "Century" of the death of Mr. Coulter, who was a prominent business man of Los Angeles. The funeral services were held on Oct. 29 at Broadway church, in that city, and were conducted by Mr. Hutslar, assisted by Baker P. Lee and Judge Bledsoe. Mr. Coulter was an active and popular member of this congregation, and it is estimated that fifteen hundred friends and business associates attended the funeral.

Graham Frank as Evangelist.

W. F. Richardson. pastor at First church, Kansas City, Mo., writes that three weeks' evangelistic services conducted by Graham Frank, of Liberty, Mo., have just closed, with thirty-six persons added to the church membership. **Gordon Brown**, Jr., led in the singing. A significant feature of the effort was that many strangers were interested and enlisted through Mr. Frank's preaching.

John L. Brandt at Jacksonville, Ill.

The revival services conducted by John L. Brandt, of First church, St. Louis, at Jacksonville, Ill., are meeting with success. An unique feature of the services is brief talks by the evangelist at the close of the regular programs, on customs in foreign lands, illustrated by stereopticon slides. Several times during the course of the meeting Mr. Brandt has emphasized the fact that it is the Lord's work he is engaged in and not the work of the denomination only and that anyone making a confession during the meetings stands at perfect liberty to take fellowship with any other church today.

PRAY-LISTEN-GIVE

THE SILVER ANNIVERSARY

of C. W. B. M. Day will occur on the first Lord's Day in December. For twenty-five years this has been a great day in the churches, for the education of the people in the work of Christ at home and abroad, and for inspiration to larger giving, both of service and money.

The appeal of the day for this year should be the strongest in its history, for the demands upon the treasury of the Christian Woman's Board of Missions will be greater this year than ever before.

We are maintaining Missions in India, China, Africa, Porto Rico, Jamaica, Mexico, Canada and South America, besides the great work being done in the United States. Our force of 500 workers must be maintained, together with necessary facilities in buildings and equipment.

WE GO FORWARD trusting God through Christian people to make this great service possible. We appeal to you to help us, that we fail not.

Christian Woman's Board of Missions
INDIANAPOLIS INDIANA

Facts and Figures From Disciples Fields

EVANGELISTIC MEETINGS.

Jefferson City, Mo., union meetings; A. R. Liverett, pastor of Christian church; Scoville company, evangelists; including reconsecrations, 2,554 have come forward to date; business men and state officials included among the converts; 200 added to Christian church.

Nevada, Mo., Levi Marshall, pastor; James Small, evangelist in ten-day meeting; 20; closed. Six added Nov. 14, making twenty-six in two weeks.

Cynthiana, Ky., J. D. Armistead, pastor; Herbert Yeuell, evangelist; Earle Yearsley, singer; auditorium too small to receive crowds.

Ferris, Ill., J. W. Porter, of Carthage, Ill., evangelist, assisted by Lura Thompson Porter; 20; closed.

Denver, Ill., J. W. Porter evangelist; 22; continue.

Hepler, Kan., T. R. Wilson pastor; Martin, evangelist; 25; continue.

Edinburg, Ind.. W. G. Smith, pastor; W. H. Book, evangelist.

Concord, Ill., Rev. Mr. Sargent, pastor; O. C. Bolman, preaching; continue.

CALLS.

Carl Barnett, Rochester, N. Y., to Brazil, Ind. No decision.

J. D. Garrison to Lawrenceburg, Ind. Will probably accept.

A. O. Kuhn, Mound City, Mo., to Roswell, N. M. Will begin work Dec. 1.

F. L. Taylor, Ft Wayne, Ind., to Coldwater, Mich. Accepts.

John T. Bradbury, Logansport, to Timpson, Tex. Begins work Dec. 1.

J. F. Williams, Adrian, to Bangor, Mich. Has begun work.

J. J. Hutchison, Longmont, to Grand Junction, First. Accepts.

J. N. McConnell, Dodge City, Kan., to McMinneville, Ore. Accepts.

J. O. Helseback, to Richmond, Va., Third. Accepts.

E. E. Reed, Humboldt, to Kinmundy, Ill. Accepts.

R. M. Sims, to Springfield, Tenn. Accepts.

E. M. Norton, Potomac, Ill., to Danville, Ill., Fourth. Accepts.

E. B. Chancellor, to Astoria, Ill. Accepts.

R. E. Loutz, to Larned, Kan. Accepts.

R. J. Bennett, to Sharon, Pa. Accepts.

RESIGNATIONS.

J. G. Waggoner, Lanark, Ill.

H. W. Laye, Peru, Ind.

Ira C. Smith, Dana, Ill. Will enter evangelistic field.

H. R. Lookabill, Greenwood, Ind.

A. B. Jett, Osceola, Mo.

O. A. Adams, Opportunity, Wash., to enter evangelistic field.

Roger L. Clark, Union City, Tenn.

WHAT ABOUT THE NICKEL?

Our churches expend annually over $4,000,000 per year in the building of new houses and about the same amount in the support of their ministers.

Plainly they count these their two chief assets.

Between the two the ministry would undoubtedly be ranked the greater, but, in one respect, we act just the other way.

One of the especial cares of the Trustees is to keep the building insured against fire, and in certain sections, against cyclones. And yet only rarely is a church burned.

But what church ever insured its minister against old age, death or disability? And yet these are certain events.

We have too much invested in our preachers to leave them unprotected, except as they may look after the matter themselves.

Never mind just now what either church or preacher ought to do in larger salaries or better management, the majority of preachers are actually unprepared to die, to live into old age or to be crippled.

And the church is the chief sufferer in the long run, for hundreds quit preaching to go into business, hundreds take on "side lines" that reduce their efficiency and the makeshifts of these and the hardships of others discredit the ministry and the church. In the eyes of many promising young men whom we ought to claim for the greatest work in the world.

Why continue such ruinous losses when an amount equal to 5 per cent. of each minister's salary, paid to the Board of Ministerial Relief, with their other receipts, would build up an adequate pension system?

If our ministry is worth $4,000,000 a year and its efficiency can be doubled by a mere nickel on the dollar additional, will we withhold the nickel?

New Officers of Nebraska State Organization.

At the Nebraska convention recently held at Bethany, the following officers were elected for the new year: C. R. Neel of Bethany, president; George L. Peters, vice-president; L. C. Oberlies of Lincoln, treasurer; H. J. Hill of Humboldt, secretary; Dan Troxel of Falls City, Bible-school superintendent; and H. G. Knowles of the North Platte Christian Endeavor, superintendent. Manson E. Miller of Kearney was elected as chairman of the board, and will have the direction of the work for the year.

Springfield, Ill., C. W. B. M. in Successful Rally.

A total of twenty-two names were added and seventeen who will probably join later to the membership of the C. W. B. M. of First church, Springfield, Ill., is the result of a three-days' rally held by the local organization. A thorough canvass was made of the entire church membership. The canvass continued throughout one day and in the evening returns were made at the church in connection with a banquet. Covers were laid for one hundred at the banquet. Besides the reports of the canvass, Mrs. Lura V. Porter of Carthage, state president of the C. W. B. M., gave a talk on "International Work" and Miss Jennie Call, state corresponding secretary, of the state work.

Brass Band Leads Des Moines Congregation to Its New Church Home.

Headed by a brass band, the congregation of Grant Park church, Des Moines, 1,000 strong, marched from their old house of worship to their new church home, on a recent Sunday. Frank W. Mutchler, pastor, conducted the services. Mr. Mutchler announced that revival services would be begun in the church Nov. 19. The meetings are being conducted by Wm. J. Minges.

Donate Winter Supplies for St Louis Orphans' Home.

Under the leadership of B. L. Smith of Moberly, Mo., and W. A. Morrison of Huntsville, Randolph County, Missouri, is preparing to send a car load donation of winter supplies to the Christian Orphans' Home of St Louis. Word has just been received from Pettis County, Mo., that a car load donation will be sent from the churches there for Thanksgiving. This has been a practice with the Pettis County people for years.

New Church at St. Louisville, Licking County, Ohio, Dedicated.

The hopes of the Disciples of Christ in the vicinity of St. Louisville, for the past twenty-five years, was realized Nov. 7, when a splendid new church was dedicated by W. R. Walker of Canton, Ohio. The building and grounds cost about $6,000, practically all of which was raised by the conclusion of the evening service. Myers W. Cooper, of Cincinnati, writes that much credit is due Clarence A. Hill, the pastor, who has worked night and day that the good people of St. Louisville might realize the splendid results attained. One of the happiest persons present at the dedication service was Mrs. Clara Coffman, who has kept the interest alive in the St. Louisville community for the past quarter century. Mr. Cooper was born and reared near St. Louisville and delivered the afternoon address on "The Value of Churches to a Community."

I. J. Cahill at Zanesville, Ohio, Rally.

The church at Zanesville, Ohio, observed November 7 as rally day. It was the first anniversary of their entrance into their new house of worship. I. J. Cahill, state secretary had charge.

Home-Coming at Coleta, Ill.

Former members from Sterling, Rock Falls, and other towns were present at the Rally Day and Home-Coming service at Coleta, Ill., on Nov. 14. There were seven persons present who had been members of the congregation for forty years. C. H. Hands has done a good work in this important field, but is closing his services here. He will take up a settled pastorate or evangelistic work.

Make Christian Education A Major Interest

The apportionment just sent to the churches marks for Christian Education a beginning only.

Victory in all our great Missionary and Benevolent Enterprises depends on the manner in which

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Support every interest included in the Joint Apportionment and

Make Christian Education a Major Interest

Follow the Budget plan or take special offering. In any event observe

Education Day, January 16, 1915

Send designated gifts direct to colleges. Send gifts intended for advancement of all college interests to

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CHARLES E. UNDERWOOD, Treas., 70 Layman Ave., Indianapolis, Ind.

P. S.—Reports for your church in the Year Book cover fiscal year closing June 30, 1915. Payments after this date come in new fiscal year and will be announced in following Year Book. C. E. U.

What Disciple Preachers are Saying on Vital Issues

Frank Waller Allen on "The Gospel for the Modern Mind."

The necessity of loving one's neighbor better than oneself was brought to the attention of the congregation at First church Springfield, Ill., by Frank Waller Allen, its pastor.

"The gospel for the modern mind," said Mr. Allen, "is salvation by service. The old order 'saves' the individual by some means outside of himself, the altruistic ideal saves him through what he does for human betterment. One is individualistic, for another world than ours, offering a 'get-rick-quick' salvation. The other is social, having to do with the life that now is. The first emphasizes creed, the second deed. The one is based on a formula, the other on conduct and character.

"According to the old idea a man's 'religion' is his private affair. He tells us that it is a matter strictly between himself and his God. It performs its chief function on Sunday. It calls the week day secular. The church has to do with the salvation of the individual from hell and for heaven, but must not tamper with life. It must have nothing to say about business, for business is business; nor politics, for the preacher, concerning himself with the hell which is to come, can certainly know nothing of the hell which is; nor with the cause of the workingman or the child-laborer, or the dwellers in slums, houses of prostitution or saloons, 'for the Lord will take care of them.' Its 'practical Christianity' works itself out in temporary remedial methods rather than in preventive constructive measures.

The Spirit of the Times.

"The dominant force in the religious world today is the social ideal. It recognizes that it is that which men do together which makes the world bad or good; that co-operation for welfare brings the only genuine salvation; and that to take up the cross means death to self while giving up service and love to the multitudes.

"It means that religion may not be separated from life, for it constitutes the permeation of life—the marketplace, the home and the social circle—with that same divine spirit of service to the whole which led a Galilean Carpenter from the shop to death upon a cross It means that a man's religion is the affair of the people, as well as of the sanctuary, for it is only as he serves men through Christ that he serves God. And the people have a right to know what a man is doing with the talent with which God entrusted him to be used in their behalf."

* * *

Scott Anderson, of South Park, Los Angeles, Asks, "Should the Church Be Active in Politics?"

"This is a momentous question and one the church must soon decide. On this decision her future very largely depends, for in this age of change and reconstruction an institution that claims to be 'the light of the world' and yet does not lead in national and social transformation is doomed to failure and death.

"The church, in her languishing condition, is now paying the penalty of duty neglected towards the organized life of the world. If she would live and be useful in the present and future, she must speedily awaken to the very evident fact that society and nations are not composed of so many individual units, unrelated and independent of each other, that there is a social and national life of all the people just as surely as there is a personal life of each one, and on a much larger scale, and as in the human body each member's health depends on the vigor of the entire body, so each individual's physical, mental and moral welfare is determined very largely by the status of society of which he is a part, hence each Christian's politicel responsibility.

"The church that seeks only to save souls, will fail in that, while the church that aims to save everything in sight will be honored by her Lord and will score in every sphere.

"I long to see all Christians in one political party cleaning up the nation for Christ."

Valparaiso Christian Hospital May be Rejuvenated.

Plans have been set upon foot for the rejuvenation of the Valparaiso Christian Hospital. This hospital has done splendid work, but it has been inadequately supported. The Board of Managers of the hospital, under the leadership of Claude E. Hill, pastor of the church at Valparaiso, are planning to inform the people concerning the work of the hospital in the confident belief that, if they knew of the splendid missionary service this institution is rendering, they would not permit it to languish for funds.

Detroit Gets Another Church.

F. P. Arthur, of Detroit, Mich., reports the dedication of the East Grand Blvd. church, Detroit last month. C. J. Tannar, pastor of Central, conducted the service. It was largely due to his plan and direction, states Mr. Arthur, that churches have been planted in three most stragetic centers of Detroit. This has been done within nine years. Philip H. Gray, of Central Church, has also been a leader in financing and directing the last two enterprises. He gave the lot for this church and will see to its financial interests until it is safe. The location is first-class and the building is planned for a large Bible school It represents an investment of over $18,000. A new man will soon be chosen for this field.

Iowa's Attorney General Addresses Ottumwa Church Brotherhood.

Attorney General George Cosson, of Iowa, recently spoke before eight hundred men of the Workingman's Triangle Brotherhood. The meeting was held at the Davis St. Christian church. The Iowa orator spoke on the theme, "Our Country," and emphasized the ideals of good citizenship. "Human life," said Mr. Cosson, "gets less protection in the United States than any place in the world." Speaking of crime, Mr. Cosson pointed out how the use of liquor combined with crime was a great detriment to the country. "You could gravel all the roads in Iowa, if those who would use liquor would taper off from the stuff in a period of three years." "While crime is running at large," said he, "we find that only four out of every one hundred offenders are brought to justice in our country, while in the European countries the lowest number of criminals prosecuted is eleven times more than we have in America. The people don't enforce laws or do not respect the laws, but all the time they want new laws. It is not the law, but the enforcement of the law that brings effect." What we also need is courage in our public officials," said the speaker in closing.

Evangelizing Negro Sunday Schools.

The American Christian Missionary Society undertook a greater task than it knew when it put Professor P. H. Moss as evangelist among the negro Sunday Schools. But it has proven to be one of those big tasks that are delightful in their bigness. Everywhere Prof. Moss has gone he has received an ovation. Those sections that he has not yet visited are clamoring for him to come. The Bible Schools of our land should be generous in their contributions for the American Society that it may go on in this great work. At present Prof. Moss is trying to cover all the states. This is expensive and makes his time divided to such an extent as to interfere with his real efficiency. He needs associates for his important service.

* * *

TRANSYLVANIA COLLEGE.

Dr. Thos. B. Macartney, dean of Transylvania College, Lexington, Ky., returned to the college recently from Nashville, Tenn., where he attended the twenty-first annual meeting of the Association of Colleges and Secondary Schools of the South. The meeting was held at Vanderbilt University. The application of Transylvania College was considered by the executive committee at this meeting and the institution was admitted to membership. Not until recently had Transylvania become eligible to membership in the Southern College Association because of the existence of the Preparatory Department. It was deemed necessary to maintain such a preparatory school in connection with the college on account of the retarded development of the high schools in those states from which Transylvania most largely drew her student body. However, a little more than a year ago the preparatory school was abolished and an application was made for membership in the Southern Association, with the result above indicated.

* * *

NEW MEXICO-WEST TEXAS NOTES.

S. R. McClure assisted O. W. Hearn in a meeting at Roy, resulting in the reorganization of the church, the dedication of the church building, and twenty-five additions. Mr. Hearn, who has served the church at Tucumcari for two years, preaching, also at Roy and other points in that vicinity, has resigned; he has done excellent work and the board hopes to retain him in the field.

Randolph Cook seems to be gripping the situation at Albuquerque firmly. Mr. Cook has received thirteen into the church since assuming the pastoral work.

Perry J. Rice, of First church, El Paso, is closing his sixth year of ministry there; these have been fruitful years; in practically every particular the cause has doubled its strength during that time.

Frank Talmadge has resigned at Roswell. Mr. Talmadge did a fruitful work at Roswell; two marked features of his success were an exceptionally large number of confessions and the addition to the church building; he will remain "at home" in Roswell.

Wm. LeMay, of Hennessee, Oklahoma, having purchased a ranch near Missilla Park, where the State Agriculture and Mechanical Arts are located, hopes to be able to lead the church there which has been without a minister for several months.

J. H. Whistler and wife are enjoying their work at Las Vegas. Mrs. Whistler is a member of the board of trustees of the Las Vegas Hospital and Mr. Whistler is president of the minister's association which covers a territory for fifty miles around Las Vegas.

J. H. Whistler,
Permanent Secretary.

* * *

FOREIGN MISSIONARY RALLIES.

The Foreign Society is planning to hold a series of rallies this season. It has not held any for five years. The rallies will be held as follows:

November 23, First Church, Birmingham, Ala.
November 24, First Church, Chattanooga, Tenn.
November 25, Fifth Ave., Church, Knoxville, Tenn.
November 26, First Church, Atlanta, Ga.
November 29, Wilson, North Carolina.
November 30, Seventh St., Church, Richmond, Va.
December 1, First Church, Roanoke, Va.
December 2, First Church, Lynchburg, Va.
December 3, First Church, Norfolk, Va.
December 6, Christian Temple, Baltimore, Md.
December 7, First Church, Philadelphia, Pa.
December 8, 81st St., Church, New York City.
December 9, River and Jay St. Church, Troy, N. Y.
December 10, Richmond Avenue Church, Buffalo, N. Y.
December 13, First Church, Allegheny, Pa.
December 14, Uniontown, Pa.
December 15, Fairmont. W. Va.
December 16, Bethany, W. Va.
December 17, First Church, Wheeling, W. Va.

In addition to the local speakers, A. F. Hensey, of the Congo, and C. E. Robinson, of Japan, and President McLean, of the Foreign Society, will speak. A rally is a National Convention in miniature. The friends of the work are invited to attend. The admission is free. There will be no call for pledges or for cash offerings. The services will begin each morning at ten o'clock and continue throughout the day.

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THOMAS CURTIS CLARK, *Editor*

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Some pastors refrain from taking a hand in the selection of the Sunday-School Literature, leaving that entirely to the superintendent. But such pastors are few and far between in these better days of purposeful religious education. The pastor with a "conscience" concerning the literature used in the school is the outstanding man today. Such a man is Elmer Ward Cole, of Huntington, Ind. Over a year ago Mr. Cole saw a copy of The Conquest, our weekly for adult and young people's classes. He determined that The Conquest was the sort of a publication he wanted his people to read, and believed so strongly in the paper that he himself paid for a quarter's subscription to The Conquest for his organized classes. He did not have to pay for the second quarter. The Conquest won! Here is what Mr. Cole says of the paper, after his school has used it for over a year:

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THE CHRISTIAN CENTURY

Vol. XXXII December 2, 1915 Number 48

The Disciples and Militarism
Editorial

Recruiting in Trafalgar Square, London
By Harrison Smith

The Master Book
By Joseph Fort Newton

CHICAGO

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The Christian Century

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The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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Baptist Standard (Dallas, Tex.): "This is a very interesting work, as much so as any volume of fiction we have read this year!"

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Herald of Gospel Liberty (Christian Denomination): "Mr. Morrison is leading a movement for larger liberty in matters of opinion among the people of God."

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The Christian Union Quarterly (Disciple): "The author has a brilliant style and thinks along ingenious and fascinating lines."

The United Presbyterian: "An unusual book. Written by a Disciple and the editor of the leading Disciple newspaper, he wholly abandons the Disciple and Baptist argument on which they found their dogma of baptism by immersion."

The Religious Telescope (United Brethren): "The significance of this work is new and remarkable. It may help the immersionists and affusionists to get together, which would be a great achievement."

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII DECEMBER 2, 1915 Number 48

The Disciples and Militarism

A UNIQUE RESPONSIBILITY RESTS UPON THE DISCIPLES OF CHRIST IN THE PRESENT POLITICAL CRISIS.

Let us look once again at the crux to which the developments in our national life have brought us. It is a profoundly moral situation which now confronts the United States—a moral situation whose prime factors are rooted in the religious convictions of a large proportion of the Christian people of this land.

A proposed national policy of elaborate preparation for war has run plump against a slowly formed but fairly well matured conscience that war is essentially anti-Christian, and that the fear of war and the preparation for war are among the chief causes of war. This conscience has been matured in a long-continued period of peace when the average mind could only with difficulty invest the possibility of war with any degree of vividness or reality.

But the present European conflict has aroused both the fear and the fighting spirit of many of our citizens, and the principles acclaimed in the piping times of peace as the very truth of God have become pale and unreal, or are held in actual contempt.

Among the most violent leaders of the militaristic movement are some of those who before the war began won international fame as champions of the peace ideal.

✣ ✣

It is this lapse of some of our citizens and the pallid hesitation of many others that constitute the moral crisis through which the nation will pass in the next twelve months. Ten years ago and two years ago the nation would have voted overwhelmingly against an elaborate increase in our naval and military equipment. We would have done so on moral principle, not merely because there happened to be no enemy in sight.

Are we now to abrogate moral principles because we are face to face with a concrete case—or fear that we may be face to face with one—to which these principles should be applied?

Are our moral principles, wrought out in calm and quiet, useless in time of stress and storm? Are the laws of human life revealed by Jesus Christ fit only to be used as aesthetic abstractions in formal worship, but wholly unfit for the rough and tumble of a nation's internal and international policies?

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There are brave, strong souls in the nation in whom the light has not failed, though their comrades are driven by storm and fear into a panic of hysteria and unfaith.

It is to these leaders and their cause that the Disciples of Christ owe a peculiar responsibility. They have taken their stand upon an invisible foundation; they rest their case upon intangible powers; they make their appeal to the constructive forces of the spiritual order which the eye of Caesar cannot discern.

But this invisible foundation and these intangible powers and this imminent spiritual order have been revealed to them by Jesus of Galilee. Consciously or unconsciously, it is from him they derive their insight and their courage.

We Disciples of Christ have for a century been preparing, in theory at least, to be their support and inspiration. "Back to Christ" has been the motto over all our endeavors.

We have striven to recover Christ from the place where theology and ecclesiasticism had hidden him. We have tried to read his words as if they had been written only yesterday, removing from them the overgrowth of centuries of false interpretation. We have tried to approach Jesus as if we were meeting him for the first time, with virgin minds uncorrupted by the friendly falsehoods his followers have told about him.

✣ ✣

We have become a great company of a million and a quarter of men and women—all of us bound together by no other tie than the purpose to find out what Jesus Christ teaches and to practice that.

Does not a crisis like this in the moral life of our nation throw a wonderful illumination upon the ideals of the Disciples? Is there one among us—is there one soul that reads these words—who does not wistfully wish that through all the years we Disciples had been more in earnest in our effort to know the mind of Christ and to develop among ourselves a high purposefulness for doing his will?

What an immeasurable force for a new and Christian order of political righteousness we Disciples might now be!

Suppose this virile and aggressive body of Disciples of Christ was so fully dedicated to the practice of the teaching of Jesus and to the support of others in its practice that every one of its hundreds of thousands of voters could be expected to vote for a policy of pacifism and against militarism next year—would President Wilson have yielded so easily to the pressure of political expediency and sought re-election in a weak compromise of principles which in an earlier stage of his administration he seemed to avow?

As it is, the pacifist sentiment in America is unorganized. It needs an organ. It needs a religious organ—not merely a political party—for it is essentially a religious sentiment.

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It is not too late for the Disciples of Christ to consecrate themselves to this providentially arranged opportunity. From every pulpit in the land sermons like that of Dr. Medbury in his great Des Moines pulpit should blaze forth with prophetic flame.

Whether other Christian leaders share our convictions or differ sharply and even scornfully from us—let us stand together having one mind and a social conscience that cannot be overborne by the taunts of those who put their trust in arms and armies.

Back to the mount of transfiguration our Christian nation must be led that in the presence of Christ the Voice may say again: "Hear ye him!"

Upon whom more than upon the Disciples of Christ has God laid the responsibility to lead the people back to his Son?

The Master Book

BY JOSEPH FORT NEWTON

TIME is a river and books are boats. Many volumes have started down the stream of years only to be wrecked and buried forever in its sands. Few indeed are the books that live out a single century. Here as in all else the law of the survival of the fittest applies, and there is no critic so terrible as Time. No book lives save as it tells of that in the life of man which grows not old and fades not away. Homer lives not simply for his art, but for his story of great adventure, his pictures of man and woman, of love and joy and death in the days when life was new. Virgil lives not only because he fashioned some of the noblest lines ever molded by mortal lips, but because he sings of the wayfaring of the soul in a far off, unreturning past. Human things, not less than Divine things, never die.

A DIVINE LIBRARY.

Our Bible is not a Book, but a Divine Library, as St. Jerome called it so long ago. It is not the record of one mind or of one age, but of many minds covering a long stretch of time—the history of the life of a people having a genius for religion as the Greeks had a genius for art and philosophy and as the Romans had a genius for jurisprudence. Other nations had sacred books as a part of their literatures, but the literature of the Hebrews was wholly religious. The ruling trait of that race was its sense of the Unseen, its vision of the moral law, its passion for God. Here was a folk whose government was a theocracy, and whose patriotism was piety. Their poetry kindled its flame at the altar of faith. Their architecture was a House of Prayer. The Muse of their History was the Spirit of Holiness. Surely it is not a thing strange that the poets of such a people became prophets, their faces aglow with moral idealism, their lips speaking words of fire. Nor is it a matter of wonder that the most religious race in all history should have written the sacred book of mankind, the moral classic of the world.

One may say, reverently, that the life of Jesus, so far as we can understand it, was the consummate flower of the piteous, passionate, aspiring life of that mighty race—just as Plato was the crowning glory of a race of thinkers. On his human side Jesus was surely the focus, the glow-point, at which the God-inspired soul of his people, melted by sorrow and purified by fire, became incandescent with heavenly light. It was as if the scattered atoms of an old chaos had at last been gathered into a planet—yea, a Sun to light our dark world; as if the wandering tones of many harps had found a home in the bosom of one sovereign Harmony. This does not account for Christ, but it does help us to mark the path by which he came and the tradition in which he stood. It is only to say that God appeared to a race that had eyes to see, and spoke to men who had ears to hear.

THE BIBLE LAND.

The land of the Bible is an enduring commentary on a Book which has in it the rugged grandeur of a work of nature. It is a tiny land, shut in on two sides by deserts, and on the other sides by mountain and sea; a rough and broken land where shaggy, thunder-split hills enclose narrow valleys, and beauty sits on the brow of barrenness; of mutable climate and varying moods; lorded over by blazing suns and deep lucid nights; a land ever in extremes—now dried up as in a furnace, now flooded with loud waters. An isolated land, with the Dead Sea at the south and snowy mountains at the north, yet it was a highway of trade and the battlefields of rival empires, its history a long-drawn tragedy of war and pillage and sorrow. The Bible is a mirror of its motherland, alike of its history and its scenery, where suns rise in beauty and set in splendor, and rivers flow, and flowers bloom, and lightnings rush like angry painters across the sky. As Emerson said:

Out from the heart of nature rolled
The burdens of the Bible old;
The litanies of nations came,
Like the volcano's tongue of flame,
Up from the burning core below—
The canticles of love and woe.

Open the Bible where you will, and the first impression is that of vastness. It has in it the curve of the earth and the arch of the sky. Great and wide like the world, it is rooted in the abyss of creation and rises into the blue mysteries of heaven. There are continents of truth, seas of mystery, rivers flowing from invisible springs, valleys rich with harvest, marshes of melancholy, depths sombre and sunless, and mountains that pierce the clouds. It is a world of reality and fact, a world in which men live and love, and sin and suffer, and hope and die, in the sight of the sun. It is the world as God made it, and is making it, with Divine power in his forces, Divine order in its ongoings, and Divine purpose in its end. This book has four characters in it, God and Man, the sky and the dirt. It has in it the strength and massive grandeur of elemental things, and no one can read it aright without feeling that he is in the presence of the big, eternal meanings of life.

NOT A BOOK OF ARGUMENT.

The Bible is not a book of philosophy. It does not argue. It is a Book of Vision whose story moves between two mighty seers—Moses, whose vision brooded over the dark chaos of old, whence order and beauty emerged, and St. John, whose insight forecast in solemn apocalypse the final issue of man and the world. What a history it recites! It begins at the beginning, with the wandering shepherds and wayfarers in the dim morning of time. We see the rise of the home and the family, of the tribe and the nation; a race passing through slavery into the vestibule of civilized life; the gradual building of a rich and complex social order; its prosperity, its splendor, its testing time, and its final fall, "because it knew not the time of its visitation." The story begins in a Garden and ends in the coming of the City of God, where there is no sadness nor weeping, and the whole is set against a majestic background of eternity—birth and death, promise and fulfillment, victory and defeat, all the drama of humanity in the presence of God.

As one reads there comes a shock of surprise that the essentials of human nature, its joys and woes and upward-leaping hopes remain seemingly unaltered by all the vicissitudes of time and change. Across the rise and fall of nations, over the feverish life of groping generations long since vanished, there sounds the unchanging music of faith and hope, of love and loss and longing.

In a remote story of a Moabite girl—a page let fall from an old picture of life, as if by accident—men and women find today the one perfect expression of undying affection: "Where thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, thy God my God. Where thou diest I will die, and there will I be buried; the Lord do so to me and more also, if aught but death part me from thee." In a record of fierce tribal war, amidst scenes of cunning and barbaric vengeance, we hear the most musical of all laments of friendship—the living for the dead: "I am distressed for thee, my brother Jonathan; very pleasant hast thou been to me; thy love for me was wonderful, passing the love of woman." An undated drama of the desert, full of its wide spaces and awful questionings—a book mysterious and magnificent which has drawn the deepest minds to its study—gives voice to a plaintive cry which not time nor fortune has modified: "As the waters fall from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not; till the heavens be no more; they shall not wake, nor be raised out of their sleep."

MANY VOICES SPEAK IN IT.

Here, in this splendid spacious Book, one finds every variety of thought and mood and feeling, from a biting scepticism to a death-defying faith, from a sob of despair to a shout of ecstasy. It contains passages of the boldest denial—impeachments of the beneficence of God more fierce than any in the choruses of Swinburne—and an agnosticism more ultimate than even that of Omar the Tentmaker, without his scent and sheen of the flesh. A bit of sensuous love poetry is set side by side with the most bitter and shattering pessimism, crying like the wail of chill winds in a deserted city. Here are prayers that have wings, and songs of the victory of faith over death and time; confessions that lay bare the soul of man; pilgrim hymns; elegies portraying the majesty of God and the fleetingness of man; prophecies that flash the future in their mirrors. On the music marches until, at last, there breaks into it the sweetest voice that man has ever heard, whose words are the truth about life, and whose tones evoke melodies that echo forever.

At sundry times and in divers manners this music is heard, like a great organ with myriad keys on which a Master plays. In the Bible there is almost every form of literary art,—history, poetry, drama, fiction, biography letters, lyrics, elegies, epics, epigrams, proverbs, parables, allegories, and the dreams of apocalyptic seers. John was a mystic, Ezekiel a divine dreamer, David a lyric poet, and Solomon a kind of Biblical Benjaman Franklin. Each has his own imagery and thought, his own tone and style, but the whole is united by one spirit, one passion, one hunger for eternity. As men come to know the laws of great literature, how it grows and how it is interpreted, the variety and sublimity of the Bible will be unveiled. They will hush their debates and listen to its far-sounding, Di-

vine cadences, many-toned and melting, knowing that a Book which grew out of a profound morality and a lofty spiritual life, if rightly used and obeyed, will produce in us, infallibly, the kind of life which produced it. They will know that it is inspired because it inspires them, revealing heights and depths unguessed before—heights where the Infinite wooes the finite into its mystery, and the depths where men find the heart of the world. It was not a Christian scholar, but a sceptic famous for his stinging wit—Heine, whose poetry is a blended smile, tear and sneer—who wrote these words:

NO TRACE OF ART IN THE BIBLE.

"What a Book! Stranger still than its contents is for me its style, in which every word is, so to speak, a product of nature, like a tree, a flower, like the sea, the stars, like man himself. One does not know how, one does not know why, one finds it altogether quite natural. In Homer, the other great book the style is a product of art, and the material always, as in the Bible, is taken from reality, yet it shapes itself into a poetic form as though recast in the melting pot of the human spirit. In the Bible there is not the least trace of art; it is the style of a memorandum book in which the Absolute Spirit entered the daily incident with the same actual truthfulness with which we write our washing list."

Some have denied that the Bible is an unveiling of the Divine nature, but no one doubts that it is a revelation of human nature. Here is a book that knows man, the road whence he came and what is in his heart. It finds us, as Coleridge said, strips us to the soul, and makes us see as in a mirror what manner of men we really are. No other book is so candid with us, so honest, so stern, so tender, so mercilessly merciful in its searchings of the strange soul within us. No man can stand before it and have any vanity left in him. It knows our innermost, secret sin—the lust that defiles, the passion that sears, the envy that gnaws, the pride that is foolishness. Righteousness is its one great word—righteousness in God demanding righteousness in man. It teaches, as does all great tragedy from Euripides to Shakespeare, the iron law of destiny—the sowing and reaping of sin. But in the Bible this law is suffused with a vast tenderness, as if to show that it is a law of love. The moral earnestness of this Book makes one tremble, as its ineffable pity makes one weep. No other book has in it such a blend of charity and rebuke. The mercy of God is in it, and he remembers that we are dust—hence its voice of many thunders and its whisper as of a mother over her child.

In other books we see humanity struggling upward, building a Tower of Babel; in the Bible we feel that something comes down to man, as at Pentecost. It moves under a whispering sky. All who read it know that our human life is from above downward, and that our help is from God. Other books have rafters and a roof. The Bible has none. In Shakespeare the unseen world appears in weird ghosts or flitting witches, as a thing uncanny and dreadful. Not so in the Bible. The subtle air of eternity blows through it, like the sweet winds that wander over the meadows. It talks of the eternal world with a simple artless faith, as a child talks of the stars, as if heaven were as real as is earth, and as natural. It makes us know that God is here, that eternity is now, that life has ageless fellowships—that every truth is full of Divine mystery, and every day charged with unknown, immortal meanings.

"GOD IS HERE."

Hence there is a power in this master book not found in any other—a power of faith, a sense of unseen reality, which makes men broad of mind and tall of soul. Look into the life of Gladstone, with his fine moral idealism, or into the life of Lincoln, with his cool sanity and his stern but delicate justice, and you will learn that they drew much of their strength from the Bible. It is no wonder that the prophetic eloquence of Lincoln echoes with Bible music, as do so many great passages of our literature—like that noble page in the "School of Saints," like that forest scene in "Westward Ho," like that unforgettable refrain in Thackeray when Henry Esmond returns from the wars. O let us take this wise old Book to our hearts, and not only love it but live with it, making it the prophet of our inner life, lest the faith that makes us men be crushed by the tramp of heavy years. If we use it wisely, we may commune with those in whom God dwelt, even as he dwells in us, albeit we do not yet know him whom to know aright is life eternal.

OUR LIVES HAVE A MEANING.

All men feel, at times, an oppressive sense of human insignificance. Millions of men lived here upon this earth before us, and have vanished. We do not know their names. Like us they were pilgrims and had to pass on. Soon we must follow along the same beaten path into the common oblivion, and our footsteps will be trodden out by the oncoming multitude. It is in the midst of meditations such as these that the dear Bible brings us its sweetest message. It fills us with a sense of the dignity of the human personality, its sacredness, and its august destiny. It tells us that our little lives, brief, broken and frail as they are, have a meaning for God; that death is not the end of all, but that beyond its shadow there hovers and waits a larger life. It makes life worth while and opens gates of wonder. God be thanked for a book which knows so much of the weakness of man, his wickedness and his waywardness, yet holds up so high an ideal and so grand a hope.

But there is something else in the Bible—a quality so delicate, so elusive, and yet so strong, which no words may ever hope to capture or define. We call it spirituality, a hallowing spirit, an indwelling presence, which gives to this book a nameless and ineffable power and charm. We know what it is; we feel it; it rises from the page like a perfume—but no one can put it into words. Religion is a Divine life, not a Divine science, and life cannot be turned into a book. The worth of the Bible is the witness it bears to the reality of God, its testimony that he is found of those who seek him, and that he lives in the souls of men. As such it is symbolic of a Book greater than itself—the volume of the Faith of Man, the book of the Will of God as humanity has learned it in the midst of the years—which Lowell had in mind when he wrote:

Slowly the Bible of the race is writ,
And not on paper leaves nor leaves of stone;
Each age, each kindred, adds a verse to it,
Texts of despair or hope, of joy or moan.
While swings the sea, while mists the mountains shroud,
While thunder's surges burst on cliffs of cloud,
Still at the prophet's feet the nations sit.

THE BIBLE WILL LIVE.

Books are transient and will pass away. Homer, Sophocles, Dante, Shakespeare, and the Bible itself, are all doomed. When time is done they are done. But the life of God in the soul of man can never die. It will live when the globe itself, and all which it inherits, shall dissolve like a dream and leave not a rack behind. Of that eternal life the Bible bears witness in words the simplest, the deepest, the sanest, the truest and the sweetest that man has heard in his long journey, and it is therefore that we love it.

Peace

What was the first prophetic word that rang
When down the starry sky the angels sang,
That night they came as envoys of the birth—
What word but peace, "peace and good will on earth?"

And what was the last word the Master said
That parting night when they broke brother bread,
That night he knew men would not let him live—
Oh, what but "peace I leave" and "peace I give?"

And yet behold; near twice a thousand years
And still the battle wrath, the grief, the tears!
Let mercy speed the hour when swords shall cease
And men cry back to God, "There shall be peace!"

—Edwin Markham.

Recruiting in Trafalgar Square

HARRISON SMITH in The New Republic

TO MOST visitors to London the black shaft of the Nelson monument in Trafalgar Square lies at the heart of the city. The great shipping offices with their painted maps of the seven seas and models of steamers that ply from Java to Iceland lie about it. The columned porticoes of the National Gallery look down upon it, and historic streets branch from it. For years the monument has served as a public rostrum and from it the discordant voice of the nation has bellowed forth its ideals, its hatred, and sometimes its hunger. When I had last seen Trafalgar Square the four black lions at its base were sneering down on a band of excited and shrill-voiced women who seemed in danger of being annihilated by a hostile mass of Londoners. Since that time the war had come and the Trafalgar lions had been watching for months the enrollment of men to fight in the armies of England.

HARANGUING MEN TO BATTLE.

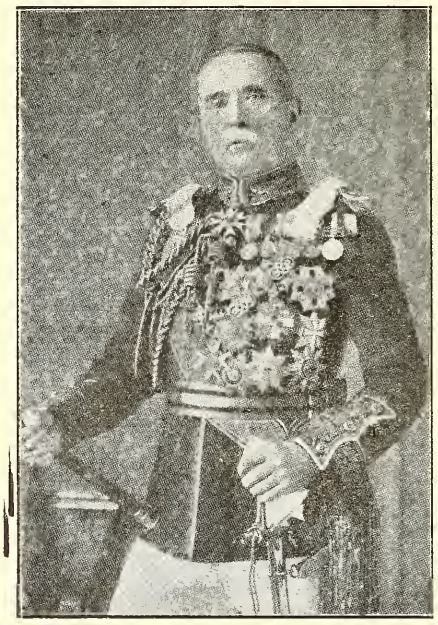
A recruiting meeting was scheduled for Trafalgar Square at noon on a day early in September. Around one side of the monument, which stood against the gray sky like a blackened sword, a crowd had collected, a smaller crowd than I had expected at the principal recruiting center of the city, but still a tightly packed mass. A man in uniform was speaking from the platform erected on the broad steps that ran level with the pediments of the lions. His hard, tense voice reached me from a distance, and as I wormed my way into the throng I saw from his chevrons that he was a captain. He was one of the race of aristocrats who have given England its empire. Tall and lean, his bronzed skin stretched tight over his jaws, he spoke with a terrible earnestness that shocked me into instant attention. Here was no prepared speech filled with windy patriotism. He was bitterly, angrily denouncing every man who stood before him who did not wear the king's uniform. His steel eyes swept over the lackluster crowd with withering contempt. His tense sharp sentences flung his hatred of their slackness and their ignorance into their faces. You could see that he was too proud to flatter or urge these truck-drivers and clerks before him, and that he would have preferred to jump into their midst and beat into them some comprehension of his convictions.

For an instant I caught his scornful glance on me and found myself trying desperately to keep in mind that war was not the holy thing he made of it and that my desire to stand there beside him was simply madness.

"Over there men are dying while cowards like you loaf through the streets," he cried. A Canadian in uniform shouted, "Go it, old horse!" while a gentleman with a weeping mustache mildly exclaimed, "Hear, hear!" for the tenth time. That broke the spell, and for the rest of the time I was able to watch the spectacle as an American should.

"PRESERVING LIVES."

With few exceptions the men in the crowd listened to the young captain with the polite indifference with which an American audience endures a bad play. He was appealing to their manhood in the name of chivalry and self-sacrifice. He called on them to join him in a glorious death on the field of battle. Apparently it was not enough, and he finally stepped back without another glance toward the men he had failed to stir. Groups of soldiers who were scattered through the crowd cheered so vigorously that I suspected that they were there for that purpose, until I discovered that they had a far more important duty to perform.



General French, of the English Army.

In the curiously strained silence that followed, the people stirred restlessly. Men looked at each other questioningly, and a few slipped away as if they were escaping from some danger that they feared. A pale little Scotchman in the center of the throng began to shout in a high voice something about peace and capitalism, and was howled into silence so effectively that he completely disappeared, as if the men and women around him had swallowed him.

WOMEN CALLING MEN TO WAR.

From the group clustered at one side of the platform a young woman came forward. More than one man stopped his retreat and faced the stand again, as if he thought that since war was the affair of men there could be nothing to fear from the persuasive powers of the opposite sex. She asked these men gathered from the streets of London what their women would think of them if they did not have the courage to fight. Perhaps their wives already thought them cowards, if they had wives, and if they had none, how could they hope to win any self-respecting girl? The men grinned at her argument. She gained no recruits, and one could even divine toward her an air of hostility and impatience. The issues that she brought forward were not vital, and she was delaying the show.

A gentleman with a piccolo was sent into the breach to revive our declining martial ardor with "Dixie" and other agreeable tunes. He proved more valuable to the empire than a dozen suffragettes because he was a humorist and walked with an amusing strut so that the crowd increased mightily. Utopia had indeed arrived, I thought, when governments produced vaudeville on the street corners to put citizens in good humor.

The crucial moment had come. An officer stepped from behind one of the lions leading a tall smirking man with a large and red face. The crowd surged forward; the soldiers cheered. This tall soldier must be a hero for certain, perhaps a V. C. who had saved a comrade from death. He did not look like a hero, but then heroes never do, and his foolish grin I took for bashfulness. Above the yells I heard the word "cinema" and then the officer proclaimed the hero's name, as a herald might have announced a knight in armor to the tournament of other days. "Pimples!"

THE CLEVERNESS OF "PIMPLES."

Eloquently the movie actor told us of the contract of fifty pounds that he had been about to sign when England's need had sent him to war. "Fifty pun'! Gawd," muttered a ragged cockney beside me: and I recalled that Israel Putnam had only abandoned a plow. The cheers died down, and he told us of the suits of clothes that hung in his closet at home and the sums he had paid for them. Pimples had given up fame and wealth, and he asked us to give up our petty interests to the same cause. He ceased, and the intensity that I had noticed before seemed to increase with every second. A year and a month the men about me had resisted the omnipresent posters, the appeal of regiments marching to the swirl of bagpipes, the silent call of wounded soldiers. Would they now offer themselves because this man had touched their hearts?

There was a pause. Pimples asked the men who were too old and the women to raise their arms to show that they would have enlisted had there been nothing to prevent them. Every man who could possibly be considered on the shady side of middle age and every woman courageously responded. As I looked around at the waving arms I was seized with admiration, not for these elderly and feminine warriors, but for the cleverness of Pimples. "Will all the young men who are willing to fight for their country raise their arms?"

RECRUITING IN EARNEST.

For a moment there was no response, except for an excited buzzing that rose from nowhere. Pimples thundered and shouted like a Methodist evangelist. The emotional agitation increased to fever pitch. You could read in their eyes the struggle at the minds of many of them. The issue had become more deadly because it had become personal. They had been trapped into a pit from which there was no escape except through a public exhibition of cowardice, so that the great decision that they had evaded in their souls so many months was now squarely before them.

Near the front an arm was suddenly held erect like the standard of a flag. A dozen slowly followed, then a hundred. Most of them immediately shot down again, but the mischief had been done. The keen watchers on the stand and the soldiers in the crowd had now something to work on.

Recruiting began in earnest. We cheered frenziedly when men were hauled off the pavement to the platform; we snarled when anyone held his ground. Pimples declared that no future success on the films could delight his heart as did every recruit dragged from a life of peace. He made Gargantuan jokes on his own name and we roared with laughter. The baker's dozen of recruits stood in a ragged line in front of us; tall men, stocky men, old men, sick men and youths under age. A few were patently relieved and proud of their action, others stared across the gray square as if they were thinking of what their women folk would say when they came home late for dinner.

"HERE'S ANOTHER."

The soldiers began to scatter through the crowd, surrounding individuals, badgering them and demanding papers to prove that they were on government work or were exempt through illness. On the outskirts an officer pointed out promising victims to his men. Whenever one began to waver his neighbors shouted to the sergeant who was now exhorting us, and of whose speech I recall only two arguments. He stated that the dangers of war had been greatly exaggerated and laid great stress on the coming of winter and the warm overcoat offered by the government free of cost. A few more had joined the first recruits, among them a man who had been refused by the doctor twelve times. A boy near me was suddenly surrounded by soldiers.

"Here's another!" shouted someone, and we took up the cry until the sergeant swung around toward him. The boy was well dressed and was pale with fright. He murmured incoherently to his captors, and one of them, an older soldier, shouted up, "He's all right; he's only fifteen."

Serbian Children Are Starving

A Message of Appeal.

BY HARRY P. BURTON

SERBIA is going to leave an almost humanless, lifeless country to the conquerors!

Except for the cries of the 10,000 starving babies wandering through the woods and devastated villages and towns, Serbia will be deserted, desolate, voiceless.

Over 200,000 war casualities and the wiping out by typhus of 600,000 mothers and fathers have left a nation of orphans, starving, living like scavenger dogs.

I have just heard from the trembling lips of Miss Helen Losanvitch, the beautiful daughter of a former Serbian minister to London, terrible stories of the utter wretchedness of these lost "Babes of the Woods."

PATHOS IS STAGGERING.

For gripping, pathetic, tragedy, history has never heard the equal of these tales. Their pathos is staggering. Their appeal must reach down to the very depths of the hearts of the most cynical and skeptical.

"You cannot possibly conceive what frightful unhappiness the war has brought to Serbia," began Miss Losanvitch.

"They have killed off the parents and have left the children to be starved to death. These 10,000 orphans—Mr. Wordsworth of the Rockefeller Foundation says they number 20,000—are flotsam and jetsam of a wrecked nation. They are groping in the woods and hills, living on roots!

"During the summer the army cared for many of the orphaned children, for the soldiers adopted the waifs they met, shared their food and blankets with them, and cared for the tiny tots with the utmost tenderness.

King Peter, of Serbia, who declared that if his people perished, he would die at the front.

"But when they were called to the battle front they had to leave their charges behind them, to the mercy of chance. Sometimes they sheltered and fed them in the trenches. Here is a letter I have received from my mother. My father, you know, is head of the Serbian war relief fund. My mother says:

" 'Now the cold is coming and at night the children generally gather near a village, and creep against a house wall to sleep. The older ones take care of the younger.

SLEEP AGAINST WALLS.

" 'I went to St. Roman's where the St. Helen's home is, the other day and the lady in charge told me a heartrending story. A poor soldier who was wounded, came home for ten days' leave. When he reached home he found his wife dead of typhus and his two children alone, starving. He was heartbroken.

" ' After his leave was up, and he had to return to the front, he did not know what to do with the kiddies. So he took them to this home, and, crying bitterly, pictured what would happen to them unless they were received there.

CHILDREN WERE SOBBING.

" 'The children were sobbing and the lady cried, too. It seemed to her so tragic that the soldier must leave them in the hands of strangers to save them from worse things that must befall were the enemy not to be kept out of the country.'

"So much for my mother's letter.

"The municipalities," Miss Losanvitch explained, "have tried to farm out these 10,000 orphans among the peasants by twos and threes. But as these peasants can scarcely maintain their own children, they generally keep them a few days, and then take them out into the streets and leave them there, where they are found by the police, and brought back to the municipality, which tries again to place them.

"I am sure that Americans will not let these innocent victims of the war perish by the roadside in thousands like so many noisome insects."

The noblest workers of our world bequeath us nothing so great as the image of themselves. It is with Christ-like minds as it was with Christ Himself. His divine work was not in the task that He did, but in the image which He left . . . and enabled Him to leave a Presence upon the earth, sufficient to soothe the sorrows, inspire the conscience, and deepen the earnestness, of succeeding ages. And so it is with the least of His disciples, whose mind is truly tinged with the hues of the same heavenly spirit.—*Martineau.*

THE CHRISTIAN CENTURY

EDITORIAL

THE GARY PLAN IN NEW YORK

GRADUALLY the Gary plan of public schools is being introduced into New York City. For some time Superintendent Wirt, of Gary, has been giving one week out of the month to the guidance of the New York school authorities in the reconstruction of their system. Prof. John Dewey, of Columbia University, under whose instruction Mr. Wirt was a student some years ago in the University of Chicago, and from whom the Gary superintendent derived his basic point of view,, is an active counsellor in the work of overhauling the New York schools.

The Gary plan is a complete revolution in educational ideals. Its essential principles are two. First, that children are not alike any more than men and women are alike and ought not to be made to submit to the same educational processes. Second, that the school, instead of being a thing apart from life and intended to fit the child for the real life upon which it is assumed not to enter until the end of school training, is itself real life.

The school is therefore organized as a children's world. The child deals with real things. Artificial classification is dispensed with and the highly formal situations obtaining in the conventional school room are done away. The child works responsibly in shop and kitchen and office and laboratory, plays naturally in gymnasium and campus, correlates his book studies with his practical tasks and follows his native bent of interest and capacity toward the making of an efficient member of the social order.

Over against this ideal of developing trained citizens stands the ideal of the traditional school which is hardly more than the training of thorough scholars. The conventional system of schools has been well called an "educational factory." The Gary system of schools is an organic human society of children and youth living and working and playing together at the real tasks and problems and diversions which belong to their stage of development.

That New York City has been persuaded to reorganize its schools on the social principle instead of the abstract academic principle is one of our most encouraging signs of progress.

EFFORTS FOR PEACE

IT IS not surprising that from many quarters there are arising many appeals looking to the inauguration of effective plans for peace among the warring nations of Europe.

Some of these plans seem at first quixotic and impossible of accomplishment, but to the least sensitive mind it would appear that no efforts which have the slightest promise of success ought to be spared.

We have become in a measure habituated to the war. For a year and a half it has gone onward with increasing intensity. Enormous losses in men and funds have not deterred any of the combatants from renewed determination to prosecute it to the end. In fact, new forces are gradually being involved in the struggle and it now seems certain that still other nations will participate.

This increasingly serious situation has in a measure stilled the sense of shocked surprise with which the struggle was first viewed. The beholder is in a measure paralyzed by the enormity of the conflict and is tempted to consider it as a part of the necessary program of our age. Particularly is this true in America, where vast fortunes are being accumulated as the result of the manufacture and sale of munitions and supplies. It is not difficult to look with a certain degree of complaisance upon even a tragedy when it appears to be so profitable.

But the horror of the situation deepens. It is apparent that none of the conflicting powers can make peace proposals without the loss of prestige. It was hoped in the early days of the struggle that on one side or the other success might be so soon achieved and so pronounced that the victorious party would be justified in offering terms to its adversaries. Thus far, however, the issue has been almost completely drawn, neither party having won more than a questionable success.

Is this sanguinary orgy to continue for indeterminate months? Is no voice to be lifted sufficiently urgent to compel the attention of the warring and wearied powers, all of which are straining every nerve to continue the fight?

If any voice is to be heard, must it not be that of America, which alone of the great Christian nations is exempt from the struggle? From what source is the appeal for peace to be expected? And if America is thus to make its plea when can that word be spoken more effectively than now? The winter will bring untold hardships to the armies in the field and the forsaken household at home. The sacrifices already unspeakably great will be increased many fold and we are just beginning to learn what the horrors of last winter in the trenches really were.

If the struggle continues until spring it will be much more difficult to persuade the contenders to a cessation of hostilities than now, for with spring comes the renewal of hope and the certain relief from the worst of hardships.

It was hard enough to see the last Christmas season go by without even an armistice on the day of our Saviour's nativity. Is another Christmas to pass in the same manner? Are not the least carefully planned efforts in behalf of peace worth while? Let us not hesitate to join in whatever efforts are proposed looking to this pathetically desired end.

THE STRIKE SITUATION

IN THIS city at the present time there is a condition of industrial unrest which has a pathetic meaning in at least one of the great manufacturing fields.

A large section of the great garment makers, aggregating some fifteen thousand, have been on strike for nearly two months. The strike was called in the effort to resist a reduction of nearly ten per cent in the prices given for the piece work upon which they were employed.

Five years ago a similar strike of the garment workers lasted for many weeks with great sufferings to the participants and without immediate results in bettering their condition. But as a result of that strike, one firm, Hart, Shaffner & Marx, probably the greatest of the manufacturing firms, acceded to the plea of their workmen and entered into an agreement which has since been kept with satisfaction by both employers and workers.

The present strikers regard those conditions as the ideal they are seeking, but thus far they have been unable to se-

cure a hearing from their employers. Most of them are Polish Jews and a very large proportion of them are unable to speak English. But they know that they are fighting a battle which ought to make its appeal to every American citizen who is a lover of fair play, and they wonder naturally at public apathy at their struggle.

The employers have retained an attitude of persistent disregard of all requests for arbitration. One would suppose that not only for reasons of policy, but because of the wish to have fair play, and particularly because both employers and employees are of the Jewish race, there should be a willingness on their part to arbitrate, but this they have refused.

More than this, the public press of the city has fallen strangely silent on the entire question. Newspapers that are supposed to be anxious to give both sides of every question have referred to the strike only in the most casual terms. What are the inducements behind this silence?

The social workers of the city have been deeply interested in the struggle of the garment makers, and some of the ministers have devoted time in their behalf. But it is apparent that the public is almost entirely uninformed regarding the merits of the case, and meantime these thousands of half Americanized citizens are left to fight dumbly and almost leaderless their battle for the common rights to which every citizen is supposed to be entitled.

THE EDUCATOR AND THE EDITOR

FROM the important place given to the announcement in the Christian Evangelist of the fact that Frederick D. Kershner, president of Texas Christian University, has accepted the editorship of that paper, we assume that he is to leave his college position and devote all his time to his journalistic task.

If this is so, it is another one of many tokens of the exceptional place held by journalism among the Disciples of Christ. Probably in no religious body in this country would a man trained and experienced and successful in the college field exchange a position of leadership there for an editorial task on a religious newspaper. Mr. Kershner's decision is an indication of the relatively inferior place held by the college among Disciples as compared to the place given it by other Christian groups and of the relatively superior place held by the Christian newspaper.

We are not sure that this obvious interpretation is complimentary to the Disciples, though the fact itself will not be denied, but certainly there is no doubt that the capture of a college president by the Disciples' journalism is a compliment to that journalism.

It is a fact often commented upon, that the outstanding leaders of the Disciples from the beginning have been editors, which is simply another way of saying that the most effective organs of influence in this brotherhood have been the religious journals. Alexander Campbell and the Millennial Harbinger, Isaac Errett and the Christian Standard, J. H. Garrison and the Christian-Evangelist—these editors and their journals represent the constructive personalities and forces of leadership in three generations into which the history of the Disciples is divided.

Of no religious movement in the United States can a similar thing be said. With most of the Christian denominations it is the educator and the school that count for most, while the newspaper functions as a more or less pale reflection of movements and events in which its editor is hardly a secondary participant.

But among Disciples the newspaper is both the radiating and rallying center of movements and causes. The newspapers are the symbols of various points of view, and men and churches tend to classify themselves under the symbols of the journal which best represents their view and temper.

Mr. Kershner's entrance into the journalistic field goes to prove that this traditional ascendancy of the religious press has not been superseded by any other institution.

The new editor of the Christian-Evangelist will find himself greeted with a friendly welcome by his new fellow-craftsmen who have already learned to respect his qualities of culture and character and to hold in sincere affection the man himself.

The Christian Century congratulates the Christian-Evangelist and the brotherhood of Disciples on Mr. Kershner's acceptance of his new editorial labor. And we earnestly desire, as we do also confidently believe, that under his leadership we may have the co-operation of the Christian-Evangelist in a sustained effort to exorcise the spirit of harshness and arrogance and dissension that has made our journalism a not unmixed blessing to the cause it should whole-heartedly serve.

TWO OF A KIND

AT THE time of the Leo Frank case several Chicago papers gave expression to some violent sentiments in criticism of the South's wanton disregard of law. One paper particularly declared that the South was unworthy of the fellowship of the rest of the nation on account of its disgraceful tolerance of lawlessness. On a recent Sunday afternoon a big parade was organized by the liquor forces of Chicago to protest against the action of Mayor Thompson in closing the saloons on Sunday in accordance with state law. Most Chicago papers reported the parade with scarcely concealed sympathy, not one of them with disapproval. Southern newspapers are now rising up to say that no such organized demonstration of avowed law-defiers was ever held in the South.

THE DEPARTED GLORY.

We had thought we had builded a structure to stand.
Loud, loud, were our boastings and bold was our trust;
But charred are our cities and waste is our land;
Our glory departed, our heroes but dust.
We counted by millions our warrior men.
We applauded our prophets whose voices were new
As they scoffed at a gospel of sufferance when
Might, might, was their watchword to carry us through.

We fancied that we were elected to bear
New culture to nations which knew not the light.
The weak ones should perish. Our strong arms would dare
To smite with their fury and smite with their might.
A gospel of hate, not of love we adored.
Despisers of women, we lauded the strong.
We wasted life's good by the edge of the sword
And we filled our cup of iniquitous wrong.

We, we who were mighty as leaders, became
A scourge to the nations, an object of scorn,
A hiss and a by-word, a vanishing name.
Damned, damned is the day that we ever were born.
Henceforward, forever, let nations beware
Lest prophets, false prophets, of men shall arise
With delicate cunning of skill to ensnare,
To deflect man's true vision from Bethlehem's skies.

—C. R. Wakeley.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orvis F. Jordan*

Dr. Manning Defeated.

The Protestant Episcopal diocesan convention of New York has been held recently and the issue of the attitude of the denomination toward the Congress on Latin American was to the fore. Dr. Manning, rector of the famous Trinity church of New York, the richest church corporation in this country, has represented his diocese in the General Convention of his church for many years. The diocese refused to elect him this year because of his hostility to the Congress at Panama and his resignation from the board of missions when the board refused to adopt his view-point. He has held the position of chairman of the executive committee of the Commission on a World Conference on Questions of Faith and Order. The denomination in New York has thus spoken most emphatically its disapproval of the "catholics" who talk Christian union only with their faces turned toward Rome.

Clergy May Become Conscripts.

England is facing conscription at an early date. One of the questions of English church life is that status of the younger unmarried clergy. In France the clergy have been compelled to do military service, and there seems to be a disposition in England to make no exceptions. The two archbishops of England have taken up the matter with Lord Derby of the government and are protesting against any possibility of the clergy being forced to take up arms.

B. Fay Mills is Evangelizing.

Rev. B. Fay Mills, who startled the public the past year by his return from Unitarianism to orthodoxy, is at work this year in his old occupation as evangelist. He recently held special services at Greenwich, Conn., and it said that young people were won to the cause of religion in large numbers.

Religious Secret Society in Philadelphia.

There has been a mild sensation in religious circles in Philadelphia this fall over a secret society organized in connection with the Holy Trinity chapel of the Protestant Episcopal communion. The secret society was formed as a men's club at the close of the Sunday meetings, and it adopted a ritual with three degrees. It is stated that the second degree of the initiation ceremonies included Christian baptism and the third degree required the laying on of hands by a bishop. As the membership of the organization was eighty per cent outside the Episcopal fellowship, neighboring ministers became much interested in the project. Sixty-five ministers organized to investigate the club, and reported its motive to be of a proselyting character. They asked that other Episcopal clergymen should be on the governing board since the organization claims to be non-sectarian. It is said that already there are 100,000 initiated members in various parts of the country. If this is true, it is a fact of some significance, as indicating a taste among men for more of the ceremonial in connection with religious matters.

Carranza and Religion.

The Carranza government in Mexico has been subjected to the bitterest criticism by the Roman Catholic press of this country. Since 1873 it has been written into the Mexican constitution that there should be separation of church and state in Mexico. Existing law prevents religious societies from holding property, and does not recognize monastic orders, which are opposed by Catholic prelates. A Constitutionalist president is bound to enforce these as well as other laws.

Regarding Catholicism, a prominent leader of the Carranza party is quoted as saying: "The Constitutionalists have prosecuted men connected with the church, whether priests or laymen, who have used their investiture or religious affiliations to pry into the minds of the people and endeavored to control their conscience in order that they may serve as political pawns to foster the ambitions of the clerical party. The Constitutionalists are not heretics or infidels. Ninity-nine per cent of them are Catholics, but they know that the interference in state affairs of the men behind the altar has been the cause of Mexico's past and present disturbances, and they feel that this practice should be brought to an end."

Methodists Issue New Year-Book.

The new Methodist year-book is just now coming off the press. It is prepared under the direction of Dr. S. Baketel and is now a volume of 250 pages, full of interesting facts about the northern branch of the denomination.

Union University Prospers.

The University of Nanking is a union enterprise in which Disciples, Methodists and Presbyterians join. From President A. J. Brown comes the tidings that the university opened Sept. 6 with an unusually large enrolment of students. There is now a department of forestry which has increased the student body by fifty men. The capacity of the university is taxed to the limit.

Talk of Lutheran Reunion.

There is considerable talk of Lutheran reunion in various circles these days. The General Council Lutherans gave serious consideration to this matter at their meeting last summer. Doctor Kunzmann's playful remark, dropped at the Rock Island convention of the General Council in September, bids fair to become embarrassingly popular. While discussing the subject of Lutheran getting-together, Doctor Kuntzmann suggested that it would be a good plan to put the leaders of all the various Lutheran synods on an ocean steamer and send them out to sea, with rigid instructions that they must not make port anywhere until they have reached the agreement to unite all the branches of the Lutheran Church in this country.

Baptists Plan Five Year Program.

The big Baptist plan of a Five Year Program has already been mentioned but one of the goals, that with regard to education, has already been charged, so that its emphasis is not on money exclusively but on students and their welfare. As amended, the goal is: "Twenty-five student pastors in universities, 1,000 Baptist students in theological seminaries, 15,000 Baptist students in colleges and universities and six million dollars for additional educational endowment at home and abroad."

Religious Trouble in University of Utah.

Last spring there was some sensation following the dismissal of four of the professors of the University of Utah. The removal of these men approved by a majority vote of the regents of the university. Following this, seventeen other instructors resigned. The American Association of University Professors then appointed a committee to investigate the case, and the committee reported that the men had not been removed for causes that were not sufficient. The professor's committee stated that "the president had of late been subjected to increasing pressure to fill important positions in the faculty with men selected because of their connection with the Mormon church." A man without a medical degree was made dean of the school of medicine. The Mormons have been criticising the university because the students tended to lose their faith in Mormonism and because they would not afterwards go out on missions.

* * *

A HEROIC CHINESE CONVERT.

Bishop Fowler gives the following: "A Chinaman had been converted, and after he had studied the New Testament not a little, he felt called on to preach to his countrymen the good news. He went into the crowded street, mounted a little box, and began to preach.

"Soon a mob gathered, knocked him down from his box, beat him, dragged him through the city, and threw him over the wall for dead. He came to, went down to a little brook and washed off the blood and dirt. Then he prayed, 'Lord Jesus, what wilt Thou have me do?' Having, as he felt, received his answer, he went straight back to the same box, and preached as before.

"Again the people treated him as before. Again he revived, washed away the dirt and blood, and said, 'Lord Jesus, what wilt Thou have me do?' Back he went to the same little box and preached as before.

"Again the mob rallied and beat him down. The magistrate sent the police who put him in jail that faced on a little open square, on which the mob gathered, howling and throwing dust. He put his hand out through the grating of the window, and beckoned for the mob to be quiet.

"When they quieted a little, he pressed his bruised and bleeding face up against the grating, and said: 'None of these things move me, neither count I my life dear unto myself, that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.'

"He conquered that mob by the power of a deathless love, and now, at his own request, he has been sent to that people as his regular charge."

Disciples Table Talk

Chicago Pastors Do Picket Duty for Striking Garment Workers.

The Chicago Disciples' Ministers' Association voted its approval last Monday of all its members who would volunteer to do picket duty at the scene of the garment workers' strike now in progress in this city. Dr. Ames, of Hyde Park church, had previously visited the scene of the strike in the capacity of a picket and brought to his ministerial colleagues an interpretation of the situation which resulted in the association committing both its sentiment and its service to the cause of the workers. A group including E. S. Ames, O. F. Jordan, W. G. Winn, H. L. Willett and Basil S. Kensseff served as picketers on Monday afternoon and Austin Hunter and A. R. McQueen and C. C. Morrison gave their services on Tuesday afternoon.

Raising Church Funds Noiselessly.

Springfield, Ill., First church, is engaged in a noiseless campaign for $20,000 to reduce their building indebtedness by one-half. The amount is reported to be practically assured at this meeting. The pastor, Frank Waller Allen, is preaching to the largest congregation in the history of the church. He is just beginning a Sunday evening series on "The Religion of a Modern Man."

Men and Millions Leaders Still in Missouri.

The Men and Millions Movement, so far, has campaigned a portion of Texas, about one-half of Kentucky, and practically all of the Illinois churches. The leaders are at present in the campaign in Missouri. About $120,000 has been received as a result of their work in one district. They will continue in Missouri until February, and then will go into Iowa. At present they have received about $2,800,000.

Decision Meetings at East End, Pittsburg,

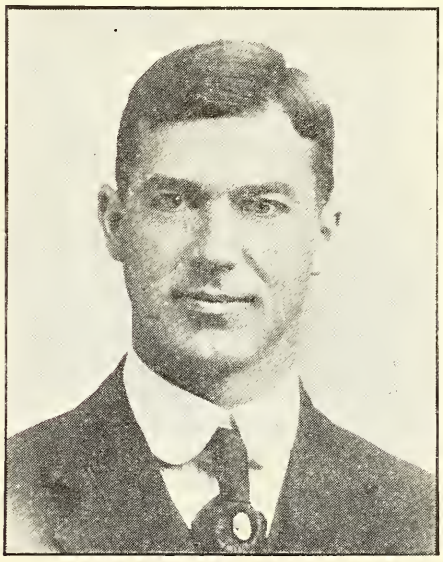
East End church, Pittsburg, John Ray Ewers, minister, closed a two weeks' decision meeting, Nov. 21 with twenty-three new members. Thomas L. Lowe, of the University church, Columbus, Ohio, assisted by preaching a series of vigorous and inspiring sermons, which showed scholarly preparation, and by superb personal work. The Every Members Canvass was made on Oct. 24. The aims set were reached; $8,500 for current expenses and $2,500 for missions The Bible-school has been most efficiently graded according to the best approved modern plans. This church prides itself upon its awareness of modern movements. The valuable adjoining property which was purchased some months ago will be paid for by next May and the building committee is considering plans for the new church to be erected very soon. Congregations tax the building at present.

Why Wm. Bayard Craig Leaves the Ministry.

Wm. Bayard Craig, former pastor at Iowa City, Ia.; Denver, Central and South Broadway; San Antonio, Tex.; New York, Lenox Ave.; Redlands, Calif.; and for several years chancellor of Drake University, will enter upon a business career at the age of sixty-nine, as mentioned in a recent issue of the "Century." Mr. Craig explains his move in a recent newspaper interview. He says: "I met with an accident two years ago and since then I have felt that I was losing my vigor. I did not want to continue preaching until I lost it all. So after a trip East last summer, I looked about me for something that would pay and keep me busy. I shall try to follow the golden rule in business. I told all of the agency employes to forget that I have been a minister—to remember that I shall try to treat them square. I don't care what church they belong to and I told them so. I'm their friend. All I want is the truth. You can't build anything on a lie." Mr. Craig's wife, the daughter of Dr. George T. Carpenter, the first chancellor of Drake university, where she served both as librarian and dean of women before allying herself with a religious publication, will be her husband's assistant and bookkeeper.

Frank M. Lowe for National Field Secretary of Christian Endeavor.

The National Board of Christian Endeavor has elected Frank M. Lowe, of Kansas City, as National Field Secretary, to begin service Jan. 1. Mr. Lowe has just closed a term of service as President of the Missouri C. E. Union, in which field he has done splendid work. Claude E. Hill, of Valparaiso, Ind., national superintendent, writes that the new work will entail about $2,000 additional expense, and urges every young people's society to forward contributions to him by Jan. 1 Christian Endeavor is certainly to be congratulated upon this forward move, and especially upon securing the services of so capable a young man as Mr. Lowe.



Mr. Frank M. Lowe, newly elected Field Secretary for Christian Endeavor.

Good Year's Work and United Purposes at Sheffield Avenue, Chicago.

Joy over the success of the past year found expression in a unanimous resolution at Sheffield Avenue church, Chicago, on Sunday morning, Nov. 14, which the church clerk was instructed to communicate to the three national papers of the brotherhood. The resolution recites that the congregation has contributed more money to missions and benevolences than in any other year of its history. The attendance at church services has increased, all obligations have been met promptly, all organizations are working zealously and harmoniously and the pastor and members have co-operated actively with neighboring churches in matters of community interest. The resolution declares a renewal of the confidence of officers and members in their pastor, Will F. Shaw, and specifies particularly their approval of his efforts in co-operation with his brother ministers of Chicago to preach the gospel in neglected places and at abandoned points. Mr. Shaw's work not only has the support of his own congregation, but is the object of admiration of all the churches and ministers of Chicago. He is a sympathetic and tireless pastor, and the spirit of his congregation is one of loyalty and piety.

Connellsville, Pa., Church Celebrates Eighty-third Anniversary.

The recent celebration of the eighty-third anniversary of the founding of the church at Connellsville, Pa., was in the nature of a home-coming of former members. A history of the church, read by one of the older members, E. T. Norton, gave an instructive insight into the trials of the pioneers who builded in such large faith and with well-grounded hope. The reading of a file of letters from former pastors and members who were unable to be present, revived long-forgotten memories. Cloyd Goodnight, pastor of Central church, Uniontown, Pa., gave able, forceful and pointed answer to the question, "Which Way Now?" as to the course to be pursued by the church henceforth. The concluding service brought a capacity attendance. Mrs. Mary Pickens-Buckner, wife of Geo. W. Buckner, pastor of the Mornington Road church, Southport, England, who is father of the present pastor of the Connellsville church, C. C. Buckner, preached a sermon of unusual interest. At the request of the Pennsylvania Equal Suffrage Association Mrs. Buckner recently canvassed the state in the interest of the proposed constitutional amendment, and by her convincing arguments won many persons to the support of the cause. She now has under consideration the acceptance of an offer to engage in lecture work for the Chautauqua bureaus.

An Old Veteran Returns to Oklahoma.

S. R. Hawkins, formely state secretary of eastern Oklahoma, has returned to the state to take up evangelistic or pastoral work. Mr. Hawkins is a man of ability and is well known to the Oklahoma churches. He will reside at McAlester.

B. A. Abbott's Son Goes to Front.

Dr. Fred B. Abbott, son of B. A. Abbott, of Union Ave., St. Louis, sailed on the "Noardan" on November 16 for the front. He has accepted a commisison in the British army as surgeon with rank of lieutenant.

Death of J. W. Carpenter at Jewell City, Kan.

J. W. Carpenter, pastor at Jewell City, Kan., died in that city Nov. 9. Mr. Carpenter was formerly in Hiawatha, Kans., and had just completed his second year at Jewell City. He intended to retire from active service because of the incurable blood disease from which he suffered a great deal. He is survived by his wife, a son at St. Joseph, Mo., and a daughter.

A. B. Philputt's Texas Lecture Subjects.

A. B. Philputt's lecture subjects at the Texas Christian Lecturship, at Vernon, Tex., were as follows: "The Preacher and the Written Word"; "The Inspiration of the Scriptures"; "The Preacher and the Modern Viewpoint"; "The Spirit of Our Movement as Incarnated in Our Earliest Leaders"; "The Preacher and His Books"; and "Recollections of Some Great Preachers."

Disciple Pastor Has Seven Brothers in War.

No one follows the war news more closely than does D. L. Milligan, pastor of the church at Arlington, Rush county, Ind. He has seven brothers fighting on the side of the allies, four of them soldiers and three of them in the navy. One was shot in the knee recently in fighting in France, but will recover. No two of them are together.

Boys' and Girls' S. S. Conference in Indianapolis.

Separate conferences for older boys and girls of the Sunday-schools of the South Side, Indianapolis, will be held Friday evening, Saturday and Sunday, December 3, 4, and 5. These meetings are promoted by committees of young people under the direction of the Cook County Sunday School Association. The conference will be officered and most of the programme will be carried out by the boys and girls themselves. Some of the adult speakers are: John L. Alexander, Chicago, International Secondary Superintendent. Mrs. Katherine Willard Eddy, St. Louis. Wm. A. Peterson, Chicago, Chairman Cook County Secondary Division Committee. Mrs. Carrie Stewart Besserer, Chairman Girls' Work, Cook County Secondary Division Committee. Mr. Burr Blackburn, Chicago, Secondary Division Superintendent.

Finis Idleman Reveals His Heart on His Change of Pastorate.

As New York Central church declined to release Finis Idleman from his responsibility as their newly-elected and accepting pastor, it was decided by Central, Des Moines, Mr. Idleman's church, to send a committee to New York to lay the matter before the congregation there. Mr. Idleman suggested that the committee go so as to be present at the annual meeting of the New York church, Wednesday evening, Nov. 10. The committee, on reaching New York called upon two leading members of the New York church. They at once saw that the New York people had no idea of releasing their new pastor, and brought back that message to Des Moines. Mr. Idleman writes in the Christian Worker concerning his going to New York as follows:

"On leaving Central it is not easy to analyze one's feelings as he contemplates breaking relations which have been nine years in forming. Under very ordinary circumstances that is a trying ordeal but the ministry is no ordinary experience. The open door it extends to the inner experiences of men and women, the lights and shadows, successes and defeats, births and deaths, fortune and misfortune, are all open to his coming.

"Any minister who cares for his people would sooner die than leave them if it were not for services yet to be performed. But even more and without egotism, one cannot feel that the pastorate such as the Central church affords is anything but extraordinary in its possibilities and friendships.

"The devotion of many years which can never be disturbed by the coming and going of the ministers stands sweetly by to bid adieu to one and welcome to the next. The devotion of its young people which seems as undisturbed by summer or winter, defeat or success, are here to cheer him who goes and him who comes.

"With all the limitless possibilities for service and the intimate fellowship in performing it, it seems sheer recklessness to quit so holy a task; but Central church has lived, moved, and had its being in the recognition of the vicarious in human society. To have shared it long is to know that only those who put their hearts to the burden of human sorrow and guilt and lifts to the breaking point, have vital place in its fellowship.

"It is quite natural that such an appeal as New York makes to every thinking mind and lover of his race, should take deep hold upon one who had ministered to such a people as this. The more the difficulties were enumerated and its crosses counted on the lonely hills of sacrificial isolation, all the more did the appeal grow upon the heart. It seemed only the next step and the normal thing to do after having shared the purpose and spirit of Central church for nine years."

"The Religion of a Modern Man."

During December and January, Frank W. Allen in speaking on the general theme, "The Religion of a Modern Man," submits the following list of Sunday evening topics: "The Man," "His Bible," "His Faith," "His Salvation," "His God," "His Church," "His Education," "His Character," "His Posessions," "His Relations to Society."

George B. Van Arsdall to Enter Business.

George B. Van Arsdall, who has resigned from the pastorate of Central church, Denver, will enter the field of insurance. He speaks for a local paper, as follows, concerning his change of work:

"Society challenges the church to produce a program for social betterment. The business man today can do more than the preacher to bring about the application of Christian principles to every day life. There is no higher calling than that of minister, but I must confess that I face my start in the business world with eagerness. The clergy are hedged in. There is a vast opportunity for doing good offered to those who have been trained in the ministry and who go out to work shoulder to shoulder with his laymen. The minister is the creator of sentiment and the teacher of ideals. It is the business man's task to direct this sentiment and these ideals so as to make them effective.

"Can a man who has grown to maturity in the ministry succeed in the business world? I should say his chances of success were above the average. There is a marked tendency in modern business life toward higher ideals of truth and honesty. There was a time not long ago when it would have been unsafe for a preacher to cast his lot and that of his family in a life of affairs. Today there is a premium upon high standards. More than ever before honesty, aside from any ethical questions, is the best policy."

Temperance Field Workers Wanted.

The American Temperance Board desires the services of a few good men for field work and is ready to submit a reasonable proposition to men who are qualified for the task. It is not necessary that one should be a minister; lawyers or physicians would be approved. All who offer themselves should bear highest endorsements as to character and platform ability and should believe intensely in the Temperance Movement now on, and the general purposes of this board. All who are interested are asked to send their names at once to the American Temperance Board, or L. E. Sellers, National Secretary, Box 501, Indianapolis, Ind.

What Disciple Preachers Are Saying on Vital Issues

Peoria, Ill., Pastor Accuses Newspapers of Aiding Saloons.

Charging that the liquor interests of Peoria own the city—that they own the officials of government and the newspapers, Homer E. Sala, of Central church, Peoria, Ill., recently gave vent to his feelings on the Sunday closing proposition being ardently discussed in that city. His theme was,

Rev. Boyd Jones, who sees the fulfilment of scripture prophecy in present day events.

"Do the Liquor Interests Own Peoria?" He declared it his conviction that newspapers were actually bought by the liquor interests and that liquor advertisements were run by them not to attract customers, but merely to buy the papers.

"There are three avenues through which the liquor interests may obtain their control over the public," he said, namely, the pulpit, the press and the city officials. I think I can safely say that the ministers are a unit against liquor and that there isn't a single preacher in town whose lips are sealed by liquor money. But I can't say that about the other two avenues.

"Have you noticed that our local Peoria newspapers have had distributed throughout their columns liquor advertisements? What is their purpose, I wonder?

"I have here clippings of advertisements from our three Peoria papers. See what the advertisements are based upon—personal liberty, health, contentment, happy family. They are all misrepresentations and yet the newspapers publish them.

"Now I hope you get my point, the newspapers are publishing them for money, because they are controlled by the liquor interests. The ads are run not to attract customers, but to buy the newspapers.

"Yet the newspaper is the greatest force we have to mold public sentiment. The only sources we have are the pulpit and the press, and I believe the press is the greater of the two.

"The liquor interests also control the city officers, for when these officers leave the saloons open on Sunday they are violating state statute and local ordinance. They are violating their oaths. I say, if the law is bad, it ought to be taken off the books; if it is good it ought to be enforced.

"We see about us the red light district preying upon young womanhood, open gambling and open Sunday saloons, and we can trace it all back to the controlling influence of the liquor interests behind the officers of the law.

"Not only is the saloonkeeper violating the law by keeping the saloon open on Sunday, but he isn't paying for it. His license gives him permission for only six days.

"I read an editorial in the Transcript the other day. I read the Transcript every morning. It was a very good editorial urging that precautions be taken because there are eighty cases of scarlet fever in the city, but yet we let 310 saloons which are a thousandfold worse than scarlet fever prey upon the fathers of families."

Terre Haute Preacher Sees Present Day Events Foretold in Ancient Prophecies.

Study of Bible prophecies in connection with the development of world events was urged by J. Boyd Jones in a recent sermon at Central church, Terre Haute, Ind. Mr. Jones suggested that the prophesies that are not fully understood may be revealed in present day affairs.

"During my seminary days I was told that the prophesies could not be understood hence we were not taught them," said Mr. Jones. "I had been in the ministry some years before I began a study of God's plan foretold in the writings of holy men. The thought occurred to me that if the prophesies could not be understood now, and they had not been understood in the past then in the name of high heaven why were they written. I have found them a most fruitful field of study and I want to urge upon you people to open your Bibles and make a prayerful study of God's plan of the ages.

"Many students of Holy Writ feel confident that God is closing up the Gentile age of the world and he is about to inaugurate a new era on the earth. The last thing Jesus told his disciples before he left the earth was that he would return again. He taught his followers to pray that his kingdom should come in all the earth and that his will should be done on earth as it is in heaven. We have been talking peace while at the same time bloodthirsty men have been building battleships and creating armies. Our own country is today preaching peace while at the same time we are getting ready for a death struggle. The plea of peace falls on deaf ears and it would seem that in the near future we, too, are to be engaged, in what let us pray God, will be the last great war. After the warring nations have exhausted their strength and wasted the flower of their manhood they will sit down in sackcloth and ashes and be willing to learn from the Prince of Peace."

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A New Era of Constructive Evangelism Sweeps Oklahoma.

Secretary A. R. Spicer, of Oklahoma, writes that a new form of evangelism is abroad in Oklahoma. The big company campaign is apparently a thing of the past with the churches and ministers there. Instead of the exhaustive, exorbitant campaigns of the large troup of workers the churches are arranging for home forces, pastoral exchanges, two-by-two workers, preacher and singer, or as in some of the larger places, the simultaneous meetings. Pastor Dorby at Tulsa and C. H. Hulme at Bartlesville, are getting great and permanent results out of this kind of work. Claremore, Enid and El Reno are all enjoying quiet, constructive campaigns. Sumner T. Martin, of Nowata, and R. W. Clymer, of Okmulgee, are exchanging meetings. J. W. Burns, of Ardmore, and C. B. James, of Ada, are swapping songs for sermons. Mr. Burns furnishes the sermons and Mr. James the songs for both places. E. T. McFarland has just completed two excellent meetings for Pastor Davidson at Clinton and Pastor Taylor at Mangum. A. R. Davis of Anadarko, had a great service with Hamilton and his workers. Guy H. Findley, of Guthrie, is joining with other churches in a union meeting. G. A. Hendrickson, of Shawnee, began his evangelistic work at Chandler, December 1. H. E. Van Horn and the First church of Oklahoma City are planning for a great home force meeting January 1, led by Dr. I. N. McCash, of Seattle, Wash. "It is clear from these facts," writes Mr. Spicer, "that a quiet but great soul revival spirit is abroad in the state." "May we see a great revival of constructive evangelism," writes one of Oklahoma's best ministers to the secretary, "where time and talent are given to constructive upbuilding of the church, not the exhaustive, big company campaigns where the resident minister, church debts, improvement funds, missionary and benevolent enterprises pay the price of such exorbitant methods. Some few cities occasionally try evangelism on the gigantic scale but it is an experiment."

J. J. Tisdall Honored by Columbus, O., Public Schools.

It is not often that a pastor is asked to serve on the school board of a city, but that honor has recently come to J. J. Tisdall, of Wilson Avenue church, Columbus, O. He has just been elected a member of the seven-man board of education of Columbus by the greatest majority ever given a candidate for a municipal office in that city. It is expected that he will be elected president of the board at the next meeting. Mr. Tisdall is now in Detroit conducting a series of evangelistic meetings at the Central church. "How did I happen to run for the school board?" Mr. Tisdall said, in an interview. "We had a doctor's combination on the board that had to be broken up. Extravagance ran riot. The climax came when it was discovered that thousands of dollars more had been paid for a piece of school property than it was appraised at. Our school board is now composed of a rabbi, a minister's wife, a socialist who is a lawyer, a train dispatcher and two doctors. I believe in the Gary, Ind., system that permits many thousand more pupils to be accommodated in the same number of schools. I know some of our educators are criticising it but I am inclined to think that is because they didn't think of it first. It is more economical to fit your present schools for the introduction of the Gary system than it is to keep on building new ones under the present extravagant system."

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Death of Jesse T. Craig.

The death is reported of Jesse T. Craig, former pastor at Austin and Brownsville, Tex., and editorial writer on the Brownsville Herald until he was stricken with paralysis in March, 1914. Mr. Craig died at Brownsville, at sixty-three years of age. He is survived by his wife, two sons and two daughters.

Doubles Membership in Two Years.

During the two years' pastorate of Ben M. Edwards at Vernon, Tex., Central, the membership has been more than doubled, and a debt on the parsonage of $1,000 has been paid off. Mr. Edwards is active in the work of commercial and civic organizations of the city.

* * *

—A copy of volume 1, No. 1, of the "West Side Christian Messenger," of Western Indianapolis, has just come to hand. This neat sheet is published by the Men's Club of West Park church, and Clarence G. Baker, pastor, is the editor.

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—At the close of the recent revival held by J. J. Castleberry at First church, Mayfield, Ky., a pleasant feature was the presentation to the pastor of a check for $100 as a token of appreciation of his work during the meetings, which were a notable success.

CHRISTIAN ENDEAVOR DAY AND THE NATIONAL BOARD OF CHRISTIAN ENDEAVOR OF THE DISCIPLES OF CHRIST.

As has been the custom for several years the National Board of Christian Endeavor will publish a program for Christian Endeavor Day, the first Sunday in February, 1916, for the use of all Christian Endeavor societies in our churches. The program for this year is of greater importance and its general use by our societies more urgent than ever before.

By this time all our societies should know that the first Sunday in February is the day on which our Endeavor societies are requested and expected to make their annual offering for our National Christian Endeavor work, and to this end, and to provide our societies with suitable material for the proper observance of the day which commemorates the birth of the Endeavor movement, our board puts out its program. But there are two special reasons why the program should be more generally used by our societies this year.

The first of these reasons is that a New Star Standard of Efficiency, especially arranged for our own societies, will be introduced this year, and the Endeavor Day program will be built around the ideas of this Standard. All our societies can use the program with great profit, and during the year will be given an opportunity to direct their work along lines suggested by the Star Standard Chart, which will be ready for distribution about February 1. But whether this Efficiency Chart is adopted by a society or not, the program will be found helpful. It deals with the fundamentals of Christian Endeavor and meets the actual needs of our societies today.

The second special reason for a more general use of our Christian Endeavor Day program lies in the fact that the National Board of Christian Endeavor has taken an advance step in the employment of a National Field Secretary. On January 1 Mr. Frank M. Lowe, Jr., Kansas City, late President of the Missouri Christian Endeavor Union, becomes National Field Secretary of Christian Endeavor for the Disciples of Christ. Mr. Lowe has already been introduced to our Endeavor societies through the columns of their papers. It only need be added here that our board congratulates itself and the young people of our churches on being able to secure him for this position. He will render Christian Endeavor in our churches a notable service.

But the extra expense entailed must be met and we are depending on the Endeavor Day offering to very largely provide the funds. We have only our societies to look to for support. If they fail us the work fails. For these two reasons, the merit and serviceableness of the program, and our pressing need for funds for this work, we appeal to our Endeavor societies to use our own program for Christian Endeavor Day and to take an offering at the close of the meeting and forward promptly to the undersigned. This program, in such quantities as may be desired, will be furnished free of all cost to all societies agreeing to use it on the first Sunday in February, or as early thereafter as may be possible, and to take an offering for our own Christian Endeavor work. It will be understood that all Endeavor offerings will go to the support of our National Field Secretary.

In all the history of Christian Endeavor in our churches we have never before had the help of a Field Secretary. In placing Mr. Lowe in the position, the National Board is carrying out the expressed wishes of our societies as expressed in the Los Angeles Convention. Our Endeavorers must now stand by us.

Order the Star Program today. Address all orders for programs and make all remittances to

CLAUDE E. HILL,
National Superintendent, Valparaiso, Ind.

—Southeastern Indiana preachers will meet in congress at Scottsburg, December 2 and 3. The subjects for discussion are. "The Preacher," "The Sermon," "The Evangelist." "The Bible School," and "The Church Service." Prof. Underwood, of Butler; W. H. Book, of Columbus, and Z. T. Sweeney, will attend and help.

—Ira C. Smith, of Eureka, Ill., is planning to hold evangelistic meetings.

—John D. Hull, pastor at Portland, Ind., reports 400 present at Sunday-school on Nov. 28, with $110 offering. Four added to church membership.

—Harley Swift, pastor at Carterville, Ill., reports four baptized at a recent Sunday night service.

CALLS.

C. H. Morris, Marshalltown, Ia., to Denver, Central. Accepts.

A. W. Hook, to Barnes City, Ia. Has begun work.

J. J. Evans, Sacramento, Cal., First, to San Jose, Cal. Accepts.

B. W. Hampton, Hickman, Ky., to Girardeau, Mo. Accepts.

James A. Arnold, Clay Center, to Anthony, Kan. Accepts.

Z. E. Bates, Bowling Green, to Tiffin, O. Accepts.

E. C. Harris, Bedford, O., to Newcastle, Pa., Madison Avenue. Began Nov. 1.

H. H. Tilock, to Picqua, O.

P. M. Baber, Princeton, to Clarksburg, W. Va. Accepts.

S. E. Brewster, Colorado Springs, Colo., to Lakewood, Cleveland, O.

R. H. Heicke, Quindaro Blvd., Kansas City, Kan., to Grandview, same city.

RESIGNATIONS.

Sam J. White, Savannah, Ga., Second.

J. N. McConnell, Dodge City, Kan. Will go to Oregon.

J. E. Parker, Helena, Mont.

Oren McColgen, Rockfield, Ind.

W. C. Crerie, Worcester, Mass., Highland St.

J. H. McWhirter, Anthony, Kan. Will go on farm.

A. V. Hirschler, Mound City, Kan.

EVANGELISTIC MEETINGS.

Altoona, Pa., First, W. Graham Walker, pastor, preaching; E. E. Rudisill, singing.

Plymouth, Pa., J. A. Hall, pastor; E. E. Violett, evangelist.

Brownsburg, Ind., W. H. Newlin, pastor; H. A. Davis, evangelist. C. H. Hoghatt, singing; 37; closed.

Evansville, Ind., Bethany church, Price Cross, pastor; Melnotte Miller, evangelist Wallace Tuttle, singing; 35; closed.

Indianapolis, Ia., A. L. Zink, pastor; preaching; Wallace Tuttle, singing; continue.

Clinton, Ill., Ralph V. Callaway, pastor, preaching; began Nev. 21.

Texarkana, Ark., E. T. McFarland, pastor, preaching.

Taylorville, Ill., F. B. Thomas, evangelist. Begins Dec. 10.

Albany, Ore., M. H. Fagan, pastor; A. L. Crim, evangelist.

Evansville, Ind., First, W. E. Sweeney, evangelist.

Concord, Ill., L. F. Sargent, pastor; O. C. Bolman, evangelist; 25; closed.

Lind, Wash., W. H. Applegate, pastor; D. A. Ishmael, evangelist; 4; continue.

Claremore, Okla., Brooks and Miller, evangelists; 78; closed.

Elwood, Ind., Robt. Sellers, pastor; Wilhite and Shaul, evangelists; 430; closed.

Warsaw, Ind., Merritt Owen, pastor; Campbell campaigners, evangelists; 55; continue.

Rushville, Ind., C. M. Yocum, pastor; J. H. O. Smith and H. H. Sanders, evangelists; 67; continue.

Brook, Ind., J. L. McDonald, pastor; W. J. Minges, evangelist; 430; closed.

Bartlesville, Okla., C. H. Hulme, pastor, preaching; 82; closed.

Newark, O., Central, W. D. Ward, pastor; R. L. Brown, evangelist.

Christian Endeavor Day

The National Board of Christian Endeavor will have ready for distribution by December 15,

THE STAR PROGRAM

Prepared by FRANK M. LOWE, Jr., National Field Secretary of Christian Endeavor for the Disciples of Christ and JOHN D. ZIMMERMAN, Superintendent of Christian Endeavor, Kansas Christian Missionary Society.

The Star Program is built around the New Star Standard Efficiency Chart, designed especially for Endeavor Societies of the Churches of Christ. The program is instructive, entertaining and inspiring. It deals with the vital principles of Christian Endeavor. Its uses will make for Efficiency and a Vital Christian Endeavor.

Copies of this program in desired quantities will be furnished free, postage paid, to all societies that agree to use it on the first Sunday in February, or as soon thereafter as may be convenient, and **to take an offering** at the **close of the meeting** and **forward same promptly to the National Board of Christian Endeavor.**

CHRISTIAN ENDEAVOR DAY SHOULD BE USED FOR CHRISTIAN ENDEAVOR

Order THE STAR PROGRAM and support your own National Christian Endeavor Organization.

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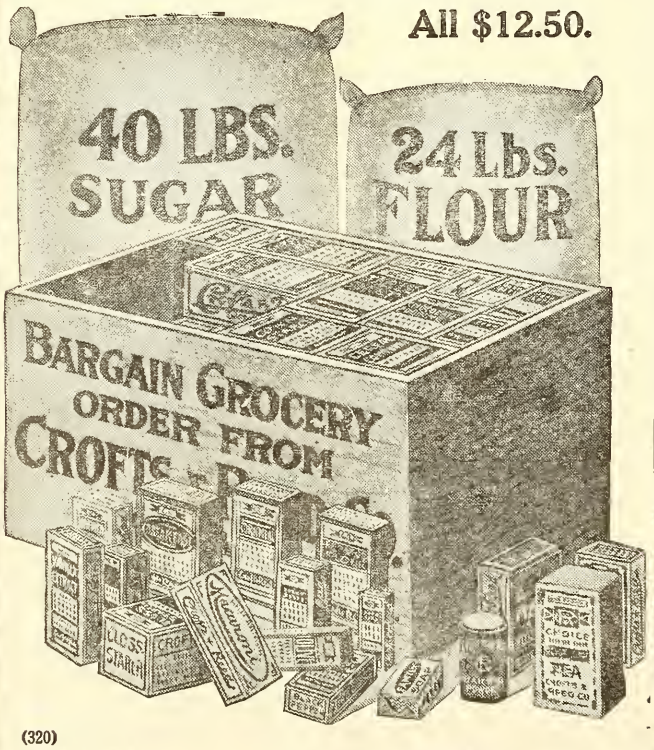

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THE CHRISTIAN CENTURY

Vol. XXXII December 9, 1915 Number 49

The Divine Contagion
Editorial

Orthodoxy
By E. L. Powell

Japan's New Emperor
By R. D. Stevens

Meditations of a Pastor
By George A. Campbell

CHICAGO

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The Christian Century

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Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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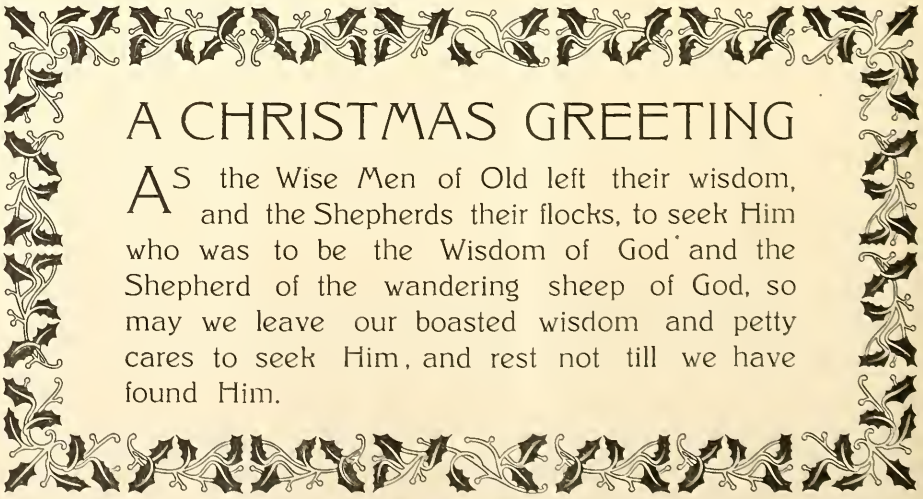
A CHRISTMAS GREETING
AS the Wise Men of Old left their wisdom, and the Shepherds their flocks, to seek Him who was to be the Wisdom of God and the Shepherd of the wandering sheep of God, so may we leave our boasted wisdom and petty cares to seek Him, and rest not till we have found Him.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

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The Divine Contagion

THE influence of Jesus over his friends and disciples, and throughout the world in all the centuries, has been wrought less by his teachings or works of power than by the contagion of his life.

There is a terrible picture of plague presented in one of the chapters of the prophecy of Amos. A house stricken with the dread disease has become a scene of horror and apprehension. That is the type of contagion against which the world has learned to protect itself.

Then there was the contagion of holiness resulting from contact with religious objects and persons. Of that the priestly laws of Israel made emphatic use.

But the life of Jesus presents a new type of contagious power through the impartation of personality. No one ever came into contact with the Teacher from Nazareth without feeling that a new and vital force had entered his life.

Two disciples of his walked mystified and distressed to Emmaus. They were joined by a stranger who tarried with them at the journey's end, and in the breaking of bread was made known to them as the Lord. As they hurried back to Jerusalem in the gathering twilight they whispered one to another, "Were not our hearts burning within us while he talked with us by the way?" It was the contagion of his presence.

John at the Jordan and the centurion at the cross were caught by the contagion of that life and were filled with a new sense of reverence for all that was holy, because the divine-human Man made that holiness real to them. John exclaimed, "Behold, the Lamb of God," and the centurion turning away from the three crosses said, "Surely this man was a son of God."

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How much of the power of early Christianity was due to this element of affection and good will caught from the Master we shall never know. But there is reason to believe that one of its vital elements felt so profoundly by the heathen society around was this love which seemed the characteristic of every follower of the Man of Nazareth.

Not less wonderful was the contagion of faith with which the friends of Jesus were inoculated by their contact with him. Men who were not easily moved to change their opinions responded to his call and followed him from fishing boats and from places of tribute. In his presence nothing seemed impossible. The dreams of the divine presence became real as he talked with them. And when the way was opened for their frank confession they cried out, "Thou art the Anointed." The centurion at Capernaum, carried away with his confidence in Jesus, astonished even the Master himself with the splendor of his faith. It was the result of contact with a life whose basic principle was trust in the divine.

How much of the wonder-working power of Jesus which brought new strength and healing to the sick of his time was due to the contagion of health, of which he was the resident center and dispensing power? If there is a contagion of disease, why should there not be one of health? Why deny the fact that some before and since the days of our Lord have possessed this singular and radiant gift? And why hesitate to believe that he, whatever other manifestation of power he may have given, was the conspicuous example of the contagion of health?

But far more important than any impartation of physical vitality was the contagion of goodness which men caught from him. The thief upon the cross looked at him and besought a share in the life he lived. Zaccheus, the publican of Jericho, was humbled and transformed by a few hours of contact with the one man of his time to whom wealth meant nothing and who was the brother of all mankind. There came one day a young man asking what good thing he might do to gain the life of which Jesus spoke, and we cannot doubt that the motive of that question was his perception of the goodness that was in Jesus and its inoculating quality which stirred him to the new emotion. The sinful woman who knelt at his feet and broke over them the jar of precious ointment had felt a new passion stirring within her as she came within the circle of his holiness.

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This was Jesus' way. He did not arrange for great assemblies, nor placard his teachings with any publicity device. He talked with men and women as he met them, sometimes singly and sometimes in companies, but always it was the contagion of his presence and his interest that enlightened and transformed the people he touched. No moment was too short and no occasion too obscure for him to employ persuasively and convincingly that sublime power of imparted personality that was his dominant characteristic.

He touched a few men and women, and they went forth aflame with the new enthusiasm to arouse in turn as many as they could reach. Their desire was to be with him, to enjoy evermore the blessed fellowship which was a constantly renewed surprise and an ever increasing benediction. But he sent them forth to spread the contagion through the world. The healed demoniac was commissioned to go back to his own village. The disciples were sent out two by two, or singly, into the region round about and to the uttermost parts of the world. It was Jesus' way of inoculating humanity with the new virus of the life of holiness and sacrifice.

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Nor is there any other way today. It is not by preachments, nor doctrines, nor ordinances, nor organizations, that the kingdom of God,—that is, the ideals and influence of Jesus,—can come to realization. All these are helps; but the power itself is the imparted life of Christ, the world's great interpreter of God. And today he moves among men in the person of those who have caught his spirit and point of view, and he touches again the suffering world with his healing, and the questioning world with his optimism and confidence. God becomes real wherever he moves in the person of his true disciples. The shadow of his blessing is over such as are sensitive to the divine reality.

Are not our hearts burning within us while he walks with us by the way, and speaks to us of the things of God?

H. L. W.

Dr. Powell on Orthodoxy

A Sermon Recently Delivered at First Christian Church, Louisville

BY E. L. POWELL

IT IS NOT an easy matter to define the word "orthodoxy," nor is it an easy matter to bring very definitely before the minds of an audience all that is involved of condemnation in the word "heresy." The common acceptation of orthodoxy is that which is the very reverse of the spirit of orthodoxy as it is brought to us on the pages of the New Testament. We mean by orthodoxy the intellectual acceptance of certain dogmas, certain theological interpretations of Scripture, certain metaphysical and speculative deductions in connection with matters that are wholly beyond the reach and range of the finite mind. The orthodox man, if we shall understand the common acceptation of this word, is he who intellectually accepts the Apostles' Creed or the Nicene Creed or the Augsberg Confession or the Westminster Confession. He is orthodox who actually, as a result of supposed intellectual investigation, is willing to pledge his intellectual acceptance in all honesty and sincerity to the questions in the presence of which even inspiration hesitates and falters. Orthodoxy is virtual intellectual self-conceit, however sincere it may be. It claims infallibility of interpretation, otherwise it would not dare assert the right to make of the intellectual standard of its own creation a measurement of the validity and integrity of the faith of others. It is a man-made procrustean bed—if one is too short to get into it he must be stretched; if one is too long he must be trimmed.

AN OPPRESSIVE INFLUENCE.

Orthodoxy, as church history gives it to us, is the most oppressive of all the influences and agencies of man's creation. It is the virtual domination over the intellect of others on the part of a few men who have arrogated to themselves the right and who have presumed to put in stereotyped and crystallized fashion a standard by which to determine man's acceptance with God. It has narrowed the entrance of the Kingdom of Heaven in that necessarily that entrance is limited to a few who are intellectually fit. If in order to gain entrance into that kingdom men shall be required to give mental assent to the dogmas and theories and theological speculations which have been embodied in our historic creeds, then who of us shall be credited with a sincere and honorable orthodoxy? For is it not perfectly evident that the millions are wholly ignorant of these creeds and only the very limited few have even a passing intellectual acquaintance with them?

Now, my dear friends, I am here to affirm that the orthodoxy of the New Testament is just the reverse and antithesis of the sort of orthodoxy which I have been seeking to describe as the popular conception of the same. Orthodoxy, in the New Testament—and the word is not used in the New Testament—requires only and solely the simple acceptance of the Lord Jesus Christ to the best of one's knowledge and ability. It nowhere requires subscription to any creed, to any theological dogma, to any theory, to any opinion. I am not here discussing the truth or the falsity of any of these dogmas that claim the right to be accepted on the ground of their accurate interpretation of scriptural truth. I am simply here affirming that nowhere does our Lord or do his apostles require subscription to any other creed than that enjoined in the confession of Simon Peter when, looking his Master steadily in the face, he declared from his heart and his head,

Dr. E. L. Powell, who declares that the orthodoxy of the New Testament is exactly the reverse of the orthodoxy of popular conception.

"Thou art the Christ, the Son of the Living God."

A DEFINITION OF FAITH.

We read of those who were obedient to the faith; we read of those who were exhorted to be sound in the faith. What is the faith? Is it a philosophy? Is it an intellectual system? Does it consist in certain planks in a religious platform? What is the faith? Hear that grand orthodox representative, the Apostle Paul, as he comes to the end of his journey, declaring, "I have kept the faith." What could he have meant? Does he mean that he had been loyal to the New Testament? It was not written, and he himself helped to write it. Does he mean to affirm that he was loyal to the Nicene Creed? It had not been born. Does he mean to affirm that he was loyal and that he accepted intellectually the Apostle's Creed? It had not come into existence. He declares with all emphasis, "I have kept the faith!" What does he mean? Nowhere in the New Testament is the question, What do you believe? But everywhere is the question, In what do you believe? Paul means to say that he had been loyal to the personal Christ from the very hour when he looked upon his splendid glory in that memorable journey to Damascus. From that hour his soul was knit in a life-holding resolution to be loyal to Jesus Christ. He accepted him then and there as Lord and Master, and no lover was ever truer to his love than was Paul to this Master and Lord of his conscience and of his life.

So, then, it follows that heresy is a denial in faith and life of this simple faith in Jesus Christ. Who alone has the right to reign and to rule over the heart, over the life.

As between the boy in the parable who said, "I go not," and yet went, and the boy who said, "I go," and yet went not, which is orthodox and which is the heretic? As between those of whom Jesus speaks who said, "Lord, Lord!" and in speech were orthodox, and those who said nothing and made no claim, and yet did the things which the Lord commanded, which is heretic and which is orthodox? As between the Unitarian who lives the Christ-life and the Trinitarian who denies the Christ-life in his selfishness and in his hardness, which is orthodox and which is heretic? As between the Pharisee who observed all the requirements of his ritualistic code and who boasted of his loyal and thorough obedience to the traditions of his elders and in doing so thanked God that he was not as this publican—as between him and the publican who had nothing more than a sense of sin in the presence of God and a desire to be better and who could say nothing further than "God be merciful to me a sinner," which was orthodox and which was heretic? As between those legalists who stood in the presence of the sinful woman and who had absolutely orthodox authority to demand that she should be stoned, quoting no less a high authority than Moses himself, and the Christ Who simply wrote on the ground and said, "Let him that is without sin among you cast the first stone," which is orthodox and which is heretic? As between the errors of a Nestorius and the barbarities of Cyril, the great leader of religious orthodoxy in Alexandria, which is orthodox, the man who made the intellectual mistakes and yet who lived right, or the man who had intellectual accuracy and yet lived wrong?

"DAMNABLE" HERESIES.

As between the man who recites the Apostle's Creed on Sunday and lives in the spirit of a cruel commercialism every other day in the week, and the man who does not know the Apostle's Creed, and who says, "Write me down as one who loves his fellow men," which is orthodox and which is heretic?

Friends, when we read the great utterances of him whom we call Lord and Master, we have no sort of difficulty in determining what he means by orthodoxy and what He means by heretic. Now, in this wonderful chapter which I have read to you the Apostle speaks of "damnable" heresies. In the authorized version the harsh word is softened into "destructive" heresies. He has in mind no departure from any intellectual standard whatever. He has in mind the departure of men in their hearts and in their lives and in their affections from the Lord's will concerning them. He has in mind those who are guilty of such wickedness as to absolutely eat away the foundations of morality and spiritual aspiration and worship. It is the only heresy that is condemned in the New Testament. No anathema is pronounced anywhere against any other than those who love not the Lord Jesus Christ. There are no fulminations against any man who has been unfortunate enough—shall we say—to miss the way intellectually.

I want to particularize just a little. There is brought before us very clearly in the New Testament, first, the heresy of unbelief. Jesus says some severe

words concerning the man who does not believe in Him. He that believeth not shall be condemned, not because he does not believe certain theories concerning the Divine Person, not because he does not believe certain dogmas which would seek to bring down the infinite into the limitations of propositional statements—he that believeth not in him shall be condemned. What is that heresy? It is the heresy of the eye which deliberately closes its lids and says there is no light for me, although the eye was made for the light, and cannot exercise its function apart from the light. It is the heresy of the ear, which deliberately stops the passageway of sound and says, "I do not believe in harmony," although the ear was made for sound, and cannot exercise its function apart from sound.

THE FATAL HERESY.

There is this moral sense in every man which is as truly made for Jesus Christ as the eye was made for light or the ear was made for sound. Jesus says: "If you do not believe in me you are denying the moral sense; if the light that is in you be darkness how great is that darkness!" This is your condemnation, that seeing the light you refuse to walk in that light. It is the condemnation of the world today. There is no deeper impoverishment than that which comes to a man who denies the claims, the longings, the aspirations, the yearnings of his immortal soul for those things, those realities, those sweet presences and influences and power which can be found alone in Jesus Christ. It is the heresy of unbelief and inevitably, logically, the man who refuses this sort of faith in Jesus Christ will find his moral nature slowly and gradually disintegrating, for such unbelief is a canker worm that eats away the foundations of all spiritual advancement.

Then I notice, too, the heresy of unshared knowledge and privilege. Jesus speaks to those who shut up the kingdom of heaven against those who desire to come in. It is the heresy of the dog in the manger policy. It is the deliberate attempt to monopolize Christian privileges and to hold this for our own religious comfort and self-indulgence. It is the heresy of the scholar who refuses to give out the truth which the world needs and which has come to him as a glorious discovery. It is the heresy of the doctor, who, himself a victim of tuberculosis, and who, having found out a specific for tuberculosis, withholds that specific for his own use, and allows the thousands to perish unhelped and unaided. It is the heresy of withholding any light and any knowledge, any helpful influence, any saving agency from the rest of the world. The deepest heresy of which the church has ever been guilty was not in turning away from any propositional creed whatsoever, but in refusing to give her gospel to the world and in so far as she is heretic today in the New Testament conception of the world her heresy consists in refusing to send out quickly and gloriously and splendidly his light and his salvation to those who dwell in darkness.

SECRET OF LARGE LIVING.

This is one of the damnable heresies, one of the destructive heresies, for to withhold any privilege for one's own selfish use is surely to lose that privilege. He that would save his life—his life of worship, his life of aspiration, his life of sweetness—for his own use, keeping it aloof and apart from the rest of the world, by this very nonuse will lose it. He that shares it, he that loses it, he that gives it away, he that regards it as common property for all the world finds it growing, enlarging, expanding. The heresy of unshared knowledge and privilege!

And close akin to that heresy is the heresy which divorces religion from life, which shuts out God from any governance over the affairs and concerns of society and of government. Perhaps the best illustration of the heresy is given to us in the story of the man who fell among thieves on the Jericho road. The priest and the Levite were the representatives of the orthodoxy of their time. That orthodoxy required that the priest should attend strictly to priestly duties, and that the Levite should attend strictly to the duties of the Levite. It imposed no sort of obligation whatever to go beyond the professional requirements of their respective offices; and so, as respects the requirements of their own orthodoxy they were justified in passing by the wounded man on the other side; and yet Jesus, once and forevermore, gives this ecclesiastical orthodoxy to understand that it is the worst heresy, by lifting into immortal fame the good Samaritan who did not belong to any church and who subscribed to no creed, and yet who joyously turned aside to be the ministering servant of the man in distress.

Sometimes the question is asked, do you think that this man who has just passed away will be saved? He was not in any church, he did not subscribe to any creed, and you begin to think of that man's life and you recall his quiet ministrations. There come before you his stealthy benefactions, and we cannot understand why it is that he did not identify himself with any church organization; but will anyone of us dare to say that he did not live the Christ-life, and is there doubt on the part of anybody that if there is a heaven he has gone to it?

THE HERETIC OF LOVE.

Remember that the heretic in this parable is the Man who is set before us as an example of love in all the coming ages and centuries.

One other thought. The heresy of falseness, the fundamental heresy! I do not believe that in any literature there can be found such denunciation of a false life issuing from a false heart as that given us in those wonderful words found in the twenty-third chapter of Matthew's Gospel. You cannot gather figs from thistles, you cannot get golden conduct out of leaden instincts. Jesus puts the ax at the root of the tree and says to His own generation and to all coming time, there can be no acceptable life in the sight of God that is not rooted in sincerity and genuineness and absolute honesty. Hypocrites! because you profess to sit in Moses' seat, to have the key of knowledge, to know the way of life yourself and show it to others, and all this profession is a lie. Hypocrites! because your pretended charity is a lie aggravated by the forms of devotion with which it is masked while the essence of it is most sordid avarice. Hypocrites! because your zeal for God is a lie, being really a zeal from the devil. Your converts being perverts worse than yourselves. Hypocrites! because your morality is a lie, making the law of God of none effect by your miserable casuistry. Hypocrites! because your devotion is a lie, consisting merely in punctilious attention to the minutest forms while the weighty matters of the law you set aside like those who strain at the gnat and swallow the camel! Hypocrites! because your whole demeanor is a lie, all fair without like a whited sepulchre, while within ye are full of dead men's bones and of all uncleanliness. Hypocrites! because your pretended reverence for the prophets is a lie, for had you lived in the days of your fathers ye would have done as they did, which is plain by the way you are acting now, for you built the tombs of the dead prophets and put to death the living ones.

That is par excellence the destructive heresy of the religious world. In so far as there is falseness, there is blasphemy. In so far as there is pretense, there is the open mockery of high heaven. Concerning such a life it may be said as literal truth, every plank in the floor is rotten, and every stone is dug from the quarries of hell.

There is finally the heresy of religious intolerance. Jesus was tolerant of intellectual unbelief. He was intolerant of insincerity. He was tolerant of sins of the flesh. He was intolerant of sins of the heart. Religious intolerance is another name for ecclesiastical tyranny.

ORTHODOXY THAT HELPS.

It has kindled every inquisition fire. It has looked upon a life of beauty and because not in intellectual conformity with its own cherished opinions and beliefs has denied to that life the favor of heaven. It has been the enemy of art and of science. It has sought to block every intellectual advance that the world has made. It is the Frankenstein of religious history; it is more cruel than war. It has slain its thousands of ideals; it has made millions to be shrinking slaves in the presence of a mighty call to enter upon a great splendid realm of truth and beauty. It has destroyed the most sacred altars. Religious intolerance! it is the negation of love, it is the denial of Jesus Christ. It is putting him to open shame. It is, to use the words of our text, denying the Lord who bought us, that One concerning Whom it was said, a bruised reed he will not break, and smoking flax he will not quench till he send forth judgment unto victory. That One Whose voice was never hoarse, but from which always came a musical benediction upon those that were struggling to do that which was right.

But, my friends, I dare not associate orthodoxy with religious intolerance for fear that you may think that I am speaking of the orthodoxy of the New Testament. I dare to associate it with that orthodoxy which has made paganism to be tame and insipid in its persecutions. It is the heresy of a smug, self-satisfied righteousness, which shuts up the kingdom of God against men, and which would put out all the light of God which is not kindled by the taperal light of man's feeble understanding.

Let us seek simple faith, love, loyalty and allegiance to Jesus Christ. Let us face the world remembering that if God be for us we need have no concern that man is against us. Let us know that to love and to serve and to endure and to worship and to try to live the Christ life is the orthodoxy which will bring heaven down upon earth, and which will make us to enjoy fellowship with the angels and the spirits of just men made perfect.

* * *

The true man thinks last of himself—Schiller.

The best thing that I ever did was to obey God, and obedience is at the basis of the friendship between him and me.—Peter Ainslie.

A life of fellowship with God cannot be built up in a day.—F. B. Meyer.

The Coronation of Yoshihito

Newly Crowned Emperor of the Land of the Rising Sun.

R. D. STEVENS, IN THE CHRISTIAN ENDEAVOR WORLD

ON THE tenth of November there occurred in Kyoto, the ancient capital of Japan, which for nearly one thousand years was the home of her rulers, the final ceremonies in the coronation of Yoshihito, Emperor of Japan.

For more than two years Japan has been making ready for this ceremony, which would have taken place a year ago, had it not been for the death of the Empress Dowager; a veritable Aladdin's palace was built for the coronation banquet, only to be destroyed at the conclusion of the festivities; new hotels for the accommodation of the thousands of sightseers have sprung up like mushrooms; and during the few weeks directly preceding the coronation the roads leading over the mountains to the beautiful old capital city lying in its hill-encircled valley have been thronged with pilgrims journeying on foot, in jinrikishas, and in motor-cars. Eye-witnesses described the procession as the transport of a vast army.

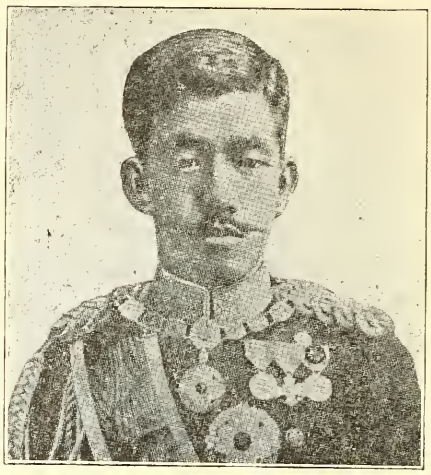
The Japanese trace the origin of the ceremony which took place on November tenth back through seventy-five generations of rulers to the distant myth-enshrouded time when the sun goddess placed her child, Jimmu Tenno, upon the throne of Yamato. Be that as it may, recorded history vouches for the fact that it is one of the oldest rites in existence.

The material badges of which the Emperor became possessed on his accession to the throne were the sacred mirror, the sacred sword, and the sacred seal. According to tradition the holder of these three sacred objects is the real sovereign of the land. Two of them, the sword and the seal, have been in the possession of Yoshihito since the death of his father, July 30, 1912, when he became the virtual head of the nation.

During the serious illness of his late father, Meiji Tenno, the crown prince gave many an evidence of his thoughtfulness of others and of his remarkably democratic nature. On his frequent visits to the palace he and the princess had been in the habit of riding in separate carriages; but, observing that the progress of the imperial carriages through the streets necessarily delayed traffic, he soon gave orders that they would ride together, and also decreed that the customary spreading of sand over the street-car tracks to prevent any jar to the carriage in crossing be henceforth dispensed with. Such little acts of consideration won him, even before he entered upon his reign, a warm place in the hearts of his people.

In present-day Japan, certainly among the educated, the belief that the emperor is divine is dying out. While holding him in the deepest veneration and loyal affection, the Japanese recognize him to be a man and not a descendant of a mythological sun goddess.

While his father passed all the years of his life in the strictest seclusion, Yoshihito until he became emperor lived as a man among men. As a young lad he exhibited many boyish characteristics common among lads of less exalted station. Not being possessed of a very robust constitution, he was encouraged to spend much time out-of-doors. Walking, bicycling, and horseback riding were



Yoshihito, Japan's New Emperor.

his particular delights. He often went about unattended; and indeed it used to be one of his particular joys to give the slip to the attendants detailed to accompany him on his excursions, causing them many an hour of anxiety over the whereabouts of their royal charge. The writer has often passed him riding horseback on the road near his summer villa at Hayama, unattended and apparently finding great pleasure in going about just as an ordinary citizen of the realm.

He has a kindly, genial face and a ready smile, and is, so we are told, possessed of an unusually keen sense of humor. There are many stories told to illustrate this. One relates how on a trip to the Hokkaido, when he was crown prince, he paid a visit of inspection to a certain high-school, and, learning that some of the rooms had been specially prepared to create a favorable impression, he went through them very hastily, and then, much to the consternation of the teachers, insisted on poking about in the classrooms and laboratories, which were in a state quite unfit for his royal consideration.

The most important dates to be recalled in the life of the emperor are August 31, 1879, the day of his birth; August 31, 1887, when he was nominated heir apparent, that year also being memorable for the promulgation of the constitution; November 3, 1889, the date on which he was proclaimed crown prince; and May 10, 1900, the day of his mariage to Princess Sadako. To the great joy of his subjects there have been born to the imperial couple three fine strong sons, Prince Michi, heir apparent, Prince Atsu, and Prince Teru, thus assuring an unbroken succession to the throne.

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Meditations of a Pastor

BY GEORGE A. CAMPBELL

SIX MILLION three hundred thousand dollars is an immense sum of money. That is the amount the "Men and Millions Movement" has determined to raise. For the first time in our history we are thinking in terms of millions; and also for the first time we are thinking of our varied missionary and educational interests as a whole. Heretofore each Missionary Society and each college has pursued its course in lonely isolation.

The idea of doing a large thing in a co-operative way is a big one, and a good one. Whether or not we are a denomination we undoubtedly have a denominational consciousness. Our familiar, home-like terminology grows out of this consciousness. All of us have a sense of ownership of Bethany, Drake, Eureka, and the rest of the colleges. And the weekly newspapers that come from Chicago, Cincinnati and St. Louis we always speak of as "Our" papers. They may be unruly, but they are still members of our family. The Men and Millions organizers are capitalizing this denominational consciousness. Their appeal is for "our" institutions.

A BELATED MOVEMENT.

This movement seems belated in its birth. A hundred years of history of "our" people brought forth no general co-operative effort of our various interests. A mighty deep conviction delayed this day of co-operation; we were non-conformists of the non-conformists. We were Protestants of Protestantism. Every man and every church was a law unto himself and itself. (Except in doctrine.) Co-operation might mean undue influence from some strong men who would come to have too much authority. So for a hundred years we were uncompromising individualists.

It is difficult to trace accurately the genesis of any idea. The growing Catholicity of the Disciples, the vision and passion of the foreign missionaries, the increased wealth of America, the trend towards the large colleges, making it constantly harder for the small college —these and other tendencies in our twentieth century thought gave birth to this great co-operative undertaking for Men and Millions. The movement has now some twenty solicitors in northeast Missouri. I have had the privilege of seeing their work at close range. The reader might be interested in some details in connection with their visit to a particular community.

A "TEAM" VISIT.

A. E. Cory and R. H. Miller, secretaries of this cause, are in charge of the whole campaign. Choosing their helpers, directing them, mapping out the territory, organizing the material for presentation, keeping proper records and breathing into it all a spirit of optimism, courage and devotion is a mammoth task for any man. They have the brotherhood from which to choose their assistants. As their plea is chiefly for the missions and colleges they select men most familiar with these two fields. Leading representatives of the Foreign Missionaries, of the Missionary Societies, and of the colleges constitute nearly all the workers. I cannot now recall the names of any unofficial layman or any pastors who are among the canvassers.

A visit of a "team" to a local community is most interesting, at least to the pastor. The inner circle of the church, of course, has known of the movement since its inception. The Inner Circle of the church is, in a large measure, the church. It creates the atmosphere that determines the success or failure of every enterprise. The Inner Circle is most hospitable to the Men and Millions Movement. It is not made up mostly of just rich people; except rich in faith and exuberance of spirit. The Inner Circle believes in the redemption of the whole world.

The "team" so believes. The two sparks touch and the church is blessed. R. A. Doan, Dr. R. J. Dye, C. W. Cauble and Mrs. St. Claire Moss visited our church. Sunday morning they gave us a view of the world task. During the week they solicited. The most of the others were in Hannibal last week, but the four did all the soliciting. $5,500 was secured. One of the Inner Circle gave a $1,000 check before any speaking. Another man and his wife of the Inner Circle, especially the giving circle, gave $2,500. All other contributions were $500 each. Several would have given $100, or other smaller amounts; but the solicitors are adhering rigidly to the $500 minimum. The Bible College and the Divinity House were remembered by at least one donor. No one with us gave who will be greatly strained to meet the payment. Others will give later—if times get easier before the campaign closes. The canvassers do not over urge. Their visit is a spiritual stimulus to a church. In the week the five "teams" got in the neighborhood of $25,000. Many of the smaller cities gave nothing. In their visit to three quite strong churches in county seats, each of which three has full time preaching, they failed to get a single subscription. The churches are in great sympathy with the work; but there was none who felt like giving $500.

THE APPEAL FOR A THOUSAND WORKERS.

In the "Life Meeting" they make a strong appeal for the young to volunteer for distinctively religious work. I am wondering about this appeal. One cannot be sure. Often doubtless the less dependable of the young people are the first to sign—but the serious appeal must find response in many splendid souls. "A thousand workers" does not greatly impress me. We must not only call out one here and there; but we must spiritualize all. Mothers, fathers, carpenters, lawyers, doctors, laborers of all kinds. All Christian men and women are workers. All callings are sacred. If we make men, ministers will not be lacking. If we make Christians, missionaries for every task will be forthcoming. A thousand workers? We need a church sanctified. Decisions for life work ought not to be made under duress.

The visitors did not touch upon the war. One letter sent out by the secretaries said, "We have forgotten that there is war." Some of us cannot forget. It may be wise not to mention the war. It would be better to interpret it, to explain its religious significance, to show forth the good that is to result. But who is sufficient for such a disclosure? Every attempt I have read has been a lame one. Some seem undisturbed by this terrible cataclysm. Others hear the groans and cries of the soldiers at all hours. I am not surprised many are wondering as to God's part in the war. Nor am I surprised that many are less certain as to know where and how they can place their money, time and lives to count for the most. Nor was I surprised to read a bleeding letter from one of our missionaries. Why this war? Are they not Christian nations that are at each other's throats? You have not helped the problem much when you say it is not Christian civilization, but so-called Christian civilization. That "Christianity has not failed because it has not been tried," is rather bright; but to me, comfortless. Be patient with the troubled soul.

R. A. DOAN.

I had a rather close and intimate view of R. A. Doan, the new Laymen's secretary of the Foreign Society. The Foreign Society has proved it knows how to select men, and as usual it has made no mistake this time. A man of middle age, strong body, doing a large business, prosperous, successful. Why did he leave Nelsonville, Ohio? Why did he close his business desk? Not because of a notion. Mr. Doan is a conservative man. He is not spectacular or notionate. Why?

Because of a conviction. He came to see, through his Bible class of men, that Christ was a Redeemer. John and Jim and Dick and Harry, members of his class had been transformed by Christ. The thought grew upon him. "If Christ can redeem these, my friends, he can redeem the world." This conviction took him out of business, took him to the Foreign Fields, led him into the Men and Millions Movement. It re-made him. He is a thrice born man. The dedication of himself to his present task was his third birth. This conviction of Christ's redeeming power has made him gentle, considerate, quietly religious; but not less strong. Through this conviction he saw the Foreign Field—through it he is seeing the brotherhood of Disciples. "Genuine Regeneration" is his phrase in referring to many of the converted natives on the Foreign Field. That to Mr. Doan is the supreme apology of Christianity.

"IMPOSSIBLE BUT FOR GOD."

The sorrow of the world has entered his soul. That I believe is the great test to distinguish the true minister. When the world's sorrow has possessed a life, that life in the true mystical sense is connected with the cross and all its vicarious significances. I asked him about the immense heathen background, about the influence of the war and then about the likelihood of ultimate success. "Impossible but for God," was his reply. Paul knew the power and hope of "alla," but; so does Doan.

It seems to me it is the same with love and happiness as it is with sorrow, the more we know of it the better we can feel what other people's lives are or might be, and so we shall only be more tender to them and wish to help them. —George Eliot.

THE CHRISTIAN CENTURY

EDITORIAL

WHO PAYS FOR IT?

WHEN one considers the very large amount of educational material which is now being distributed in the interest of "Preparedness," so-called, one wonders what is the source from which the revenue is derived that provides for this propaganda.

An enormous quantity of newspaper matter is being furnished to journals of every class wholly without expense. Stories purporting to tell of dangers to America from unnamed, but portentous, powers beyond the oceans, are running as serials, occupying large space in daily papers, east and west. This space is very valuable. Who pays for it?

Moving pictures displaying the menace of possible war and the havoc that would be wrought if such an experience were to befall the United States, are being exhibited in theaters in various parts of the country, and, as is well known, the houses are freely "papered," and the actual cash receipts do not in any manner cover the expenses of production and exhibition. These pictures have been run at a loss to the producers, yet they are continued, and the number of cities in which they are exhibited increases. Why pays for it?

One need not suggest that money is actually used to buy editorial opinion, for it is freely conceded that the cry of "preparedness" is a popular one at the present moment, and the editorial offices are doubtless sensitive to the sentiment of the time. Yet it is difficult to understand why sober and usually balanced journals are repeating day after day the arguments for armament. Are there inducements, either directly financial or in the form of advertising, or of the still more insidious sort by which pressure is brought to bear by great organizations, in the effort to create favorable public sentiment? If so, who is to pay for it?

A moment's reflection suggests the fact that the only people who can profit by the exploitation of "preparedness" are, on the one side, the military and naval group who are always legitimately jealous for the enlargement of their branches of the national service, and, on the other hand, the commercial interests which profit directly from the manufacture of arms and war supplies. What is the connection between this latter class, now reaping golden harvests from the war in Europe, and the determined and persistent education of public sentiment in America, in behalf of a vastly increased national armament?

JANE ADDAMS

THE serious illness of Miss Jane Addams is greatly disquieting her friends, and this means the entire country, for in the thought of multitudes she stands as the most typical and influential American.

No one can fail of admiration for this woman who has devoted her life to the public service to an almost unparalleled degree. Possessed of financial resources which would have enabled her to live a life of elegant leisure, she devoted her money, her strength and her marvelous intellectual endowments to the promotion of health and happiness in one of the most congested and depressed portions of this city.

Out of the simple and homely service rendered there grew her influence upon the entire city and the nation. No woman has been sought more persistently for public addresses, or for advice upon municipal and social themes than Miss Addams, and up to the limit of her strength, and beyond, she has responded to these calls.

Her written works, in books and in magazines, have interpreted to the world an almost voiceless side of our industrial and social life. She has made us understand more of the problems which make difficult the lives of working people, and especially the young men and women of the industrial class.

Not the least significant of Miss Addams' services to her city and time has been her valiant advocacy of unpopular causes. In most of the disputes between employers and employees in this city the influence of Hull House has been on the side of the worker, and its public rooms have always been at the disposal of those who had troubles to redress, or a cause to plead. This has brought sharp criticism upon Miss Addams and her work from those who feared the growth of the spirit of protest against the abuses of financial power.

During the past two or three years Miss Addams has given unstintedly of her time and strength in the effort to promote peace sentiment in this country and abroad. Nothing could appear more futile than such efforts in a time of war, yet Miss Addams and women of like spirit have bated no jot of effort in this cause.

She was the leader of the American delegation of women at the Hague Peace Conference last year, and later visited every court in Europe with urgent pleas in behalf of peace and arbitration.

Doubtless something of her present physical collapse is due to these constant labors in behalf of national and international amity. It is not a popular theme at the present time. The war spirit is in the air. Even those who profess to be horrified at the orgy of destruction going on in Europe are promoting with ardor perhaps unconsciously the danger of precisely the same calamity in America. It is conviction which has aroused Miss Addams and many of like mind to unremitting efforts in behalf of a trust in higher forces than those of armament and militarism.

It is the hope of every American that Miss Addams may be restored speedily to strength, and to that high and purposeful service which she is rendering the causes of industrial justice, social welfare and world conciliation.

A NEW ARCHBISHOP

A FEW days ago there was announced the selection of a new Archbishop for the Roman Catholic Diocese of Chicago and vicinity. The appointee is Rev. George W. Mundelein, of New York, whose successful career as promoter of Roman Catholic interests in that city, especially in the building up of parochial establishments, marked him out as an admirable choice for the chief executive of his Church in this city.

Whatever may be thought of the doctrines and practices of the Roman Catholic Church, there is no question that its administration is wonderfully effective in the conservation of all its forces and the promotion of its educational, benevolent and ecclesiastical purposes. It sets an instructive example of the control in which an organization without external authority can regulate the lives of vast numbers of people in the promotion of good morals and the creation of a spirit of benevolence and devotion. The great establish-

ments which the Roman Catholic Church is erecting in every city testify to the zeal of its clergy and the generosity of its people. And when it is remembered that many of the members of the Roman Catholic Church are people of modest circumstances, the wonder is increased that the Roman Church is able to secure from its members such large sums of money for the prosecution of its work.

Most of these results are due to the masterful character of the organization and the zeal and enthusiasm of its ministry. In these regards the Roman Catholic Church sets to Protestantism an example of unity and absorbed interest that is worthy of careful imitation.

It will be interesting to learn the characteristics of the new Archbishop of Chicago. He follows a man of advanced years and strongly conservative tendencies. The new head of the Roman Church in this city will have a splendid opportunity to advance the interests of his Church and of Christianity if he shows himself to be of progressive and enlightened spirit. This, we believe, to be increasingly the policy of his Church in America, though as yet it labors under serious handicaps from the influence of the Curia at Rome, and the older and more conservative leaders in this country. But the spirit of democracy and intelligence is gaining in the Roman Catholic Church, and we hope the new Archbishop of Chicago may prove to be a wise and progressive leader.

A BLOW TO ZIONISM

AMONG the changes that have been wrought by the war the new conditions which have confronted the Jews in various parts of the world have not been least. It is difficult to imagine the distress which has fallen upon great communities of that unhappy people by reason of the military operations in Poland and Russia and the greatly disturbed situation in Palestine. Thousands of Jews are serving in the German and Russian ranks, some of them of free will and others under compulsion. In Palestine the weakness of the Turkish government and the reign of force and terror inaugurated by unscrupulous officials has reduced the Jewish population to poverty and terror.

Twice the people of Palestine were driven away from their homes; once when Jerusalem was destroyed by the Babylonians in 536 B. C., and again when the city was devastated by the Romans in 70, A. D. Once more, after centuries of practically peaceful residence in the Holy Land, under the broad, though somewhat contemptuous, toleration of the Turks, the Jews are being driven forth from the land which many hoped might become the home of their race some time in the future.

Under the stimulus of Zionistic aspirations many Jews have taken up their residence in Palestine, and others, some of the most resourceful of their nation, have expended large sums of money in creating agricultural and industrial communities for their poorer brethren on the holy soil. It is probable that not less than half a billion of dollars have been expended by the Rothschild and other Zionistic agencies for the promotion of this purpose. These little communities, scattered from Hebron to the Lebanons, have now all but disappeared. Their inhabitants have been compelled to fly before conscription and spoliation. Thousands of these refugees have gone to Egypt, Europe and America. It is literally "the third exile" of these unfortunate people, and withal, it is a blow to Zionism so serious as to seem practically fatal.

NEW ENDEAVOR IDEALS

AT THE great Endeavor Convention held in this city last summer a number of new and thrilling watchwords were adopted which ought to bring fresh enthusiasm to the hearts of all the young people of the churches.

One of these was the securing of a million new Christian Endeavorers during the next two years, which means, of course, a million new members secured for the churches.

Another splendid ideal was that of a million new dollars for missions. This implies the creation of the missionary spirit in these new converts and members, and an actual addition to the resources of the various missionary boards such as would be a vast help in their big enterprise.

Many years of history have proved the invaluable worth of Christian Endeavor. No single organization in the Church, with the exception of the Sunday-school, has ever rendered such efficient service.

These new ideals are worthy of enthusiastic adoption by every local society.

GARY'S PLAN FOR RELIGIOUS INSTRUCTION

IN EXPLANATION of the Gary plan of religious instruction for which many New York churches are preparing in view of the introduction of the Gary system in the schools of that city, Superintendent Wirt recently gave out the following statement:

"Every church in Gary is giving religious instruction to children in the extra hours which are not used in the classroom. The children have come to regard it in a very matter-of-fact way as a regular part of their daily lives. They would be surprised to learn that there were children in other cities who had no religious instruction on week-days.

"I have not been able to find the slightest mark of sectarianism on any of the children or the least trace of ill-feeling between the Churches over the question of education. There is not in the religious instruction they receive daily at the various churches any teaching apt to produce such results. They are not taught much about creeds or the differences between denominations.

"I do not say that a religious teacher could not get them excited over the differences between Churches, but I cannot imagine a Church employing such a teacher. I cannot see that it is a strong argument against a good thing to say that it might be done badly. It is our business to see that it is done well."

If we consider cheerfulness in three lights, with regard to ourselves, to those we converse with, and to the great Author of our being, it will not a little recommend itself on each of these accounts. The man who is possessed of this excellent frame of mind, is not only easy in his thoughts, but a perfect master of all the powers and faculties of his soul: his temper is even and unruffled, whether in action or in solitude. He comes with a relish to all those goods which nature has provided for him, tastes all the pleasures of the creation which are poured upon him, and does not feel the full weight of those accidental evils which may befall him. When I consider this cheerful state of mind in its third relation, I cannot but look upon it as a constant habitual gratitude to the Author of nature. An inward cheerfulness is an implicit praise and thanksgiving to Providence under all its dispensations.—*Addison.*

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orvis F. Jordan*

Chicago Presbyterians Help the Poor.

There was concerted action among the Presbyterians of Chicago to help the poor this year at Thanksgiving time. Olivet Institute, a settlement on the north side, distributed nearly three hundred baskets. Other churches were not far behind. The men's Club of Fourth church aided materially in making the holiday a day of joy.

Mayor Angry at Ministers.

At a union meeting of the ministers of Chicago on Nov. 29, a number of matters were considered but none of them got the attention given to the garment workers' strike. The men who arranged the meeting brought in Miss Ellen Gates Starr of Hull House, Mr. Sydney Hillman, president of the International Garment Workers' Union, and Mayor Wm. Thompson. The employers were invited to have representation but rejected the invitation scornfully, it is said. The Mayor came to the meeting an hour after it was supposed to adjourn, and after repeated invitations. He told the ministers that he refused to be an arbiter in the strike situation because of the violence practiced by the strikers. All the other speakers denied that there was any disorder resulting directly from the strike situation, and said if there was, it was no reason to refuse arbitration. The mayor told the ministers that more murders would result from their meeting. This brought vigorous denials from the floor and only immediate adjournment prevented the meeting from considering a resolution of reproof for Mayor Thompson. Many ministers of Chicago have become open strike sympathizers. Dr. Helming of University Congregational church wes arrested recently for doing picket duty. Rev. Basil S. Keusseff of the Disciple Russian mission is also under arrest.

Christian Endeavor Launches Million Campaign.

Things have to be talked in terms of "millions" in the Christian World today, and Dr. Francis E. Clark, President of the World's Christian Endeavor is sounding forth a new shibboleth for his great organization. There are three aims for the next two years:

A Million New Converts.
A Million New Church Members.
A Million New Dollars for Missions.

The new aim set forth is significant of the broadening vision of Christian Endeavor for not a one of these great aims is directed to the building up of the society, but is for the benefit of the church universal. It is also planned to induce five thousand young people to devote their lives to Christian work in the ministry or the mission field.

A School of Civic Evangelism.

A School of Civic Evangelism will be held in the Moody church, Chicago, Dec. 28-31. The school will be held under the auspices of the International Reform Bureau of Washington, D. C. The school will be of special interest to evangelists who will develop this new type of effort as one of the possible outlets for their energy.

Fellowship of Reconciliation.

The international movement for a Fellowship of Reconciliation has spread to the United States. At a private conference held at Garden City recently, this movement was explained to about a hundred people, and about sixty joined. The purpose of the new organization is to apply the ethics of Jesus to the moral life of the nations, and to put down racial hatred. A statement of principles is shortly to be issued.

Claims Ministers are Becoming Episcopalians.

Bishop DuMoulin, writing in Church Life, declares that during the past year thirty ministers have received orders to become priests in the Episcopal church. Over against this, is a loss of only one man leaving the denomination to preach in another.

Two Congregational Leaders Attack Militarism

Dr. Charles E. Jefferson, pastor of the Broadway Tabernacle, New York, as reported by the New York Evening Post, began on November 7 a series of sermons on "the perils of preparedness," saying:

"We must free ourselves from the wizardry of the military and naval experts. It is assumed by many that the nation is under bonds to follow their advice. They are the last men in the world to act as the sane counselors of nations. They know the laws of explosives, but they do not know the laws of life. They understand the principles of mechanics, but not the principles of conduct. They can compute the curve of projectiles, but they are ignorant of the life-forces which determine the curve of a nation's career.

"Who advised the investment of hundreds of millions of dollars in forts in Europe, only to find that the best of all defenses is a hole in the ground? Military experts. Who advised the trampling of Belgium, thus depriving Germany of the sympathy of the civilized world? Military experts. Who ordered the sinking of the "Lusitania? Naval experts. Who has hurled all Europe into a ditch? Military and naval experts. Let them keep within the narrow circle of their legitimate province, working out the details of military organization and tactics, but let them not set themselves up as leaders of the nation, or as teachers of the world."

Dr. Washington Gladden, veteran preacher of Columbus, O., asks who the foe is we are preparing to fight. He insists that the enemy "be produced, identified, Bertilloned, photographed, ticketed, and pigeonholed." He says:

"It now appears probable that we are going to work to spend several hundreds of millions of dollars in getting ready to protect ourselves against the "enemy." The president says that we must; the cabinet officers all appear to agree, the congress has been canvassed and nine-tenths or more of the members of both houses are reported to have declared their purpose of rushing through an appropriation, no matter how large, for arming this nation to meet this enemy. I want to know where he is.

"I hear the suggestion that the enemy is purely impersonal, hypothetical, nobody in particular, 'most anybody—that this is the kind of enemy for whom we are to make this vast warlike preparation.

"Oh, come now! This will never do! The American people are not all so clean gone in lunacy as to accept such a proposition as that. They are not going to get ready for war with a purely conjectural enemy. There are nations sufficiently suggestible to be led into war by the leash of a wild imagination; I am still inclined to hope that the American people have advanced beyond that stage of semi-imbecility. We are not going to get ready to fight a chimera.

"No; there's an enemy somewhere, in the mind of every man who advocates increase in our armaments at the present time. Nobody names him, but everybody has some definite enemy before his mind's eye. Nobody could be sufficiently daft to propose to saddle a big debt upon this nation in order that it might be prepared for war with nobody in particular."

Dr. Gladden says of Germany as "the hypothetical foe":

"I am no apologist for Germany. Her policy and her purposes as they have been disclosed in this war have no charms for me and no illusions. But I am going to try to preserve my rationality in thinking about her.

"In the first place, it is not entirely clear who or what Germany will be when this war is over.

"In the second place, if there are no revolutionary or dynastic changes, if the powers that be continue to be, they have certainly made it very clear that they do not wish any quarrel with the United States. They are not exhibiting, at the present time, any animosity toward us.

"In the third place, we know and they know that we do not wish any quarrel with them; that we have no disposition to interfere with their growth or to place a straw in the way of their prosperity; that we want them to have as big a place in the sun as they can occupy without putting their neighbors in the shade, and no bigger; and that we are ready to co-operate with them in making this a roomier, a richer, and a happier world. This is, has always been, and will always be the attitude of America toward Germany, and every man and woman of German birth in this country knows it; and if there are any Germans in Germany who do not know it, it is high time that their kinsmen on this side of the sea were making them understand it. . . .

"If Americans will stop and think a day or two they can never be convinced that Germany is likely to adopt the role of a pirate, and start out to bombard and plunder our cities. It is a diseased and monstrous suspicion. It is not the result of thinking; it is the symptom of a craze which is sweeping over the country and paralyzing the judgment of men who on other subjects are fairly rational."

Death of Sir Robert Laidlaw.

A cablegram from the Rev. Carey Bonner, of London,, announces the death on November 3 of Sir Robert Laidlaw, M. P., President of the World's Sunday School Association. The news is a great shock to Sunday-school people in America, for Sir Robert was only fifty-nine, and no word had come to this side of the ocean of his declining health. For some months past, however, he had been suffering from heart attacks, especially after long railroad journeys, and it was from one of these attacks that on November 3 he failed to rally. Sir Robert Laidlaw was born in Bonchester, Roxburghshire, January 15, 1856. He was educated in the local parish schools, and began his successful career as a business man in India. At the time of his death he was Chairman of the Whiteaway, Laidlaw and Co., Ltd., and of the Dusun Darian Rubber Estates, Ltd. He was a Liberal in politics, and in 1906 was elected to Parliament from Renfrewshire, Eastern Division. He was knighted in 1909. Because of his wide travels and his knowledge of the Far East he was made a Fellow of the Royal Geographical Society. Sir Robert Laidlaw was never too much pre-occupied with his business and other interests to take an active part in religious and philanthropic work. When he resided in India he was chosen a delegate to the General Conference of the Methodist Episcopal Church. In 1909 he was appointed British Commissioner to the International Opium Commission in Shanghai. At all times he has been a very generous giver to Christian work.

* * *

HOLIDAY BOOKS+

Living Without Worry. By J. R. Miller. If any American writer could claim the right to advise the rest of humanity not to worry, this hard-worked but calm-souled preacher and author could. Dr. J. R. Miller's books have a larger circulation than those of any other devotional writer. (Geo. H. Doran Co., New York. $1.25 net.)

The Adventures of Tom Sawyer. By Mark Twain. "Not only a great humorist, but a great philosopher, and his writings form one of the assets in America's contributions to the world's achievement, of which we have a right to be genuinely proud." That is what Theodore Roosevelt says of the evergreen Mark Twain, the most representative American humorist. Harper & Brothers, of New York, deserve the thanks of the American people for bringing out the new and splendid limp leather edition of their favorite humorist. Of this set "Tom Sawyer" is one volume. ($1.75

The Man That Corrupted Hadleyburg. By Mark Twain. When this story first appeard, all literary America shook its sides and became conscious of the fact that the country's greatest humorist had arrived. This is another volume of the new twenty-five volume edition of Mark Twain. (Harper & Brothers, New York. Net. $1.75.)

The Prairie Wife. By Arthur Stringer. This delightful romance of "newlyweds" living on the Canadian frontier appeared first in the Saturday Evening Post. It is presented in the form of letters from the wife of "Dinky-Dunk," and the reader is privileged to witness her early inner struggles against the loneliness of the frontier and her final resignation to her lot. The coming of a third member of the family of course helped! (Bobbs-Merrill, Indianapolis. $1.25 net.)

Prudence of the Parsonage. By Ethel Hueston. A glimpse at the remarkable family of five girls of the Rev. Mr. Starr, a Methodist preacher. Prudence, the oldest, the caretaker of the rest of the tribe, is a wonder. This story will especially delight readers who happen to belong to the ministry, either directly or indirectly. (Bobbs-Merrill, Indianapolis, $1.25 net.)

The Rainbow Trail. By Zane Grey. Lovers of stories of the great west will find what they are looking for in this latest book of Zane Grey. The scene is laid in the Grand Canyon of the Colorado, and is replete with both adventure and romance. (Harper & Brothers, New York. $1.35 net.)

Grimm's Fairy Tales. This new translation of the favorite tales of the Brothers Grimm has been put into attractive dress by the publishers. The art work by George Soper lends the atmosphere of fairyland. Here are those classics of childhood, Tom Thumb, Cinderella, The Sleeping Beauty, Hansel and Gretel, the Brave Little Tailor and three score other tales. This volume is an ideal gift for children. (T. Y. Crowell Co., New York. $1.50 net.)

Rivers to the Sea. By Sara Teasdale. Of modern American poets none is more exquisite than this writer. Her poems sing and at the same time are full of color. The present volume consists of love lyrics, with other verses on miscellaneous themes. Miss Teasdale is a direct descendant from Sappho and Christina Rossetti. (Macmillan Company, New York. $1.25 net.)

The Story of the Christmas Ship. By Lillian Bell. This is the story of the adventures of the good ship Jason, which carried its gifts of clothes, food and toys to the war-stricken people of Europe last Christmas. The history of the ship is here narrated, from the first suggestion of the plan to the final unloading of the gifts in Belgium and other countries. (Rand, McNally Co., Chicago. $1.50.)

* * *

*Any of these volumes may be secured from the Disciples Publication Society, 700 E. 40th St., Chicago, at the listed price.

Two Different Effects

The quality of food is very largely determined by the ingredients in the baking powder with which it is made. Cream of tartar baking powders, such as Royal, add only healthful qualities to the food.

The cream of tartar of Royal Baking Powder as used in food has the same wholesome effect on the digestive system as the cream of tartar in grapes, from which it is derived.

On the other hand, it is in evidence that objectionable mineral residues exist in food made with alum or phosphate baking powders.

There is a clause on baking powder labels which names all the ingredients. Read it and let it guide you.

ROYAL BAKING POWDER CO.
New York

THE BIG BELL OF BURMAH.

You must leap in fancy, leagues and leagues over strange lands and stranger seas, into the proper territory of that marvel-maker, Kipling, whose tales and verse you love so well. You must set your steps straight on the road from Mandalay and keep a staunch stride until you find yourself in the heart of Rangoon. Here halt, and gaze in reverential awe upon the Golden Pagoda. Inside this gorgeous pavilion is hung the big bell of Burmah, the biggest bell doubtless in all the broad world.

For the rest of this and many other most interesting sketches which concern the famous bells of all time, send for a catalogue of celebrated Steel Alloy Bells to the old, reliable C. S. Bell Co., Hillsboro, Ohio, for many years the founders of sweet toned bells. Thousands of Steel Alloy Bells will soon peal forth with joyous note the coming of Christmas the world over. Now at happy Yuletide are all in best mood to enjoy the romance, sentiment and service of bells. We can heartily endorse the C. S. Bell Co., who make a special donation offer on Steel Alloy Bells—bells of quality, to churches and schools.

Disciples Table Talk

Community House for Indianapolis.

A community house to supply a need in North Indianapolis, is planned by members of the congregation of Seventh church and a campaign for money with which to erect a building suitable for this purpose will be begun in a few days. Under present arrangements $5,000 will be sought to erect the structure. It is planned to erect the structure on a lot adjoining the church. The size of the building has not been determined. A modern gymnasium will be arranged in such a manner that the athletic paraphernalia may be set aside to permit the hall to be used as an auditorium. The gymnasium feature, however, will be looked after carefully. "North Indianapolis, with its 22,000 persons, is sadly in need of an indoor playground for its young and old," said a member of the committee. "It has no building suitable for auditorium purposes. The Seventh Christian church members propose to build a suitable place. Entertainments of all kinds may be held in the proposed building. In fact, the house will be just what it is called, a community house, where all persons may gather for any uplifting purpose. It will be for the benefit of all.

Good Records at Knoxville,

"Home-Coming and Harvest-Home" day was observed last Sunday morning and evening at Fifth avenue church, Knoxville, Tenn. This marked the close of the fourth year of the pastorate of J. Lem Keevil, minister. During the four years that Mr. Keevil has been in charge of the church there has been a great material and spiritual advancement. The church membership has more than doubled. During the pastorate of Mr. Keevil a new church has been erected.

Hamilton, O., Church Closes Revival.

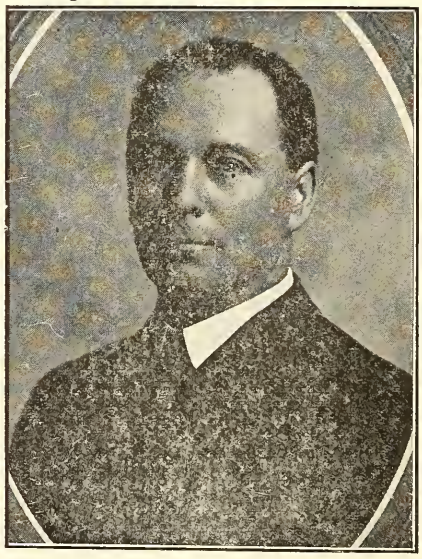
Charles R. Sine, pastor at First church, Hamilton, the First church pastor writes: added to the membership of the church there through the evangelistic services of four weeks just completed. Mr. Sine preached, and Miss Fred Fillmore aided with her solos through the second and third weeks. "Every song is a message," Mr. Sine writes of Miss Fillmore's work. Of the other churches of Hamilton, the First church pastor writes "Lindenwald church, under Craig Schwartz, is doing good service. Coke Otto church is making improvements under leadership of John Craycraft, and we are still pushing our Gordon avenue mission, for which we expect shortly to have a building."

Chicago Pastor Assails Strike Slugger.

Austin Hunter, pastor of the Jackson Boulevard Church, in a recent sermon discussed the present strike in Chicago, speaking on the theme, "The Bystander." Among other things he said: "Jesus took into consideration the bystander in his work. He sought his good, as well as the individual with whom he was dealing directly. His work was altruistic and unselfish. He also taught his followers to remember the bystanders. They were to let their light so shine that men might see. They were to be good neighbors to any men in distress, regardless of nationality or creed. There are multitudes of bystanders in our city toward whom we are indifferent. Just now a strike is on among a class of workers whose wages have been pitifully low. Their only salvation is to stick together. Without a union such a worker is a nonentity, absolutely helpless. With others I spent some time doing picket duty with these people and studying their problem. The cruelty and unfair attitude of the sluggers, and even policemen, were almost unbelievable to me. I saw two brave, rugged sluggers, with their stars concealed, cruelly beat a frail woman and when some of us tried to take their numbers, that we might take the matter up with the proper authorities, they insultingly refused and called us all manner of insolent names. The attitude of these brutish men is anything but neutral. It is time good people should take a lively interest in the battle for bread waged by these unfortunates. The spirit of brotherhood, which is the spirit of Christ, calls for a square deal for all."

Galesburg, Ill., Church to Dedicate New Sunday-school Building.

Plans for the formal dedication of the Sunday-school and social service department of the new church at Galesburg, Ill., were announced at a recent service by H. A. Denton, pastor of the church. January 9 has been named as the day for the dedication proper and the exercises will continue through the week and over the following Sunday. George H. Combs, pastor of Independence Boulevard church, Kansas City, will be the speaker and will remain throughout the week. The entire Sunday-school room, the pastor's study, the aid society rooms and choir room will be complete and furnished at that time. The ventilating, heating, plumbing, vacuum cleaning and all other conveniences will be installed, and ready. The building to date represents an investment of $40,000 and is about half completed. It is planned to finish the work next season.



Rev. H. A. Denton, whose church at Galesburg, Ill., is rejoicing in a new home.

New Downtown Leader for Kansas City.

First church, Kansas City, has just called John J. Silvester, of Cincinnati, Ohio, as assistant pastor, and he begins his work immediately. Mr. Silvester has had large experience in social service in a great city, and is an expert in work among boys and young men. He is also an acceptable minister of the gospel. W. F. Richardson, pastor at First, writes that the church is anticipating great blessing to come to the work in Kansas City from his consecrated labors. Mr. Silvester will have special oversight of such forms of community service as this church may be able to carry on in the down-town district.

E. B. Barnes Preaches on "Men Who Woke up the World."

On Sunday evenings of November and December, E. B. Barnes, of the Richmond, Ky., church, is preaching on "Men Who Woke Up the World." The several topics are as follows: "John Wyckliffe—The Morning Star of the Reformation." "John Huss—The Martyr of Bohemia." "Martin Luther—The Monk that Shook the World." "Savonarola—The Preacher, Reformer, Martyr of Florence." "John Knox—The Reformer of Scotland." "John Wesley—The Man Who Revived the Spiritual Life of the Churches." "Alexander Campbell—The Man Who Called Attention to the Sins of Division and Sectarianism in the Churches." "Willian Booth—The man Who Discovered Anew the Value of the Human Soul."

Tisdall Meeting at Detroit, Closes.

Wellington M. Logan, of Central church, Detroit, Mich., writes that the meeting held at Central, by J. J. Tisdall, of Columbus, O., was one of the most successful held during the last ten years. George H. Lau led in the singing. Each evening recorded an increased attendance up to the last. Thirty persons came into the church on confession and twenty-five by letter. Within a few weeks previous to the meetings fifteen others united with the church and on the Sunday following six others. Mr. Logan writes that Central church has the best Sunday-school within the knowledge of the oldest members of the church. It is under the able direction of Mr. D. K. Stewart. On a recent Sunday thirty-two men canvassed the membership of the church in connection with the Every Member Canvass. Every department of the church's work is reported to be in the best shape under the helpful and consistent leadership of its pastor, C. J. Tannar, who has been the minister of this congregation for thirteen years.

Appreciation of Chas. H. Swift.

J. P. Rowlison, superintendent of the Northeast Missouri Missionary District, thinks that evangelistic meetings should be reported, not so much for the number of accessions as for the "deposit" the evangelist makes of his own character in the community, and speaks as follows of Chas. H. Swift, of Centralia, Mo., who has just completed a series of meetings for the Vandalia, Mo., church, to which Mr. Rowlison ministers: "The chief result of our Vandalia meeting is the deposit Mr. Swift made of himself. And yet was it himself? All his striving was to set forth Jesus Christ, and the only beautiful thing about this man is that he daily sets before his yearning soul the Lord, and after all the deposit that is left for our happy appreciation is not Swift, but Christ, inwrought in the person of this quiet, scholarly, little man."

WE WILL NOT FORGET

BOARD OF MINISTERIAL RELIEF 120 E. Market St., Indianapolis, Ind.

The Aged Minister, The Missionary's Orphan
The Preacher's Widow, The Annual Budget
The Christmas Offering.

Plainville, Ind., Loses Effective Leader.

Claris Yeuell is to leave Plainville, Ind., but he has a good record to his credit in this field. During his ministry, for the first time in its history, the church has contributed to all of the regularly organized work, the aggregate offerings amounting to more than the apportionments. At the most this was not so large, but it has started systematic giving and the church launches out into the wider fellowship. The Sunday-school also took up its first offering for home missions.

Decision Meetings at Steubenville, O.

First church, Steubenville, Ohio, has just closed a series of decision meetings in which forty-two took membership with the church. The pastor, E. H. Wray, believes in holding his own meetings. This is the second meeting that he has held for the church since his pastorate began. The first week of the meeting he gave a series of sermons on "The Mysteries of the Kingdom as Set Forth in the Parables of Jesus." This was followed by a series on "Jesus as Center of the Kingdom" and teachings with regard to the seeking love of God for the lost. The meetings were conducted in a quiet dignified manner and with no outside help. The music was under the direction of the regular choir director. This church is planning for its second Every Member Canvass. The purpose of this canvass is: (1) To increase offerings for local and foreign work. (2) To interest all the people in the church. (3) To urge each member to subscribe for one or more of the church papers.

Recital in New Memorial Church at Bethany.

Mrs. Lola Miksch Sutton, of the Bethany College faculty, gave a piano recital in the new Memorial church at Bethany on the evening of Nov. 11. It was a lecture-recital, the program being made up of selections from American composers, and was artistically delivered, and warmly received.

Herbert Yeuell's Work Praised by Cynthiana Pastor.

Joseph D. Armistead, pastor at Cynthiana, Ky., reports the Yeuell revival recently closed, at the Cynthiana church with eighty-eight persons added to the membership. Herbert Yeuell was assisted by T. Earle Yearsley singing. The official board as well as the pastor endorse Mr. Yeuell's work. Mr. Armistead writes as follows: "This was a meeting that got hold of the entire community, doing good and no harm to all the churches of the city. Mr. Yeuell's preaching was of his own original kind, an imitation of no one, but strongly expressive of the intellect, the consecration and the oratorical ability of himself. Herbert Yeuell is unquestionably a brilliant speaker, well read in literature, with such dramatic powers as to make him at once charming as an actor, and moving as a Gospel exhorter. No preacher of his methods and manners had ever been in our city before, and he readily won the attendance of a large audience, and later gathered the fruits of his labors." The Cynthiana Church now has a membership of 935.

* * *

BRIEF NEWS NOTES.

—November 14 was observed in Oakland, Cal., as "Civic Sunday," and Vaughn Dabney, pastor there, preached a special sermon in harmony with this idea.

—Ralph V. Callaway, of Clinton, Ill., recently addressed the local W. T. C. U. on the liquor question.

—First Christian congregation, Sandusky, O., has purchased a chapel for its meetings from the Episcopalians.

—H. H. Peters, recently addressed a "get together" meeting of the Paris, Ill., business men held at the Chamber of Commerce.

—Centenary church, Indianapolis, has completed a six weeks' campaign to pay off the debt. Five thousand was raised as a result. G. C. Stearns, the pastor, will lead in a meeting in January.

$75,000 FOR CHRISTIAN EDUCATION

This appeal is sanctioned by our International Convention, and urged by all the colleges whose Executive Heads hold membership in the BOARD OF EDUCATION OF THE DISCIPLES OF CHRIST.
membership in the Board of Education of the Disciples of Christ.

The campaign is directed by the Executive Committee of the above named Board, the Committee consisting of the following memberss Presidents R. H. Crossfield, Hill M. Bell, Miner Lee Bates, Thomas C. Howe, and Dean G. D. Edwards.

Success in this campaign means
More and better ministers for the churches.
More and better prepared missionaries for Home and Foreign Fields.
Better trained and more efficient officers in the local churches.
The rallying center for this campaign is

EDUCATION DAY, JANUARY 16, 1916

Use it for a supplement to the all-year appeal for the consecration of life; for a supplement to the Budget system or for an occasion for special offering. ... ...

If you desire to help one college send check directly to that college. If you desire to help all the colleges cooprating through the Board send offering to

BOARD OF EDUCATION OF THE DISCPLES OF CHRIST
CHARLES E. UNDERWOOD, Treas.
70 LAYMAN AVENUE INNDIANAPOLIS, IND.

—Goldie P. Lowman, song-evangelist, of Auburn, Ind., writes that an organization of twenty members has been established at Mecca, Ind., from an inflated roll of over two hundred names. Several confessions are reported. Mecca is described as a needy field.

—First church, St. Joseph, Mo., hopes to build a $75,000 home next year. The lot is already purchased. Special attention will be given the needs of the Sunday-school.

—G. L. Snively raised $31,000 for Central church, Lexington, Ky., on a recent Sunday.

—The Christian Brotherhood, of the church at Manhattan, Kan., recently voted to support the movement by the Welfare Association and the Parent-Teachers Association for a Community Christmas celebration. It is planned that the children be encouraged to donate toys, etc., for that purpose.

—H. H. Harmon, pastor at First church, Lincoln, Neb., recently preached a sermon on the late Booker T. Washington.

—The Wellington, Kan., church to which H. W. Hunter ministers, will send a Christmas box to Mr. and Mrs. Carpenter, missionaries in Porto Rico.

—Thanksgiving Decision meetings were recently held at East Dallas, Tex., church, where John G. Slayter is pastor, with several additions to the church membership.

—W. F. Rothenberger, of Franklin Circle church, Cleveland, O., addressed a mass meeting of the men of First church, New Castle, Pa., on December 2, in preparation for an Every-Member Canvass.

—Mark Wayne Williams, pastor at St. James St., Boston, is conducting his own choir and orchestra. Mr. Williams has recently been elected secretary to put through the license campaign at next election. The situation is reported hopeful.

Facts and Figures From Disciples Fields

CALLS.

O. L. Hull, Cleveland, O., (Glenville), to New York City, Second. Accepts. Will attend Union and Columbia Theological Seminaries.

J. J. Evans, Sacramento, to San Jose, Cal. Accepts.

G. Webster Moore, Tiffin, O., First, to Kendallville, Ind. No decision.

Glenn O. Mills, Heyworth, to Oblong, Ill. Accepts.

F. L. Taylor to Bloomingdale, Mich. Accepts.

W. T. Huff, Waynesville, to Blue Mound, Ill. Has begun work.

C. E. Stebbins, Dixon, Ill., First, to Pecatonica, Ill. Accepts.

J. P. Givens, Carbondale, to Hoopeston, Ill. Has begun work.

H. J. Brazelton, Earlington, to Russellville, Ky. Began work Dec. 5.

W. F. Smith, Frankfort, Ky., to Carthage, O. Accepts.

E. W. Coleman, Alton, to Larrabee, Ia. Accepts.

F. M. Rice, Aullville, to Bunceton, Mo. Accepts.

G. E. Ireland, to St. Louis, Dover Place. Dec. 5.

Jas. A. Burns, Knoxville, to Ft. Madison, Ia. Accepts.

R. L. Johnston, to Concord, Cal. Accepts.

RESIGNATIONS.

Walter R. Mains, Haverhill, Mass.

R. E. Alexander, Shelbyville, Mo., Dec. 31.

W. E. Kelly, Sharon, Kan.

G. A. Hendrickson, Shawnee, Okla., Jan. 1.

O. B. Ireland, Santa Clara, Cal.

EVANGELISTIC MEETINGS.

Newton, Ia., R. B. Helser, pastor, preaching.

Hannibal, Mo., G. A. Campbell, pastor; R. G. Frank, preaching. Begin Jan. 9.

Newark, O., W. D. Ward, pastor; R. L. Brown and W. Leigh, evangelists.

Harvard, Neb., J. J. Langston, pastor; Floyd J. Evans, evangelist.

Salina, Kan., C. R. L. Vawter, evangelist; 136; continue.

Johnstown, Pa., Brown and Leigh, evangelists. Will begin after Christmas.

Batavia, Ia., Schenk and Richmond, evangelists. Began Dec. 5.

Minneapolis, Minn., S. G. Fisher, pastor; Brooks and Fitz, evangelists; 29; continue.

Ripley, O., Third St., C. N. Williams, pastor; Herbert Yeuell, evangelist.

Riverside, Cal., F. W. O'Malley, pastor; Fife brothers, evangelists.

WE WILL NOT FORGET.
These Did Not Forget.

1,036 churches, as churches, remembered the Veterans in 1915, with a total of $15,831.60.

140 Bible schools gave $1,243.16. Heretofore these have been listed with the churches. Both in number and amount they more than doubled last year, principally through "White Gifts for the King." 25 Bible schools combined with the churches in remitting, making the total number of contributing schools 165.

Altogether we received 1,185 offerings from churches, Bible schools and societies, totaling $17,132.56, a gain of 10 per cent, in amount and 30 per cent. in number contributing.

Deducting duplications, 1,127 different congregations are represented in these offerings.

Ten individuals and twenty-nine churches reached the Living Link standard, $1000 or more. Columbus, Indiana, Tabernacle church, W. H. Book, Minister, heads the list with $500.66.

318 individuals sent offerings this year amounting to $2,440.95, a gain of 9 givers, but a loss of $14.00 in gifts.

The Atlanta and Los Angeles International Conventions both came within the year. The Communion offering of the former was $495.36, of the latter $506.84, total $1,002.20, against $3,367.07 of the year before in the great Eldred Memorial at Toronto.

Two of those who have gone on before swelled the year's total; John Reed with $1,000, George M. Sivwright with $250.

Six Annuity Bonds ranging from $100 to $4,000, were written in 1915. One was taken by a retired minister and his wife. Their Annuity and Pension together will make them fairly comfortable. At the same time they thus complete the giving of their all to the Kingdom of God.

* * *

SPECIAL MESSAGE.
From the Temperance Board.

The new year, 1916, will witness the opening of great battles against the liquor traffic. At least six states and many smaller areas will be engaged in campaigns during the year. The Christian church should have her best men in these fields in the thick of the fight. The board is now seeking the services of such men.

Let the ministers and churches furnish the sinews of war—supply the needed funds—and we will make the whole brotherhood proud of the record of our church in this struggle.

Every church should send an offering for this work during the next year. If a church is on the budget plan, the work of this board should be provided for in the funds for our general interests. If a church is not on the budget plan, by all means, a generous offering should be taken during the next year.

Attention, Sunday-school leaders! Be sure that your school makes room for special temperance instruction. Observe the days, make the temperance lesson a great power in your school; send to this office for anything you want.

Christian Endeavorers! We can help you on your temperance lessons if you will permit us. Write us your needs. We are here to help you.

The temperance board has a splendid ... s of tracts, posters, leaflets, cartoons, postcards and books—in fact everything relating to the temperance movement. Send in your orders. Samples, free.

L. E. Sellers, National Secretary.
Box 501, Indianapolis, Ind.

* * *

BRIEF NEWS NOTES.

—F. D. Butchart, leader in our work among Bohemians at Broadway church, Cleveland, O., has been selected chairman of a committee of thirty-five men and women, enlisted as friendly visitors in conjunction with the Associated Charities staff, in that section of the city.

—Second church, Milwaukee, Wis., recently suffered a $700 loss by fire.

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With Jersey cows, chickens, fruit, vegetables, etc., on the place, healthful living, as well as good home cooking is assured.

The rooms are large and arranged to be occupied by two persons. Board and room, $10 per week for each person on third floor. $12.50 per week for each person on second floor. Rooms should be engaged early.

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CHURCH EXTENSION NEWS.

During the month of October the following churches completed their buildings and received their loans: Second church, Lawrence, Kansas, $300 from the Linwood Blvd. Fund, Kansas City, Mo.; Barbourville, Ky., from the Annuity Fund, $2,000; Colored church, Bristol, Tenn., from the Y. P. S. C. E. Fund, $200.

The following churches were promised loans at the November meeting: Opolis, Kansas, $600; Hamilton, Ohio, High St. church, $1,500, provided the value of the property is $3,000; Bicknell, Ind., $3,000 from the Annuity Fund.

During October and November, Mr. Muckley visited the State Conventions of Virginia, North Carolina, South Carolina, Georgia, Alabama and Mississippi. In addition to addressing these conventions on church extension work, Mr. Muckley gave addresses on the business methods of the church and the Every Member Canvass. During this tour of the South, Mr. Muckley addressed the following churches: Linden St. and McLemore Ave.

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churches, Memphis, Tenn.; Rome, Ga.; Charlotte N. Car.; Martinsville, Va.; Danville, Va.; East Point, Ga.; Covington, Ga.; Petersburg, Va.; Portsmouth, Va.; Mobile, Ala., and the three churches of Jackson, Miss.

Addresses were also given at Auburn college and the Southern Christian Institute at Edwards, Miss.

Mr. Booth, the associate secretary, has been with the Men and Millions Movement during November, in the state of Missouri. He also addressed the state convention of Kansas.

The board has recently received annuity gifts as follows: $1,000 from a friend in Missouri who has previously given $11,000; $500 from another friend in Missouri who has previously given $4,5000; $500 from a friend in California who has recently given $2,000.

A bequest of $960 from the Thomas Cavey estate of Longmont, Colo., was received.

The church extension receipts for October were $5,400.86, which is a slight gain of $23. All gains are encouraging during these days.

There are many churches that should have taken the annual offering in September that have not yet reported to the board. We trust these churches will promptly send in their money during December. Remit to G. W. Muckley, corresponding secretary, 603 New England Bldg., Kansas City, Mo.

* * *

AT TRANSYLVANIA COLLEGE.

By defeating the University of Louisville 26 to 0 on Thanksgiving day, the **Transylvania** foot ball team became champions of Kentucky. The Transylvania team did not lose a game in the Kentucky Association or the Southern Association during the season, and was scored against but once. Coach W. T. Stewart, who has been in charge of Transylvania athletics for three years, is a genuine type of Christian gentleman, and has exerted the finest influence for clean athletics and wholesome conduct in addition to developing a championship team.

In his official notification of the election of Transylvania College to membership in the Southern Association of Colleges, the secretary, Dr. B. E. Young, of Vanderbilt, says: "The new name of College met with special expression of approval from our Executive Committee. Perhaps we all ought to be Colleges in the South."

In the student body of Transylvania and the College of the Bible there are 32 sons and daughters of ministers. Their class standing and deportment are usually satisfactory.

One hundred and twenty-four Kentucky Churches observed Education Day last convention year, and sent offerings amounting to $2,225 to Transylvania and the College of the Bible. This year two hundred Kentucky churches are asked to observe the day and to contribute $3,000.

* * *

FREE UNTIL 1916.

Have you subscribed yet for The Youth's Companion for 1916? Now is the time to do it, if you are not already a subscriber, for you will get all the issues for the remaining weeks of 1915 free from the time your subscription with $2.00 is received.

The fifty-two issues of 1916 will be crowded with good reading for young and old. Reading that is entertaining, but not "wishy-washy." Reading that leaves you, when you lay the paper down, better informed, with keener aspirations, with a broader outlook on life. The Companion is a good paper to tie to if you have a growing family—and for general reading, as Justice Brewer once said, no other is necessary.

If you wish to know more of the brilliant list of contributors, from our ex-Presidents down, who will write for the new volume in 1916, and if you wish to know something of the new stories for 1916, let us send you free the Forecast for 1916.

Every new subscriber who sends $2.00 for 1916 will receive, in addition to this year's issues, The Companion Home calendar for 1916.

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Short and plain articles by nearly 100 experienced Christian writers. Just the **Help over hard places** you have been looking for. **How to lead, teach, testify, pray** and **grow.** Young Christians helper, experienced workers' guide. Pkt. size, 128 pgs., Red Cloth, **25c,** Mor. **35c,** postpd. **Agts. wntd. GEO. W. NOBLE, Monon Bldg., Chicago, Ill.**

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Complete Manual of **several hundred** terse, pointed, appropriate Prayers for use in **Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Sentence Prayers. Question of How and What to Pray in Public** fully covered by model, suggestive and devout **Prayers.** Vest Pocket size, 128 pages. Cloth **25c,** Morocco **35c,** postpaid, stamps taken. Agents Wanted. **GEO. W. NOBLE, Monon Building, Chicago, Ill.**

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It puts its readers in touch with the ideals of social service, and keeps them informed of the latest achievements in temperance and missions.

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THE CHRISTIAN CENTURY

Vol. XXXII December 16, 1915 Number 50

Superintendent Wirt of the Gary Schools

Listening to God
By L. O. Bricker

Two Christmas Messages
By E. L. Powell and B. A. Jenkins

The Road to Bethlehem
Editorial

CHICAGO

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII DECEMBER 16, 1915 Number 50

The Road To Bethlehem

IN THE little town that stands on a hillside six miles south of Jerusalem there is a rocky grotto, above which is built perhaps the oldest church structure in Christendom. It is the Church of the Nativity at Bethlehem.

In the grotto below there are innumerable lighted candles and other costly gifts, and around the disk of a silver star which is set into the floor of this crypt there are the Latin words which mean, "Here was born of the Virgin Mary, Jesus Christ."

To that place there went on the night of his birth a company of shepherds, marveling at a song they had heard and a vision they had seen. They had been told that in the City of David there was born that night a Savior, who was Christ the Lord. And when they saw the little child in the manger-cradle, wrapped in the swaddling bands which spoke of the simple human devotion of his mother, they bowed in reverence at the sight.

Along the road to Bethlehem there came a few days later a company of wise men from the east. Students they were of scattered fragments of Hebrew prophecy dispersed through the regions in which Jewish exiles had made their home. The wise men sought One who was to be called the "King of the Jews," and whose star they had seen in the east. Confucius believed that in the west the true prophet was to arise. Guatama had insisted that the path of wisdom was to be pursued by a later Sage. And Zoroaster had hoped that fresh light might arise upon the pathway of the soul. Had these dreams come true in the rising of the star that stood above the hamlet on the hill?

Along that road to Bethlehem there traveled a pious woman from Rome searching out the sacred cities of Palestine. The mother of Constantine the Great, she was able to command both leisure and fortune in the great adventure. At Jerusalem her workmen had dug around the spot where tradition asserted that Jesus had made his last great sacrifice, and her zeal was rewarded, according to tradition, by the discovery of the true cross deep in the earth. She took the road to Bethlehem to complete there her devotions and to lay the foundations of a church on which successive centuries and rulers have builded in honor of the King.

Along that road to Bethlehem there journeyed the greatest scholar of the early church. Deeply impressed by the simple majesty of the place, he took up his abode in a grotto only a short distance from the holy cave, and there spent thirty years preparing for the world that great version of the Holy Scriptures which has made the name of St. Jerome a precious possession of the universal Church.

Along that road in those early centuries there passed a host of pilgrims. Out of every land beyond the sea they hurried, dressed in pilgrim's garb, girt with ropes of penitence, and bearing scrip and palmer's staff, the symbols of their task. At every holy site they tarried. Over every sacred spot they prayed. But when they came to Bethlehem they felt that the supreme moment in all their self-mortifying journey had been reached. There with fasting and with tears they visited the sacred grotto. They touched with reverence the spot which tradition has validated as the birthplace of the Lord, and there they lifted their eyes to behold the unutterable glory of the Divine Presence, the reward of all their toil.

✣ ✣

Along that road to Bethlehem there still go innumerable travelers, some careless and cynical, bent upon the new sensation of seeing one of the oldest of the shrines of earth; some world-weary and jaded, hoping to find some mystery of happiness and renewal in the sacred place; some questioning, yet hopeful, like Pierre Loti, that their doubts may be swept away in some convulsion of divine emotion.

There go the leisurely travelers who drive down from Jerusalem in the morning and return at night. There go the Russian pilgrims, sore of foot but brave in heart, who have tramped the long intolerable ways since their first landing on the holy soil. And along that road there go the long caravans with soft-footed camels bearing merchandise, threading their way through the streets where David played, where Mary bore her infant, and where Crusader and Saracen fought for supremacy.

After all these centuries since Rachel died on that same road, "when there was but a little way to go to Bethlehem," the multitudes of earth have journeyed seeking him of whom the prophet dreamed when he named Bethlehem-Ephratha as the birthplace of the coming king. Still above the hill of Bethlehem in spite of wars and tumults near and far, there hover the influences that are working out a changing and holier world. And still on quiet and starry nights it is possible to imagine the scene of the Nativity, and hear again the angel voices proclaim their song of "Peace on Earth, Good Will to Men."

H. L. W.

A Ballad of Bethlehem Steel

(See editorial on "The Wages of War," page 8.)

A FORT is taken, the papers say,
Five thousand dead in the murderous deal.
A victory? No, just another grim day.
But—up to five hundred goes Bethlehem Steel.

A whisper, a rumor, one knows not where—
A sigh, a prayer from a torn heart rent—
A murmur of Peace on the death-laden air—
But—Bethlehem Steel drops thirty per cent.

"We'll fight to the death," the diplomats cry.
"We'll fight to the death," sigh the weary men.
As the battle roars to the shuddering sky—
And—Bethlehem Steel has a rise of ten.

What matters the loss of a million men?
What matters the waste of blossoming lands?
The children's cry or the women's pain?
If—Bethlehem Steel at six hundred stands?

And so we must join in the slaughter-mill,
We must arm ourselves for a senseless hate,
We must waste our youths in the murder drill—
That Bethlehem Steel may hold its state.

—The Public.

Interviewing Superintendent Wirt of Gary, Indiana

BY FLORENCE PATTON

A DAY in the Gary schools and a half hour with William A. Wirt, educational wizard, was my privilege recently. The day began at 8 and ended at 5, the regular school period of a Gary child. I came away filled with an almost reverent admiration for this quiet, simple man of accomplishment. I could understand why his revolution of Gary schools had urged his name for superintendent of Chicago schools to succeed Mrs. Ella Flagg Young, and why New York City begged his advice to the tune of $10,000 recently.

I feel also that Gary will have to tussle to hold him against the tugging pleas from other cities. If nobody minds, I'd like to hold my thumbs for his Chicago advent some ripe time.

Often, looking back to school days, I have wondered why my pet aversion was the recurrent person who told me that "these are your happiest days, dear, your school days."

MAKING SCHOOL HOMELIKE.

I wasn't what could be called a vicious child, but that person used to fill me with horrid impulses; black hand stuff, you know. And it wasn't until I came to the Emerson School at Gary that the veil fell away and I knew why I knew that she was all wrong when she said it.

I had never known why I knew before. Standing in the warm family atmosphere of this model place, I knew that I had hated the stereotyped school day; the stiff standing shoulder to shoulder in line to march to class, the everlasting sameness of that morning assembly; the clang of the bell; the depression of that watch upon whispering—I always did have so much to say to Mary or Sadie or Rose—the "sit up, children, straight" (it was so comfy to lounge a bit—I could think better,) and all the rest of it that still endures and irks a child unmercifully.

How can the grade teacher, with her smattering information, expect to compete in interesting a child with the tutor who, through specializing, is thorough, introspective, intuitive and resourceful?

It came over me so suddenly, so refreshingly on the trip, that I confess I was rattled when Mr. Wirt said he was ready for a talk.

"What is it? What is it about this place that fits one like a rocking chair made to order?" I wanted to know.

And the quiet answer came pat: "It's the family spirit."

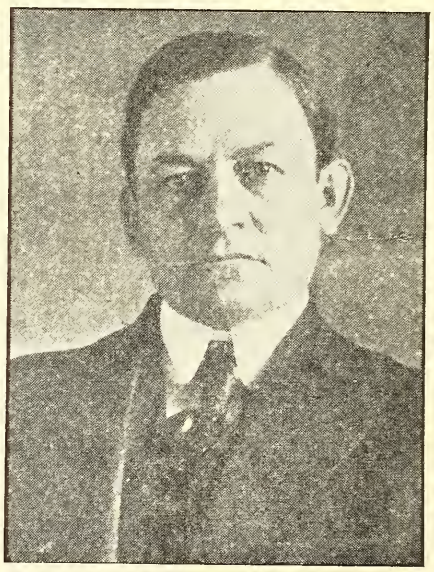
A PLAIN, DIRECT MAN.

Mr. Wirt's office is on the main floor. He is the quiet strength that is all pervading, and yet keeps its source well hidden in the background. He seems to be more of an observer than the brain back of the whole splendid mechanism.

I thanked my stars upon first meeting him that he wasn't the fogy-fossil type. And I caught myself wondering why, when I had seen the big bulwark he has made, I should be silly enough to expect its creator to be the pale-eyed student type with absent-minded handshake for me.

Mr. Wirt is the plain man type, direct, brief, but not distant. There's a shadowy sweet smile that breaks through the square set of his features as he talks of his work, that is good to see. I caught myself watching for it, resting my eyes in it. It came as he talked in that peculiarly impersonal way of his schools. It was as though he was smiling upon a pet. Which is in all probability how he feels toward the Gary school system, for it is his, his very own, his own mental achievement.

Mr. Wirt is as economical a conversationalist as he is a systematist. As an admirer has said of him, "he doesn't expand or glorify one cent." He clipped through the short interview like a highly



Superintendent William A. Wirt.

intelligent machine, leaving me comprehensive—and dismissed. I never felt quite so dismissed before and yet not one whit offended.

Think of such a man!

Now, as to his school. I mentioned the long period from 8 until 5 o'clock. Let nobody imagine there are overworked children in the Gary schools.

Primarily, the extra two hours from 3 to 5 are meant to keep the boy and girl from the street. It is a crime, according to Mr. Wirt, to let those two hours be wasted, when they can be put in with interesting play in the school.

For there is no work in the Gary schools. It is all play—meant to be so. And by the appearance of the children you know this to be so.

The Emerson school, like the bigger Froebel school, accommodates the high school pupils, the grade children and the kindergartners, all at the same time. Again it is the family idea. The younger ones have constantly before them the example of the older children.

For instance, a kindergarten room may be placed next to the botany room or the physics laboratory. How the big eyes stare into those more dignified quarters! How the little imaginations plan to reach there some day! And I saw a high school pupil racing along a corridor with a little tad in tow when classes changed.

NO SET RULES.

As to changing, there is no set order, nor rule, no stiff lining up. In class and out pupils are not subjected to the constant "Sh!" admonishment. The teacher is more like the mother of the flock or the big sister, and down in the shops the boys appear to be working with father. It is just because there are no set, prison-like rules that there are no noise and no disorder.

And some group is playing all of the time. There are about five acres of playground about the school and a wading pool and garden for the spring and summer. And the auditorium, gymnasiums and swimming pool are seldom empty. Some group is always playing. When one or three groups return for arithmetic or drawing another group goes out to romp or to music in the auditorium or down to the city market. And things are so arranged that, if the parents of a child so desire, a play hour may be put in at the family church for religious instruction. The churches have co-operated with Mr. Wirt in this.

PUPILS PAID FOR WORK.

Peeping into the classrooms, I saw arithmetic pupils sitting about as they pleased, whispering if they choose, handling objects freely. In the shops, in most cases presided over by a union man, by the way, nobody appeared to be instructed by the instructor alone. A boy appeared to be learning forge work, for instance, as much from consulting with a more advanced student as from the teacher.

In a drawing class seventh graders were lined up at easels with fourth graders, and one high school boy was working there with charcoal. This whole room, by the way, had been painted by the painting boys, had been stenciled and filled in by others; a window that offended by its stark oblong had been changed to stained glass, and its casing was made in the shops.

At the Froebel School, by the way, all the tables and chairs, the cupboards and cases were made by the boys. A boy working in the shops gets his time card and is paid sixty cents an hour. At the end of the week he is given a check, which he deposits in the school bank, and when he has saved $80 he has made a credit toward graduation.

I went into the bank, which is run by the pupils, and one of the clerks, a boy of about sixteen, showed me about. He had all the aloof dignity of the teller. He unbent a bit to tell me things, but when I inadvertently wondered whether I could borrow $10 or $15 he froze again. I could monkey in the zoology class, it appeared, but not in the bank.

By the way, there is a real zoo at the school; the tenderer members are inside and the tougher ones outside. Cy De Vry has sent them a pair of hawks, and there are foxes and coyotes and hens and pheasants and ground hogs and there was a bear. But he was sickened and was sent away.

None of the animals show the slightest animosity toward the children. Both pupils and animals have been trained to understanding of each other. The boys may go into the foxes' cage and pet them and the coyotes yowl jealously.

"We teach no sex hygiene here," said the zoology teacher, "but in our classes

the approaching motherhood of a guinea pig and the birth of baby rabbits and so forth are taken quite as a matter of course."

BECOME CHILDREN'S PETS.

I'd like to have lingered in the zoo, the inner one particularly, where I became an interested pupil myself. The teacher has a skunk there, deodorized, and in process of taming. She claims that skunks are fast displacing the Angora cat as a pet, and those who have tried them say they are more playful than kittens.

Jim and Jack are there, as well, a couple of crows, who have grown up in the school, play outdoors all year until the cold sets in, and never fly away. A sad-eyed Maltese kitten is there too. She wandered in and has to be imprisoned to keep her out of the cafeteria down stairs. Somebody is finding a home for her.

It is the ambition of E. A. Spaulding, principal of the school, to interest the park board in establishing similar zoos in connection with every school. For adjacent to each Gary school is a park.

Every teacher in the Gary schools is a specialist. Classes visit her room for what she can particularly give them. Thus their interest is stimulated by the expression of a mind skilled in one special subject, instead of dulled by the smattering cut-and-driedness of the grade teacher's imperfect equipment.

The libraries of the Emerson and Froebel Schools are branches of the city public institution. Louis J. Bailey, librarian, has supplied them with books.

The question of lighting reminds me of the evening classes. It is estimated that some 10,000 persons are instructed daily in Gary, for the schools are open to men and women until 9 at night, for any line of work they choose to follow. In the art craft room I saw some of the silver work of a woman who intends making use of the teaching for a livelihood.

This interest of the parents is one of the particularly wise points in the administration of Mr. Wirt. In a mill city like Gary is the children frequently are taken out of school at fourteen and put to work.

PARENTS ALSO ATTEND.

Getting the parents to come to school is stimulating their interest in keeping the children there. And as far as the children's volition is concerned, they are not dashing for the school exit, by any means.

The Emerson school has about 800 pupils. With its careful scattering of class work and playtime, it could accommodate many more. The Froebel has 1,900 pupils and more than that at night. I saw a girl in the cobbler's shop there, mending her shoe under the amused eyes of the instructor.

"She wanted to know how," said the cobbler teacher, "and so I let her. Lots of the girls come to class here."

"But we don't take up plumbing," laughed the child, driving in the last tack on the patch. "That's about the only thing we don't do."

Which is true. The girls even take up printing and what time they and the boys serve is taken off when they enter upon an apprenticeship.

I went to the Jefferson School, too, the first school put up by the steel mills people when they essayed the sand waste and named it Gary.

Mr. Wirt speedily made an attic into a gymnasium, put in his special teachers and equipped his play ground, and, barring the elderly aspect of the place, it is as model as any.

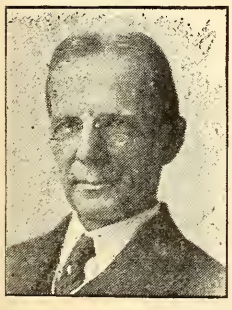
For the model of the Gary schools consists of opportunity, extravagant opportunity for work and play, work made into play. And the running costs no more than in any other city, proportionately, while the "attractions" are far ahead in number and in the method in which they are presented. And they are presented all the year round, by the by.

Yes, I should like to hold my thumbs for Chicago.

Two Christmas Messages

CHRISTMAS CHEER.

By E. L. Powell.



No season could be more suggestive or more inspirational than Christmas. It is the one day when even the most frozen selfishness must thaw. The atmosphere is so sunlike in its warmth and geniality that no Scrooge can breathe it without the recognition of opportunity and privilege. Who can be mean in the presence of innocent childhood? God comes down in the little child on Christmas Day and invites a weary and sinful and selfish world to behold his divine beauty and to be wooed by it out of grouchiness into generosity, out of irritability into gladness, out of self into service. As though written across the face of the sky we may read this invitation of Christmas time.

God seems to say to man, "Let us go together into the grim city and make its tenements to shine and its noisome places to become, for a little while at least, sweet and fragrant. Let us bring Good Tidings of Great Joy to the little ones who never hear the song of bird or see the green grass from year to year. Let us place the babe of Bethlehem on a throne of recognition so high and so radiant that good cheer and happiness shall radiate therefrom to hovel and home."

In a word, the great God invites us to co-operate with him in making everybody glad. We must acknowledge this spirit of Christmas time if it shall be to us anything more than a selfish holiday observed in our family circle and bringing no benediction of the divine gospel. The magic of Christmas consists in giving "beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness."

Santa Claus must take God as his partner and then our Christmas shopping will be done to the accompaniment of a song and our Christmas gifts will put to flight all enemies of the soul. In Christmas giving are we not thinking God's thoughts after him, and repeating in miniature fashion the mighty example brought before us in the immortal words "God so loved the world that he gave his only begotten son?"

If we shall find happiness let us search for some Zubulun or Naphthali and have it said, "They that sat in darkness saw a great light." Wonderful is the transformation wrought by simple kindness!

* * *

CHRISTMAS EVE.

By Burris A. Jenkins.

The same stars are shining tonight that shone nineteen hundred and fifteen years ago over the rough and jagged hills of Judea. Shepherds are among these hills as their fathers were. Much the same hearts beat under the black cloaks now as then; much the same thoughts come and go under the black turbans; similar hopes and fears and loves are theirs. And, as the "inverted bowl" of the sky,—the ebony, spangled bowl,—passes in its great curve, round the world and first and last shadows all the circle, the same sort of hearts and minds, the same loves and hopes and fears fill all the night.

As the power of the Cæsars then poised the sword above the heads of the peoples, as the yoke of the mighty then rested on the necks of the weak, as the babes of Bethlehem bled and Rachaels mourned, so now the sword, the yoke, the blood and the wailing Rachels are under these stars. Peace has not yet come nor good will to men. How long, O Lord, how long!

Even in our peaceful land, where the birthday of our Prince will very soon dawn on so many who are happy, the heel of the strong is still on the neck of the weak; babes like those of Bethlehem are systematically though gradually slain amid the dust and smoke of factories; men and women to whom the great gift of life is as much a boon as ever it has been, die more numerously than on European battle fields, from preventable disease; great cities that should be cities of brotherly love are centers of corruption, exploitation, and the tyranny and bribery and injustice of vested interests.

Did the shepherds ever hear that song at all? was there ever a star of special magnitude that came over the place where the Prince and liberator was born?

"Why are ye anxious!" "O, ye of little faith!" There have been wars before, there has been oppression before, there is preventable disease always, the poor ye have always with you. These are the darkness through which the stars of Christmas eve shine. These summon us to the task of a man! We hear the high call and the angel song! We gather our shepherds' cloaks around us, we draw our girdles a bit closer, we plunge, through the night—the night lighted by the promise of His Star! We go to seek the manger where the young Christ lies!

And look! In the East! The dawn! It is coming! It is Christmas Day!

Kansas City, Mo.

Listening To God

A SERMON BY L. O. BRICKER

NEVER was there a wider interest in religion than today, nor a more wistful and pathetic longing to know and experience the great spiritual realities. We want to know God for ourselves. For years men and women have read and heard about him, addressed their prayers to him; and now they desire a living, personal contact with him. They want to feel his presence, hear his voice, and establish a personal relation and communion with him. The world is weary of a religion of doctrines and theologies, of sermons and services that cannot give a consciousness of immediate and personal contact with the reality and presence and power of God. The soul of man is thirsting today for God, for the living God.

A THIRST FOR GOD.

This thirst for God, this desire to know him intimately and personally for ourselves, this insistent longing for a more living and vital relation to God has caused us to re-examine the methods of approach to God as those methods are described on the pages of the Bible. And when we do give thought and study to these great words, descriptive of the method of approach to God, and of the way of finding and knowing God for ourselves, we see at once that for the most part we have neglected and ignored the God-appointed way; and the rediscovery of it comes upon us almost with the force of a new revelation.

Listen while I call to mind some of the things that are written in this book: "My soul, be thou silent unto God; from him cometh my salvation." "Keep thou silence at the presence of the Lord God." "The Lord is in his holy temple; let all the earth keep silence before him." "Be still and know that I am God." "Be still before God, and wait patiently for him." "There shall be silence before thee, and praise, O, God in Zion. O thou that hearest prayer, unto thee shall all flesh come." "There was silence, and I heard a voice." "I will incline mine ear. I will hear what God the Lord will speak." "Incline your ear and come unto me; hear, and your soul shall live."

These passages of scripture, and others like them, set forth the art of listening to God; and the science of knowing God for ourselves. Let us collect the passages into three sections, thus: "Be still." "Keep silence." "Incline your ear."

First: Ps. 37:7: Be still before God, and wait patiently for him. " Ps. 46:40: "Be still and know that I am God." To know God is the highest and holiest quest of the soul. To know God is the sum of human wisdom and knowledge. "Let not the wise man glory in his wisdom; let not the rich man glory in his riches; let not the mighty man glory in his might: but let him that glorieth, glory rather in this, that he understandeth and knoweth God."

A DISTINCTION NOTED.

There is a vast difference between knowing about God, and knowing God. Some months ago we had a distinguished guest at a meeting of a club in the city, of which I happen to be a member, viz: Dr. Hugh Black the famous Scotch preacher. The essayest of the evening read a paper on Gladstone; and then, according to our custom, each member present was called upon to express himself and enter into a discussion of the paper. We discovered that we knew a great deal about Mr. Gladstone, and the members consumed a great deal of time in recalling and contributing the many things they all knew about that great man. At last, Dr. Black was called upon for some remarks. His opening sentence hushed and shamed us all. He said that he had known Mr. Gladstone personally and intimately through many years; and then, out of his personal knowledge and first hand experience, he revealed that great soul to us. What was all our babble of the things we knew about Mr.

Rev. L. O. Bricker, Atlanta, Ga.

Gladstone, to the knowledge of the man who knew him personally and intimately?

There was a saying oft upon the lips of Paul—"That I may know him!" What, Paul, do you not know him? After all these years of service and fellowship, do you not know him? And Paul replies, I know him in part, and I love what I know; but I do not yet know him as he is to be known. "O the depth of the riches of the knowledge of Jesus Christ." "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord."

WHAT KNOWING GOD IS.

Said Jesus: "This is life eternal, to know thee the only true God; and Jesus Christ, whom thou hast sent." How shall we know him, then? "Be still, and know that I am God." This knowledge of God is a matter of personal experience. It can come to us only when we are in a still, quiet, receptive mood.

If you are making ready to receive into your house a distinguished and honored guest, whom you have never seen, all that you have read or heard about him will help you in your preparations to receive him; and in the midst of these preparations there will be much dust and bustle and confusion; and it would embarrass both you and your guest if he should arrive in the midst of your preparations. But as the hour of his arrival draws near, with your preparations all complete, you sit down with folded hands and are still and quiet so that you may compose your mind and spirit into a receptive mood. And so, when you are making ready for that high and holy hour of receiving God into the house of your life, all that you know about him, all that you have heard and read about him will aid you in making ready, in sweeping the chambers of your soul, and in lighting the lamps in the holy of holies of your spirit; every obedience you have rendered him, every service and sacrifice, and every prayer you have prayed to him will contribute mightily. But in the end there must be the quiet expectancy, the receptive mood, the still waiting. He knows when you are ready. He cannot and will not come until you are very still. "Be still before God: wait patiently for him." When you are ready, he will come.

"BE SILENT."

In the next place, "Be silent." This part of the method of approach to God applies particularly to the service of worship. It begins with: "The Lord is in his holy temple: let all the earth keep silence before him." Silence must always be the prelude to speech. We cannot praise God, nor think of him, nor pray to him, until we have hushed our lips to silence, have banished intruding thoughts, and have stilled our spirits into silence. Once in the house of God, we should command our souls, as did the saints of old: "My soul, be thou silent unto God. From him cometh my salvation."

We are here to listen to God: to receive from God the gifts that are essential to our present salvation of body, mind and spirit; to lift up our hearts in silent, wordless prayer and communion. But this is not all. Listen: "There shall be silence before thee, and praise, O God in Zion. O thou that hearest prayer, unto thee shall all flesh come." I am glad for that word, "and praise." The heart that has found God in the sacred silence would burst with its precious load if it could not pour itself out in praise. When we know that God is listening to and hearing our prayer, who could keep from praying? O, thou that hearest prayer, unto thee shall all flesh come."

We cannot be sufficiently thankful that our divinely given order of worship holds at the heart of it, in the most sacred and hallowed period of it—when the Table of the Lord is uncovered and the emblems of his love and death, the symbols of his life and presence are before us,—that it holds for us then a time of silence, when all the blessings of the soul's silence before God, and the divine way of approach into the presence of the living Christ, are open to us. Brthren, we ought to be the most deeply spiritual and religious people on the earth; for no other people have such an order of worship as we have. On every Lord's day it ought to bring us all into the presence, the conscious presence, of the living Christ.

THE LISTENING ATTITUDE.

And lastly, "Incline your ear." Here in this sacred silence and still waiting is our opportunity to "incline our ear and hear what the Lord, our God will speak." And here we may obey the voice that calls us: "Ho, everyone that thirsteth, come ye to the waters. Incline your ear and come unto me; hear, and your soul

shall live." For after all, the supreme privilege of our religion is not praying to God, it is listening to God. We do not find the deep truths of life. they find us. The supreme facts are not told to us by men, they are whispered to us by God. "Blessed are thou, Simon," said Jesus to Peter, on his discovery of the greatest thing ever revealed to men, "Flesh and blood hath not revealed this unto thee, but my Father in heaven." Our part is to incline the ear, open the heart and listen. This listening attitude is the preparation for all true worship and all true activity, and the condition of all spiritual growth. We become by attending, by inclining ear and heart, and by being open to the great formative influences.

You remember Wordsworth's lines, of how the influence of the art of listening to nature, enters into the maiden's heart and leaves its sweet mark upon her features:

> "She shall lean her ear
> In many a place.
> Where rivulets dance their waryward round;
> And beauty, born of murmuring sound
> Shall pass into her face."

"Beholding his image," says the Apostle, "we are changed from glory to glory." Let us cultivate the art of listening to God. As we go about our duties, let us get into the habit of looking up, of lifting our hearts and listening and communing; then we shall be able to take hold of our tasks with firmer grasp and with sweeter spirits. "Incline your ear, and come unto me; hear, and your soul shall live."

Man's Dreams Will Yet Come True

BY BRAND WHITLOCK

The return of Ambassador Brand Whitlock from Belgium to America, after over a year of strenuous toil in caring for the distressed of that country and looking after the interests there of the United States, has called forth much favorable comment concerning his work. The following "dream" of his is reprinted from a 1914 issue of The Christian Century.

NOTWITHSTANDING all the ignorance and all the woe in the world tonight, never before has there been such widespread opportunity for enlightenment, never such widespread comfort, never so much kindness, so much pity for animals, for children, and, above all, never have women been shown such consideration. It needs no very powerful imagination, peering into the shadowy background of human history, to appreciate the tremendous implication of this fact. Indeed, the great feminist movement of our time, a movement which in the histories of mankind centuries hence will be given the sectional mark of the beginning of a new age, is in itself the proof of a great advance, in which the ballot will be the very least important of all the liberties to be won.

With all the complications of this vast and confusing interplay of the forces of this age, the city is inextricably bound by its awful responsibility for so much that is bad, for so much that is good, in our time. And in the cities, now as always, the struggle for liberty will go on. The old leaders will pass, and the new will pass, and pass swiftly, for they are quickly consumed in the stress and heat of the passionate and savage struggle. To them must ever come the fatigue of long drawn opposition, of the repeated and unavailing assaults on the cold, solid and impregnable walls of institutions. In this fatigue they may grow conservative after a while, and they should pray to be spared the acquiescence of the middle years, the base capitulation of age.

TOWARD THE LIGHT.

But always the people remain, pressing onward in a great stream up the slopes, and always somehow toward the light. For the great dream beckons, leads them on, the dream of social harmony always prefigured in human thought as the city. This radiant vision of the city is the oldest dream in the world. All literature is saturated with it. It has been the ideal of human achievement since the day when the men on the plains of Shinar sought to build a city whose towers should reach unto heaven. It was the angelic vision of the mystic on Patmos, the city descending out of heaven and lying foursquare, the city where there was to be no more sorrow nor crying. It has been the goal of civilization down to this hour of the night, when, however vaguely and dimly, the ideal stirs the thousands in this feverish town going about their strange and various businesses, pleasures. devotions, sacrifices, sins. It has been the everlasting dream of humanity. And humanity will continue to struggle for it. to struggle toward it. And some day, somewhere, to the sons of men the dream will come true.

The Three Duties of Civilization

BY DAVID STARR JORDAN

THERE are three duties before the civilized world today more important and more pressing than any other. These are, first, to keep the United States out of this war, this hideous "brawl in the dark," and to hold it steadily on the basis of law. To be neutral is to be law-abiding, while nations at war, whatever the merits of the original cause, are lawless and insane.

The second duty is to stop the killing whenever we can. The nations are bleeding to death. The curse of victory can come to none of them, while the curse of defeat is already on them all. It is not clear how we can stop the killing, but the call of duty to America is to leave no stone unturned in the hope to accomplish this result.

The final duty of all good men is to unite to see that, whatever the result, the catastrophe cannot happen again. To this end all students have agreed on the main feature—the end of preparedness for war; the limitation of control by autocracies and aristocracies of the means declaring war; the limitation of exploitation; the curbing of empire; the freedom of the seas; the abolition of rights of conquest and of indemnities; the opening of the channels of trade, leaving none as private property of king or nation. Some or all of these must come in time.

Meanwhile the armaments of Europe will be limited by their people's abject poverty, and the placing of moderate obstacles in the way of declarations of war would give the peace-loving world the time to impose its certain veto.

The next fifty years will mark the most intense struggle in Europe—bloodless, we hope—since the Reformation. It will appear as a conflict for supremacy between force and law, between militarism and civilism. At bottom it is, however, the age-long strife between privilege and freedom, between tradition, inheritance, and divine right, and the still older and more divine right of manhood to be free.

As to the final issue there can be no doubt. God is not mocked forever. But in the present issue freedom has need of all its friends. Its Pyms and Hampdens, its Washingtons and Franklins, are not wanted on the field of battle, but in the larger and intenser conflict waged with the freeman's weapon—the ballot, not the sword.

A PRAYER

Thou, O my Father, knowest I always delight to commune with Thee in my lone and silent heart; I am never full of Thee; I am always desiring Thee. I hunger with strong hope and affection for Thee, and I thirst for Thy grace and Thy spirit. . . . Thou visitest me in my work, and I can lift up my desires to Thee, and Thou dost not steal my time by foolishness. I always ask in my heart, where can I find Thee?—Quoted by Ralph Waldo Emerson.

THE CHRISTIAN CENTURY

EDITORIAL

HOW MUCH PREPAREDNESS?

WE ARE all believers in preparedness. No one wishes the nation weak and defenceless, save those who are absolute followers of the Tolstoian doctrine of complete non-resistance. We believe in a police force, in fire departments, and in such other precautions as are needed for public safety.

Therefore, in a certain degree we all believe in military and naval preparation for such emergencies as are likely to arise. The only question one needs to raise is as to the degree of preparedness which is desirable, and on this point there is an anarchy of discordant opinion. Apparently no two individuals hold the same views as to what constitutes suitable national preparation.

There are those who tell us that only an enormously increased army and navy can save us from the direful perils of possible invasion. The insistent agitation in behalf of this policy is winning large numbers of people to the militarist view. A few months ago President Wilson expressed the opinion that our traditional policy of army and navy efficiency was adequate, and that he did not favor large extension of outlay for military and naval programs. Now it is apparent that he has changed his mind, either through conviction or pressure. His recent recommendations are far in excess of anything ever proposed before. Similar has been the conversion of the secretaries of war and the navy. One wonders how much the violent campaign of abuse and ridicule carried on against them has aided in bringing about this result.

The vital question, however, still remains unanswered, How much preparedness do the friends of the new movement wish? It must be remembered that men always think in terms of a sliding scale, which is constantly pushed upward as the question is agitated. In the minds of many advocates of "adequate national defense" any program thus far considered is too limited to be other than absurd. The President's scheme, which looks astonishing and portentous when viewed in the light of our history and former needs, is now pronounced niggardly and conservative by a large party in Congress and throughout the country.

THE WAGES OF WAR

MUCH is being said in these days regarding the large profit reaped by concerns that are engaged in the manufacture of munitions and other war supplies. The current of business created by these activities is by some regarded as an indication of returning prosperity in all lines of trade. By others it is considered only a spasm which is not likely to have any helpful effect upon business in general.

Whatever may be true as to the relations between these "war brides," as the profitable forms of business induced by the war have been named, and the permanent prosperity of the country, there is a deeper consideration which people of conscience cannot decline to face. That is the inquiry as to the ethical propriety of this war industry on the part of a peaceful and supposedly neutral nation.

If a manufacturer is convinced that the national policy of Germany is entirely wrong, and wishes to use the forces at his command to assist in the overthrow of German military power, we can understand that he has good reasons for manufacturing and selling arms to the allied nations, provided such action is not regarded as incompatible with our national neutrality.

But we are convinced that very few Americans are in the munition business from these motives. In most cases it is purely a question of industrial and commercial opportunity. These men say they know that the business of war is evil and only evil, but somebody is going to manufacture this stuff and sell it to those who want it, and why not they?

Of course, this is exactly the plea which is made by the brewer, the saloonkeeper, the proprietor of a gambling house or the manager of a brothel. The business is bad because it helps to keep up an inhuman and unsocial situation. If the supplies were cut off, of course the evil results would have to stop. In so far as the manufacturer and dealer are promoting the work of slaughter in Europe, they are, of course, as much combatants as anyone, only they are active for the purely sordid and selfish purposes of actual gain.

Is there not ground for cynical comment on the Christmas story in the fact that the most conspicuous center of munitions manufacture in America is a town called Bethlehem? It is a far cry from that scene in the little town where the Lord was born and over which the angels sang their song of peace and good will, to the rush and noise of the munition plants where devices for expeditious destruction of human life are now being turned out in enormous quantities.

We call the attention of our readers to "The Ballad of Bethlehem Steel," which we print in another column. The peaceable and devout men and women who founded Bethlehem, Pa., had little thought that that sacred name would become grimy with the stain of a type of modern commercialism which is both sordid and barbarous.

NEW TEMPERANCE FORCES

THE FIGHT against the saloon goes on with increasing urgency and promise of ultimate success.

In this city interesting things are happening. The closing of the saloons on Sunday was thought by some people to be only a temporary bid for the approval of the temperance forces on the part of Mayor Thompson; but he has followed up the attack by drastic treatment of offenders against the closing law, and it seems probable that he proposes to carry the measure through in spite of all saloon opposition as long as the law remains on the statute books.

The great parade organized by the wets was a striking demonstration of the forces which are opposed to temperance. No doubt there was coercion in the swelling of the ranks of that procession. None the less it was an impressive spectacle, and proved that the victory of the dry citizenship of this city will not be won without a tremendous struggle.

At the present time a most interesting and effective campaign is under way under the auspices of "The Dry Chicago Federation," for the purpose of securing some sixty-five thousand signatures to a petition requesting a vote at the spring election on the question as to whether the saloon shall be put out of business completely in Chicago.

In promoting this object a debate has been staged in many different parts of the city during the past few days. Two admirable speakers, Messrs. Hall and Summers, discuss the saloon question in an animated, humorous and con-

vincing way, and are in increasing demand before churches and other organizations.

If the temperance forces can work together, Anti-Saloon people, Dry Chicago Federationists, and Prohibitionists, the prospects are bright for success. But absolute unity of sentiment and action is essential to this end.

AN IMMEDIATE DUTY

THE able-bodied Englishman cannot go about the streets these days without having to explain at every corner why he has not enlisted.

There are other relations that bring obligations that cannot be ignored without reproach. The sense of these duties spreads from man to man and from day to day like a divine contagion.

Twenty years ago some of the noblest spirits among the Disciples became suddenly and poignantly aware that our aged and disabled ministers were being literally turned out to die, after devoting all their years, their strength and their means to the brotherhood.

At once the Board of Ministerial Relief was organized and a systematic effort commenced to bring up the arrears of the church's appreciation of its heroes. But we were, apparently, a fat-hearted people, and the progress of the movement was slow.

Four years ago a man who asked that his name be not mentioned in this connection gave us a fillip with his "Twenty Per Cent Proposition." In three years we more than doubled our offerings.

This year will bring his total gift up to $27,325, of which $19,000 will have gone into the permanent fund and $8,325 into immediate payment of pensions. This bare fact asks each of us, "What have you done?"

And 7,000 churches of us, out of 8,000 that should be counted, have to answer, "Nothing."

It is bad enough when some of the members of a church persistently neglect such a vital duty. But something is radically wrong when the whole congregation goes through four years of such striking challenge as this good man has kept before us, and does nothing.

Several things have been wrong which are now being set right, and others that will be corrected in the course of time. But meanwhile the war of God against sin goes on, and men who have led the fight are in the hospital or superannuated. Neither the Church's honor nor the conditions of the "Twenty Per Cent Proposition" will wait for our "more convenient season."

There is not a church in the brotherhood that will not do something at once, if it has a chance. Nobody but the preacher can give it the chance. The Sunday before Christmas is the day.

THE FEDERAL COUNCIL OF CHURCHES

IT IS evident that one of the most useful organizations in the field of united Christian effort is the Federated Council of Churches in America. With a plan of operation that permits perfect freedom of individual action, the Council binds together in co-operative effort the churches of local districts, towns and cities.

In quiet and unobtrusive ways this nation-wide organization is promoting the best causes. Temperance, Sunday observance, religion in the home, missions in America and abroad, social service, international conciliation, and other interests are quietly and efficiently advanced by committees and commissions that are not merely formal, but actually do an important work.

In this city the Federated Council holds a quarterly meeting of the ministers of all Protestant denominations, at which matters of moment related to interdenominational effort are discussed. These meetings promote co-operation and good will. Moreover, they impress the community with the actual union sentiment already existing in the various churches, and they are prepared to bring a large amount of pressure to bear upon questions of importance in the city life.

The Federal Council of Churches is a practical clearing house for public matters which have a moral and religious aspect. It offers its good offices in many cases where no other organization is prepared to render such service. Its endorsements of calls upon public assistance in behalf of charitable organizations are increasingly demanded by public-spirited givers.

In any community the Federal Council of Churches as a perfectly voluntary association of the different religious bodies is a most valuable aid in promoting the interests of the kingdom of God.

MR. LINDSAY IN CHICAGO

IT IS a matter of satisfaction to Disciples that Mr. Vachel Lindsay has found so substantial a place in the regard of literary people. His volumes of verse are a necessity in libraries and cultured homes. In the estimation of competent critics he is one of the vital forces in present-day American poetry.

Recently he visited this city and was accorded high honor by the circle of writers present at a social function which was largely in his honor. Still more recently he read a number of his poems at the Hyde Park church to a deeply interested group of listeners.

Mr. Lindsay's poetry lies in a new field and is unique in its interpretation of various types of character. It is not dialect poetry, but it describes races and forms of human activity with an insight which is a mark of genius.

Perhaps for this reason it is not easy to read in public, save when the author himself presents it in his own unapproachable way. Then it takes on a life and persuasiveness which surprises even those who have been delighted by the printed form of the poem.

We believe that Mr. Lindsay is just beginning a career of great significance in the field of poetry. We have not always understood or appreciated him, but that is frequently the fate of gifted people. We shall watch his future offerings with anticipation of pleasure and profit.

LOVE

If you love your friend better than your friend loves you,
Do not grieve with the pain of pride!
Know yourself fortunate.
You are the happier of the two.
For it is good to be loved:
It is better to love,
It is sad to be hated:
It is sadder to hate.
Hate is a costly thing and not worth the price.
Resolve it to nothing!
You are as strong as your love is strong.
Let it take in the whole world,
Some as your heart's dearest,
Many as your brothers and sisters,
All as worthy a kind thought, a salute and a comradely touch of the hand.

—*Ethel Marjorie Knapp.*

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orvis F. Jordan*

President Wilson on the Rural Church

From His Address Before the National Conference on Church and Country Life, at Columbus, Ohio.

THERE was a time when America was characteristically rural, when practically all her strength was drawn from quiet countrysides, where life ran upon established lines and where men and women and children were familiar with each other in a long-established neighborliness; but our rural districts are not now just what they used to be and have partaken in recent years of something of the fluidity that has characterized our general life. So that we have again and again been called upon from one point of view or another to study the revitalization of the countryside. After all, the most vitalizing thing in the world is Christianity. The world has advanced, advanced in what we regard as real civilization, not by material but by spiritual means, and one nation is distinguished from another nation by its ideals, not by its possessions; by what it believes in, by what it lives by, by what it intends, by the visions which its young men dream and the achievement which its men of maturity attempt. So that each nation exalts, when it writes its poetry or writes its memoirs, the character of its people and of those who spring from the loins of its people.

THE MOST VITALIZING THING IN THE WORLD IS CHRISTIANITY

There is an old antithesis upon which I do not care to dwell, because there is not a great deal to be got from dwelling on it. Between life and doctrine there is no real antithesis. A man lives as he believes he ought to live or as he believes it is to his advantage to live. He lives upon a doctrine, upon a principle, upon an ideal—sometimes a very low principle, sometimes a very exalted principle.

I used to be told when I was a youth that some of the old casuists reduced all sin to egotism, and I have thought as I watched the career of some individuals that the analysis had some vital point to it. An egotist is a man who has got the whole perspective of life wrong. He conceives himself as the center of affairs even as affects the providence of God. He has not related himself to the great forces which dominate him with the rest of us, and therefore has set up a little kingdom all his own in which he reigns with unhonored sovereignty. So there are some men who set up the principles of individual advantage as the principle, the doctrine, of their life, and live by that and live generally a life that leads to all kinds of shipwreck. Whatever our doctrine be, our life is conformed to it.

When I think of the rural church I wonder how far the rural church is vitalizing the lives of the communities in which it exists. We have had a great deal to say recently, and it has been very profitably said, about the school as a social center, by which is meant the school-house as a social center; about making the house which in the daytime is used for the children a place which their parents may use in the evenings and the other disengaged times for the meetings of the community, where they are privileged to come together and talk about anything that is of community interest and talk about it with the utmost freedom. Some people have been opposed to it because there are some things that they do not want talked about. Some boards of education have been opposed to it because they realized that it might not be well for the board of education to be talked about. Talk is a very dangerous thing, community comparison of views is a very dangerous thing to the men who are doing the wrong thing, but I for my part believe in making the school the social center.

But I believe that where the schoolhouse is inadequate, and even where it is adequate, that the most vital social center should be the church itself.

LEGISLATION CANNOT SAVE SOCIETY.

The church has too much depended upon individual example. "So let your light shine before men" has been interpreted to mean "Put your individual self on a candlestick and shine." Now, the trouble is that they are a very poor candle and the light is very dim. It doesn't dispel much of the darkness for me individually to sit on top of a candlestick, but if I can lend such little contribution of spiritual force as I have to my neighbor and to my comrade and to my friend, and we can draw a circle of friends together and unite our spiritual forces, then we have something more than example—we have co-operation.

Legislation cannot save society. Legislation cannot even rectify society. The law that will work is merely the summing up in legislative form of the moral judgment that the community has reached.

There are a great many arguments about Christianity. There are a great many things which we spiritually assert which we cannot prove, in the ordinary, scientific sense of the word "prove," but there are some things which we can show. The proof of Christianity is written in the biography of the saints. I do not mean the technical saints, those whom the church or the world have picked out to label saints, for they are not very numerable; but the people whose lives, whose individual lives, have been transformed by Christianity.

It is the only force in the world that I have ever heard of that does actually transform the life, and the proof of that transformation is to be found all over the Christian world, and is multiplied and repeated as Christianity gains fresh territory in the heathen world. Men begin suddenly to erect great spiritual standards over the little personal standards which they theretofore professed, and will walk smilingly to the stake in order that their souls may be true to themselves. There is nothing else that does that. There is something that is analogous to it, and that is patriotism. Men will go into the fire of battle and freely give their lives for something greater than themselves—their duty to their country—and there is a pretty fine analogy between patriotism and Christianity. It is the devotion of the spirit to something greater and nobler than itself.

America is great in the world, not as she is a successful government merely but as she is the successful embodiment of a great ideal or unselfish citizenship. That is what makes the world feel America draw it like a lodestone; that is the reason that the ships that cross the sea have so many hopeful eyes lifted from their humbler quarters toward the shores of the new world.

Dr. Lyman Abbott on the Future Life

Dr. Lyman Abbott was 80 years old last Saturday. When a man has attained such distinction he surely is entitled to speak for himself, especially when remarkably well qualified to do so. The following is taken from Dr. Abbott's recently published "Reminiscences," being a part of the heartening final chapter, entitled "Looking Forward."

"On the 18th of December I shall be 80 years of age. I cannot believe it. I seem to myself to be in better health than I was at 18. My interest in present problems and my hopes for my country are as great as they ever were.

"In one respect my life succeeded beyond the dreams of my youth. I have never cared for money, nor for reputation, nor for power. But I have desired friends; and it sometimes seems to me that no man ever had more friends than I have.

"I believe that death and resurrection are synonymous, that death is a dropping of the body from the spirit, that resurrection is the up-springing of the spirit from the body; and I think of my invisible friends and companions not as lying in the grave waiting for a future resurrection, nor as living in some distant land singing hymns in loveless forgetfulness of those they loved on earth. I think of them as a great cloud of witnesses looking on to see how we run the race that is set before us, grieved in our failures, glad in our triumphs.

"I believe that I have learned one secret of happiness. We live in the past and in the future. We live, therefore, in our memory and in our anticipation. * * * I allow myself only to anticipate evil that I may avoid it if it is avoidable or, if it is unavoidable, may meet it with wisdom and courage.

"And I look forward to the Great Adventure, which now cannot be far off, with awe, but not apprehension. I enjoy my work, my home, my friends, my life. I shall be sorry to part with them. But always I have stood in the bow looking forward with hopeful anticipation to the life before me. When the time comes for my embarkation and the ropes are cast off and I put out to sea, I think I shall still be standing in the bow and still looking forward with eager curiosity and glad hopefulness to the new world which the unknown voyage will bring me."

Disciples Table Talk

How the Lincoln, Neb., First Church Brotherhood Works.

The Berean Brotherhood, of First church, Lincoln, Neb., announces a splendid program of that organization for the year. The plans include a monthly supper for the men, after which each evening there will be an address on some vital topic by a good speaker. The series as so far arranged is as follows: The December meeting will occur this week, at which time N. Z. Snell will address the Brotherhood on the subject: "The Community's Responsibility to the Poor." Mr. Snell is president of the Charity Organization of Lincoln. The January meeting will be addressed by Superintendent Fred Hunter of Lincoln's schools, on the subject: "The Public Schools of Lincoln." There will be lantern slides at this lecture illustrating the school system of the city. At the February meeting the address will be on the subject: "The Student and the Down Town Church," and it is expected that the speaker will be C. H. Combs, pastor of Independence Boulevard church, Kansas City. F. M. Coffey, State Labor Commissioner, will address the March meeting on "Labor Problems." In April the meeting will be addressed by Sarka Hrbkova, head of the Slavic Department of the State University, and the subject will be: "The Contribution of the Immigrant." Mayor C. W. Bryan and others will address the May meeting on the subject: "The Prohibitory Amendment."

Earle Wilfley in Notable Success at Washington, D. C.

Earle Wilfley has just completed his fifth year as pastor of Vermont Ave. church, Washington, D. C. By request, he preached on the anniversary Sunday from the texts of the sermons he delivered five years ago. During his leadership the church membership has grown, the Sunday-school house has been refurnished, 80 per cent of the church mortgage has been paid, and the Sunday-school has increased so that more room is being sought for it. Mr. Wilfley has begun a series of lectures in conjunction with the weekly prayer-meeting, the first dealing with "The Bible and Criticism." During the winter he will deliver a course of lectures at the Y. M. C. A. on the Passion Play, Yellowstone Park, and various European countries.

Kansas City Church Has Young Men's Prayer Circle.

R. H. Heicke, new pastor at Grandview church, Kansas City, Kan., writes that a prayer circle of young men is one of the inspirational features of the work there. Mr. Heicke came to Grandview from Quindaro Blvd. church, Kansas City, and on his first Sunday in the new field eighteen persons took membership with the church. A revival is now in progress. A membership attendance campaign was promoted last week. The Bible-school has increased 25 per cent.

More Every Member Canvass Results.

The North Tonawanda, N. Y., church of which Geo. H. Brown is pastor, promoted an every member canvass recently, and increased the number of givers 66 2-3 per cent. The men are enthusiastic. This church and Sunday-school sent 100 cans of fruit and jelly and four bushels of apples to Haven's Home for the aged on Thanksgiving Day.

Cleveland Pastor Goes to New York City.

O. L. Hull, has closed a five-year pastorate with the Glenville church, Cleveland, to take charge of the work of Second church, New York City. During his ministry at Glenville the church became a living link in the Foreign Society and increased all missionary offerings. Over $2,500 was spent on improvements, a debt of $260 cared for, and all organizations left with money in the treasuries. Over 350 were received into the church. Four meetings were held elsewhere. Mr. Hull served the Twentieth District of the Ohio Christian Missionary Society as secretary and president; the Ministerial association as secretary and vice-president; and the Cuyahoga Sunday-school Association as Superintendent of Evangelism for two years. Glenville Bible-school was completely organized and all missionary gifts more than trebled, the average attendance more than doubled. Mr. Hull's resignation as pastor was rejected and an effort was made to induce him to accept a call to remain, but Mr. Hull felt that it was his duty to accept the opportunities which the New York field affords.

Sunday-school Classes Build Community Houses.

A community house has been erected by each of the classes of young ladies of North Tonawanda Sunday-school, the Community Circle and Hope Circle. Frank A. Higgins, pastor, is closing the sixth year of his work there, and writes that a lot has recently been purchased for $1,000 looking to a future enlargement of the church home. The building has been redecorated and otherwise improved.

Forward Steps at Central, Peoria, Ill.

Miss Allena Grafton, general secretary for the C. W. B. M., gave a splendid address Sunday morning, Dec. 5, in Peoria, Ill., Central church. Besides a good offering for the work, six persons became life members of the C. W. B. M. at this service. Work in Peoria is reported to be flourishing in all departments, with additions at nearly all of the regular services. Eighty-eight persons have been added since February. Work on the new $65,500 building is progressing rapidly, and will be completed by May 1.

Mr. Scoville's Work at Jefferson City, Mo.

Since the beginning of the Scoville union evangelistic campaign at Jefferson City, Mo., the membership of the Christian church and Sunday-school has increased by several hundred. This increase has been due in a great measure to the efforts of the pastor, A. R. Liverett, who has labored heroically to make the revival a success. He has spared neither time nor energy. The feature of this

C.S. Medbury Again on "Preparedness"

In a recent sermon on "National Exaltation" at University Church, Des Moines, C.S. Medbury again asserted the propaganda of national preparedness as now being conducted from Washington and throughout the nation, not from a basis of peace at any price, but from the standpoint of a preparedness for a greater life, for world power through righteousness, for the manly struggle with problems that are mighty rather than for the "meaningless and indecisive childishness of war."

In voicing his opposition to what he conceived to be an unfair manner of presenting the issue of national defense to the American people, the speaker quoted the Lincoln declaration that our dangers were from within and not without. The warning of Washington against entangling alliances was also repeated in the course of the address.

Land of Opportunity.

"Emerson," said Mr. Medbury, "once called America the land of opportunity. In a wonderful way that is true today. Israel of old was hardly more the repository of the will of God than America today. It is surely patriotic—splendidly patriotic—to call the home land to discharge its obligation."

"What is the preparedness for which appeal is being made?" the speaker asked. "No shrewder choice of word was ever made. No one is pleading for unpreparedness. The issue is not fairly stated. In fact it is between these two positions of the men who want a tremendous increase of our military establishment and those who believe that our present expenditure of a quarter billion dollars is sufficient. No one anywhere, so far as I know, is now urging disarmament, though multitudes believe that disarmament is a possibility of not far distant years. On the one hand is a committal to a military policy. On the other is a protest against such a policy. This is the real issue. It is an issue for the future as to the fundamental dependence of this Christian nation.

"On the other hand is an effort to stampede our patriotism into war measures, taking advantage of the world's unrest to make men feel there is a special peril. On the other hand is the effort to steady our citizenship to remember that if we ever need or should need more military establishment that need is certainly not now when war has already laid its devastating and desolating hand upon every nation of Europe.

"But the unfairness of the common statement of the issue may be made even more apparent. The advocates of 'preparedness for defense' are really looking far beyond that. But 'defense' is a word to conjure with."

Assails Defense Day.

Advancing to the front of the platform with printed appeals for Belgium in each hand, Mr. Medbury continued: "Yet we are asked to display our flags on the day of the opening of congress—not for 'Military America day,' not for the 'greatest of armies or navies,' but for the 'Defense day!' The call to the flag to which we should respond is a nation exalted in righteousness."

"America's outstanding opportunity—her possible exaltation—is not in an army and navy sufficient to cope with all the world powers, but in unselfishness, in purity of motive, the command of character; not in maintenance of rights, with lines jealously drawn, but in constant advocacy of right; not in dependence upon machinery of war, the tragic failure of which is the big lesson of today, but in dependence upon greatness of life wrought out in the fear of God."

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series of meetings, which are being held in a huge tabernacle, has been the large number of prominent men, including state officials, who have come into the churches. Among these are Chief Justice A. M. Woodson, Judge Charles G. Revelle, of the supreme court, State Auditor John P. Gordon, Attorney General John T. Barker and Elliott W. Major, Jr., son of the governor. The evangelist has practically revolutionized the capital city socially, and St. Louis and Kansas City papers alike have commented editorially on the "reformation" of "Jeff City." Mr. Scoville's next campaign starts this month at Emporia, Kansas.

Christian Endeavor and Foreign Missions.

Of the amounts contributed to the Foreign Society by the Christian Endeavor Societies last year, Ohio gave $899.31, and Illinois $766.81. For the past five years Ohio has held first place and Illinois second. California comes in third and will give Ohio and Illinois a hard race this year The Foreign Society has prepared a very interesting exercise for Endeavor Day, the first Sunday in February, entitled, "The Least of These." It emphasizes the Boys' Orphanage at Damoh, India, the especial work of the Endeavor Societies on the Foreign Field. Orders are already being received by the society for the exercise, which is sent free to all societies observing the day in the interest of the orphanage.

Unique Series of Sermon Talks in Pittsburgh Church.

John R. Ewers, pastor at East End church, Pittsburgh, is preaching a series of Sunday evening sermons on the following interesting themes: "The Impossible is Possible." "Martin Luther—Then and Now." "The Fascinating Story of the Missions of Southern California." "The Cowboy's Epitaph." "A Real Superman in Europe." "The Passion Play," illustrated.

W. M. Baker to Leave Keokuk, Iowa.

W. M. Baker presented his resignation to the official board of First Church, Keokuk, Iowa, on Dec. 5, and is preparing to conclude his work there December 31. On January 1, he will take charge of First Church, Marshalltown, Iowa, to succeed C. H. Morris, who has been called to Central, Denver. J. O. Boyd superintendent of the Keokuk Sunday School writes of Mr. Baker, as follows: "Mr Baker has demonstrated his ability as an organizer in a marked way while he has been with the Keokuk church. Every department of the church is excelling its records for the preceding years. The church is maintaining its living-link missionary, Miss Gretchen Garst, at Akita, Japan. Within the last year additional property has been acquired and added facilities provided for the Sunday-school work. Adequate provisions have been made for the boy scout work and other lines of activities. Mr. and Mrs. Baker have won their way into the hearts of the citizens as well as the congregation."

Chinese Missionary in Chicago.

Alexander Paul of Wuhu, China, was in Chicago recently, and spoke at Memorial church at the morning service. He is on his way back to China, after a period of service with the Men and Millions Team. He is one of the most useful missionaries in that country, illustrating as he does the practical application of the gospel to the social and industrial needs of the people. His visit has been a blessing to the churches in America.

Care for the Veteran Pastors.

On the eve of the annual Ministerial Relief Day, which is the Sunday before Christmas, Dec. 19, the Board at Indianapolis, reports prospects bright for another good advance. Twice as many Sunday-schools as last year have ordered supplies for the "White Gifts for the King" Christmas service, more ministers than ever before are preaching on the subject and more churches are giving the veterans a fair place in their missionary budgets. In fact, practically all that adopt budgets recognize the primary claim of the retired minister. This is the last year of the "Twenty Per Cent Proposition," and our people seem resolved to win by a wide margin.

Constructive Evangelism at West Union, W. Va.

The constructive character of the work being done in many current evangelistic campaigns is a cheering sign of the times. The following note from West Union, W. Va., is typical of many reports that come to this office. The note is from W. Vernon Lytle, pastor at West Union: "We begin a constructive evangelistic meeting here next week. The month has been given over to spiritual preparation for this meeting. Cottage prayer meetings have been held in various parts of the city, and on the night before the meeting begins a special meeting will be held at the church for all the personal workers. The Every Member Canvass, recently taken, has done much to enlist the membership in both the local and benevolent work of the church, and in addition to this, it has assisted materially in bringing about a renewed spiritual life in the church. C. A. Hanna, of Kipton, Ohio, will assist the pastor during the meeting, and W. D. Van Voorhis, of Parkersburg, will deliver a series of constructive sermons the first week of the meeting, on the general theme 'The Building of the Church.' The latter will also conduct a number of afternoon conferences for the church workers of our city. With this preparation for Mr. Hanna's coming we are hoping for a strengthening of all the Christian work in the community."

Notes From Georgia

Georgia's state convention recently met in Winder. The attendance was the best in several years. The visiting secretaries were: F. M. Rains, Geo. W. Muckley, and Grant K. Lewis. One session was held at the Auburn Christian college.

President John H. Wood, of Auburn, will be pastor of the Winder church for the ensuing year. He has resigned as state secretary, his resignation to take effect at the close of the year.

A. McLean, A. F. Hensey and C. E. Robinson have recently held missionary rallies in Atlanta, Savannah and Augusta. The First and West End churches of Atlanta, and the First church of Macon are engaged in an every member canvass for missions and current expenses. Other churches in the state will make similar efforts during the winter.

Allen R. Moore is filling the position of president, and Sam J. White as secretary of the Savannah Ministerial Association.

Herbert Yuell dedicated a new forty-thousand dollar building for the church at Athens, the service being held Dec. 10. Stanley R. Grubb has, after a work of ten years' duration, added another monument to his record as a church builder.

The Laymen's Missionary Movement will hold a convention in Atlanta the first week in February. Each church in the state is interested, and a notable occasion is promised.

W. O. Foster.

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Men and Millions at Canton, Mo.

Henry G. Burgess, pastor at Canton, Mo., writes under date of November 29, concerning the visit of the Men and Millions leaders at Canton, Mo.: "The Men and Millions team has just visited Canton. It was a visit invaluable to this church. The visit of that team brought a spiritual power and vision absolutely unprecedented in the history of our church. They have given us a program big enough to last for years. They have also created in the hearts of our people a desire to carry out that program. While this is the second year of the Every Member Canvass in this church, yet the second year will be far more efficient than it ever could have been without the instruction of these men. We commence our preparation for the Every Member Canvass at once. Nine of our young people volunteered for the Foreign Field."

* * *

BRIEF NEWS NOTES.

—The Lyon St. church, Grand Rapids, Mich., of which W. V. Nelson is pastor, has taken the name "The First Christian Church."

—An enthusiastic brotherhood has been formed in the church at Greeley, Colo., where Rev. C. J. Miller is pastor.

—A new member of Broadway church, Los Angeles, is Mrs. Temo Fitzsimmons, wife of "Bob" Fitzsimmons, of pugilistic fame. About January 1 Mrs. Fitzsimmons says she will make a tour of the Pacific Coast, preaching the cause of temperance.

—S. M. Cooper, of Los Angeles, recently addressed the Southern California Ministerial Association on "The Preacher as Viewed by the Pew."

—On November 30, First church, Jacksonville, Fla., extended to J. T. Boone a reception, in recognition of his entering upon his eighteenth year as pastor of that congregation.

—Herbert Yeuell will begin the new year with a two weeks' series of decision meetings at Memorial church, Chicago, of which Herbert L. Willett is pastor.

* * *

CALLS.

Asa McDaniel, to Rensselaer, Ind. Has begun work.

W. M. Baker, Keokuk, to Marshalltown, Ia. Begins work Jan. 1.

Claris Yeuell to Arnold's Creek, Mt. Pleasant and Ashley, W. Va. Present address, Bethany, W. Va.

Lee Tinsley, to N. Salem, Ind. Has begun work.

Ellis Purlee, to Sacramento, Cal. Will begin work Jan. 1.

J. W. Jenkins, to Klamath Falls, Ore. Accepts.

John W. Hall, to French Lick, Ind. Has begun work.

RESIGNATIONS.

Frank M. Dowling, Fullerton, Cal.

Frank Talmage, Roswell, N. M.

W. E. Goings, Wann, Neb.

Wallace R. Bacon, Richland Center, Wis.

Thos. R. Rust, North Vernon, Ind.

Sumner T. Martin, Nowata, Okla., will enter evangelistic field.

EVANGELISTIC MEETINGS.

Moline, Ill., J. A. Barnett, evangelist; L. J. Blackman and wife, of Kendallville, Ind., leading in song; tabernacle erected in a day by forty men; 62; closed after five and one-half weeks.

Salina, Kan., C. R. L. Vawter, evangelist; 122; to close Dec. 12.

Clearwater, Kan., E. F. Gasaway, pastor; J. N. Crutcher, evangelist.

Beardstown, Ill., G. W. Morton, pastor; F. B. Thomas, evangelist; 75; continues.

Des Moines, Ia., Capital Hill, Chas. S. Earley, evangelist; will begin Jan. 2.

Mackinaw, Ill., S. W. Crabtree, evangelist; C. M. Howe and wife, singing.

Elwood, Ind., Robt. Sellers, pastor; Wilhite and Shawl, evangelists; 450; closed.

University Place, Des Moines, C. S. Medbury, pastor; W. T. Brooks and the Brocks will hold meeting in January.

* * *

Lee Furgeson, in connection with orcharding at the City View Gardens, Prosser, Wash., has been ministering to the church at Prosser for eight years. On Dec. 5 he dedicated a new $2,800 church home, free from debt, and in addition raised sufficient additional cash to purchase a piano and hymn books.

—The sympathy of the brotherhood goes out to William A. Fite, pastor at Ashland, Ky., in the sorrow which has befallen his home. His only boy, six years of age, died from burning on November 28. The funeral services were conducted by L. J. Marshall at Independence, Mo., on November 30.

—The Streator, Ill., congregation lost their church home by fire on November 28. They owed $1,100 on the destroyed building and had only $5,000 insurance. B. W. Tate, pastor at Streator, announces they will rebuild at once.

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Eureka College News Notes

President H. O. Pritchard has returned to Eureka after a three-weeks' campaign with the Men and Millions team in Missouri. He reports excellent progress and an optimistic outlook for success in this field.

Eureka College students have been fortunate in having the opportunity to hear Dr. Winfield Scott Hall, of Northwestern University, Evanston, Ill., deliver four addresses. The visit of Dr. Hall was obtained under the auspices of the Y. M. C. A.

Prof. J. Lawrence Erb, of the University of Illinois, gave a lecture at Eureka on "Hymnology." In November, Prof. Clarence Eidam, of Eureka College, gave a piano recital at Urbana. Arrangements are being made to secure the University orchestra for the spring festival.

The Eureka football team closed the football season by defeating the Canton Christian University eleven, at Canton. The game was witnessed by members of the Men and Millions Team.

On Dec. 7, Dr. Charles R. Brown, Dean of the Yale School of Religion, visited Eureka, and made an address to the students at chapel. Dr. Brown and members of the Eureka faculty were entertained at breakfast at the home of President Pritchard. Dr. Brown is especially interested in Eureka because of the strong men that school has sent to Yale.

The opening of the new $30,000 gymnasium will probably take place the first week in January. An excellent program has been arranged, which will consist of a band concert, play, basketball game and a contest among the literary societies. The dedication services will probably be conducted Thursday night of that week by members of the Men and Millions Team.

J. Wallace Bradley, Correspondent.

Disciples Go Forward in New York

New York is rightly called the Empire State. It is an empire with a population of ten millions, which is increasing at the rate of 300,000 a year.

It is the Empire State as the open gate to Europe, receiving immigrants more than twice the number of all other ports combined.

In this vast empire the Disciples of Christ have fifty-seven churches; one out of each 1,100 of its population is a member of one of our churches.

There are forty counties in which we have no church; thirty-four cities of more than 10,000 without a church of Christ. In the large centers of Albany, Schenectady, Utica, Binghamton we are not represented.

When one leaves the last one of our churches in New York City he rides 150 miles before he passes the door of another church. In this Empire of opportunities the New York Christian Missionary Society has just completed a State Campaign, visiting each and every church. Mrs. Laura Gerould Craig, C. W. B. M. Secretary and C. A. Brady, State Secretary with the assistance of several pastors carried on this work. The visit has stimulated interest and co-operation on the part of the churches and their members in the State work. The New York Christian Missionary Society owes a great debt of gratitude to the American Christian Missionary Society and to the Christian Woman's Board of Missions, who during the past years have made generous apportionments for the work of the Empire State. The Disciples of New York will endeavor in a larger way, by their own efforts and sacrifices, manifest to these organizations their appreciation of the assistance that has been given.

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The State Board plans: First, a State wide financial campaign for the purpose of enlarging the work and entering Albany, the State capitol.

Secondly: An annual campaign of state interests visiting each and every church.

Third: The gathering together in the 1916 State Convention at Wellsville, the largest numbers and representatives of our churches the state has ever had. This convention is to be followed by the School of Methods under the auspices of the Bible department, of the American Christian Missionary Society.

M. M. Amunson,
Pres. N. Y. Christian Missionary Society.
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* * *

NOTES FROM THE FOREIGN SOCIETY.

Miss Kate V. Johnson of Tokyo, Japan, says: "I have just returned from an evangelistic trip of three weeks, and the progress of the work has strengthened my faith and opened my eyes. An old farmer up in Sakata walked ten miles to attend our meetings. That old farmer and all his family are Christians. He told of the meeting he had attended 27 years ago. It was held in the theatre building in Sakata, and C. E. Garst and his wife and another were the speakers. The farmer had forgotten the speaker but he remembered the speech and repeated much of it to me! Imagine, if you can, how my heart leaped when I listened to the message which I had given that man twenty-seven years before."

Dr. Frymire of Lotumbe, Africa, writes that he gave 1,209 treatments during August, and that he is busily engaged in making bricks and getting other material ready for the hospital. Lotumbe is a remote station, and the natives have been taught to make bricks, a perfectly new process for them. The timber for the hospital must be secured from the forest and sawn by hand. Most of the wood is of mahogany. It is the most durable and cheapest timber to be found.

E. A. Johnston of Longa, Africa, writes of their 60 miles journey in a dugout canoe with their small baby, a month old, as they traveled from Lotumbe, where the baby was born, back to their mission station at Longa. He writes that a white baby is a real event in Congo land and causes no small stir among the people. This was the first white baby ever born on the Momboyo River.

A letter from W. R. Holder indicates that there were twenty-one missionaries on board his steamer from England to the Congo. These were all Protestant workers, sent out by English and Scandinavian Societies. The sacrifices of the war are a challenge to the Christian people in England to do even greater things for missions than before. In spite of the terrific cost in men and money in the world conflict, few of the missionary societies have gone behind with their receipts. The appeals have been heroic and the response no less so.

H. C. Hobgood and A. F. Hensey, of Africa, and C. E. Robinson and M. B. Madden of Japan, who are home on furlough, are helping in the missionary rallies. A deep interest is already manifest and the team leaders report a larger attendance than in former years.

Secretary F. M. Rains recently attended a series of seven State missionary conventions in the Southland. He reports appreciative audiences and a growing interest on all missionary lines.

—S. J. Corey, Sec'y.

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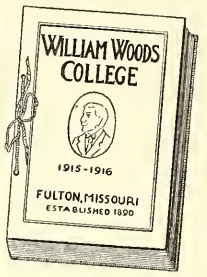

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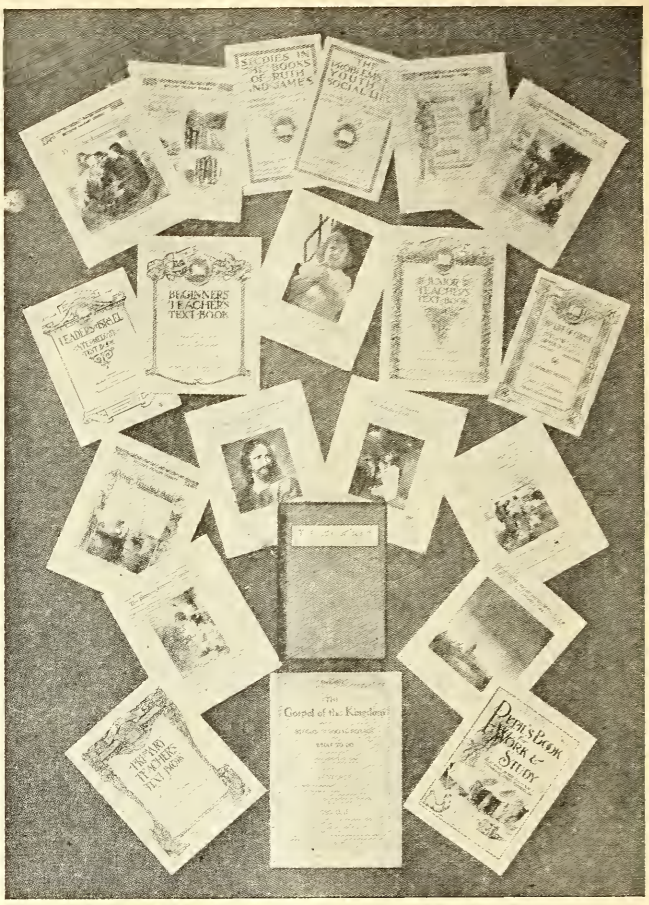
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THE CHRISTIAN CENTURY

Vol. XXXII December 23, 1915 Number 51

The Increasing Years
Editorial

The Soul's Need of Silence
By Edgar D. Jones

Christmas Logic
By J. T. Stocking

Lansing and Wilson, Men of Prayer

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

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The Increasing Years

MY, HOW FAST THIS YEAR HAS GONE!

That is the startled sigh with which most of us contemplate another New Year's day. And the most thoughtless of us are compelled to sit down with the serious minded and count the increasing years with trembling thoughts.

Christmas is the day for celebrating childhood.

New Year's day should be a reminder of the meaning with which Christianity has filled old age.

For not the least among the gifts bestowed by the Saviour is the enrichment and sweetening of the last years of life. Around those years gathers life's bitterest pathos. The flesh is weak, and with the ebbing strength has gone one's self-dependence. No more the strong grip upon the task—no more the task at all! No more the tang and sting of untried problems. No more the sustaining hope of conquest. Instead of bearing others' burdens, one must now submit and be carried as a burden oneself. The swift procession of workers goes by, and age can only stand and wait.

Keenest of all, perhaps, is the fateful sense that life no longer holds alternatives for the will. To youth each New Year is a new chance, a clean slate, a provision of God by which the soul may begin all over again. But to old age the New Year adds yet one more seal to life already fixed beyond all change.

If the heart is shut up to such reflections as these it is inevitable that a certain touch of cynicism, of disillusionment, will betray itself in the tone and temper of the aged. To old age the pessimists have ever come for their strongest arguments. Battling against pessimism Marcus Aurelius gave this beautiful advice to the aged: "When you go to your death, go cheerfully, and like a ripe nut when you drop out of the husk, be sure to speak well of the season and make your acknowledgments to the tree that bore you."

Such an attitude of chivalry toward a universe in the very act of defeating the soul's dearest purpose, is admirable. But the deepest motives and satisfactions of human nature are not stirred by it.

Only Christ of all the teachers of men has planted a principle in the soul by which old age is robbed of its gloom.

Only Christ teaches the fine art of growing old.

The soul that follows him secures itself against disillusionment at the end of the day when the zest of action has departed and the pulse is weak. The way he points leads ever into deeper satisfaction.

✣ ✣

The Christian life is the ever ascending life. Eternal, it nowhere reaches its zenith. Its golden age is never in the past. No true interpreter of the Christian life harks back wistfully to some experience along the way, but like Paul, aged, battle-scarred and bound, forgetting the things behind, he reaches forward to his future crown. And like Rabbi Ben Ezra, each soul that has found Christ's secret, sings:

"Grow old along with me,
The best is yet to be,
The last of life, for which
The first was planned."

There are, broadly speaking, three stages through which each life normally passes, and each of these stages contains its characteristic and proper satisfaction.

The proper satisfaction of childhood is sheer gladness. The child is care-free, innocent, abounding with vitality and satisfied just to be in action. He is easily pleased. His spirit is akin to the birds and flowers and needs no cause, nothing save a chance, to express the gladness that is in him.

The proper satisfaction of a grown man is happiness. His life is a net-work of conscious purposes. His satisfaction is found in the accomplishment of these purposes. He is ever setting up goals and striving for them—in business, in love, in social relations, in personal morality, in human service. The feeling of worth which his life will have for him depends mainly upon his success in reaching these goals. If he fails in love, or in business, or in service, he is unhappy. If he succeeds he is happy.

But to old age these conditions and their satisfactions are denied. The bounding pulse of youth is gone and with it the thirst for play. Lacking strength and time age has no heart to undertake new ventures in the realm of deeds.

✣ ✣

What satisfaction, then, has age? Must the soul live henceforth in memory only, the memory of past deeds done or foiled?

Not if somewhere on the way of life the soul hath chanced to meet with Christ!

For Christ has that to give which transforms the natural joys of gladness and happiness into blessedness, and blessedness is a satisfaction the world cannot give and the world cannot take away.

Now blessedness is the inalienable and proper satisfaction of old age. Bare, indeed, and full of pathos is the aged soul in whom this flower has not yet begun to grow. The gladness that ripples on the surface of youth soon passes. The happiness that attends the success of life's enterprises will fade when the currents of energy cease to flow. But if, in the still depths of experience, the soul hath found blessedness it possesseth a peace that passeth understanding.

This blessedness is the gift of Christ to young and old. All the testimony of Christian experience in the Bible and out of it declares that Christ gives that which no vicissitude can destroy. There is no breakdown in the satisfaction of the Christian life, no disenchantment.

Instead, the soul passes from glory to glory. In the Revelation Christ says he gives the morning star to his disciples, which means that the Christian life is ever on the ascendant. Its symbol is not the evening star, declining, but the morning star, ever rising. Its zenith is never reached. It is a crescendo life, waxing stronger and deeper while the physical energies wane.

Christ spoke his beatitudes to the broken and stricken souls of earth. In the spirit of them all he might have added one more:

Blessed are ye aged, for though youth is gone and its merriment, and though strength is gone and its happiness, there remain yet for you the everlasting arms of the Father. In their embrace ye may find the deepest revelation and the fullest comfort life can give.

The Soul's Need of Silence

BY EDGAR DE WITT JONES

LIKE all immortal poems, the Psalms were not written to order. The authors did not produce them by first deciding that it would be a splendid performance to embalm Israel's hopes and fears in verse and then with little thought dash them off, straightway. The Psalms of Israel are the irrepressible songs of her great singers. They could not be written until their writers had passed through certain experiences, then they had to be written. David, in the thirty-ninth Psalm, gives some hint of their method of writing when he exclaims: "While I was musing the fire burned." Quite naturally it came about that the Psalms are fraught with religious experiences either personal or national. The forty-sixth Psalm has a background of uncommon interest, for it was likely written in commemoration of the destruction of Sennacherib's host in the days of King Hezekiah. The overwhelming tragedy which is recorded in II Kings 19:35-37, occurred during the night time when the angel of the Lord smote one hundred and eighty-five thousand Assyrians, both horses and riders. The famous lines of Byron, in his Hebrew Melody, will be recalled, especially the last stanza:

"And the widows of Ashur are loud in their wail.
And the idols are broken in the temples of Baal,
And the might of the Gentiles unsmote by the sword
Hath melted like snow in the glance of the Lord."

It is this destruction of the Assyrian host by the hand of the Lord that is in the Psalmist's mind. In imagination he beholds the devastating power of God descending in awful destruction upon Israel's enemy. He beholds the earth heaped and strewn with debris, broken bows, splintered spears, path-charred chariots, the rigid bodies of men and horses and thus viewing the host laid low forever he realizes how feeble and futile are the devices of man as compared with the power of Almighty God. Indeed, that sight of wreck and ruin seems to have a voice out of which the Almighty speaks and the Psalmist seems to hear him say: "Be still, and know that I am God."

A FEVERISH AGE.

"Be still!" That is the most difficult of all commands for us moderns. Perhaps it never was easy to be still, but it is particularly difficult now. Ours is a fussy age, a "fast and furious" time, a vociferous period. All the irons that we possess are in the fire. Our activities are manifold. There are organizations for every day and night in the week, and half a dozen for the Lord's day. A mad haste characterizes our daily life, speed is at a premium. When Mr. G. Lowes Dickinson, the famous publicist, made his first visit to America his conclusion was that the dominant American passion was the desire for wealth. On his second visit he revised that judgment and decided that our great ambition was not for wealth so much as for power. On his third visit, however, he decided that the ruling passion of America was for neither one of these, but the demand for acceleration. Of the same tenor is the remark of a noted American architect, who, in a conversation with the Italian historian, Ferrero, said: "My fellow countrymen would willingly spend a hundred million dollars to build a church as beautiful as St. Mark's in Venice. But they would command me, as a condition of my undertaking the work, to finish it within eighteen months."

"Be still, and know that I am God."—Psalm 46:10.

The word "feverish" describes better than any other word our modern life. Our home life is feverish, our business life is feverish, our social life is feverish, even our religious life is feverish, and the average church with its round of rallies and contests aggravates rather than rests its nerve-worn members. Our days are shortened by anxiety, worry

Rev. Edgar D. Jones.

and concern. We lack poise, balance, and quiet reserve power. "Be still!" That is a hard command for us to obey. Rather bid us to "buy," to "sell," to "speak," to "sing," to "play." Command us to do anything but "be still," ask of us the reasonable, not impossible.

NOT A MEDITATIVE AGE.

In a very large way meditation is a lost art with us. Meditation is difficult, if not impossible in the round of hurly-burly distractions of our way of living. Many of us do not want to think, we prefer to be entertained. We are not given to musing, but we have a passion to be amused. Our most popular form of diversion, the moving pictures, is not an aid to meditation. Such words as "contemplation," "reflection," and "meditation," are not of our vocabulary. We dote on "efficiency." The word "strenuous" is popular with us, and if the spirit of our times has any word of command for us it is "speed up!"

"Be still!" There is a ministry in silence. Not silence for silence's sake, to be sure, for that might denote the quintessence of selfishness. Some of us would like to be silent that we might be the noisier bye and bye. Silence with some would be welcomed merely as a shock-absorber. I recall reading some years ago the story of a business man who was worn to the point of collapse by a heavy round of official responsibility. One day he happened to be in the office of a physician where there was an odd-looking machine. The physician pointed to it and explained: "That machine can make you deaf. If you would like to have your hearing deadened all you will need to do is to sit down in this chair, look steadily at that disc and in five minutes you will be deaf to all ordinary noises. This same machine can restore your hearing whenever you wish it. Would you like to try the experiment?" For answer the weary business man sat down in the chair and directed the physician to set the machine to going. Immediately, the disc began to revolve rapidly, producing a peculiar, purring kind of sound, not at all unpleasant to the ear. In a few minutes the man in the chair, who was intently watching the disc, could distinguish no sound at all. The experiment over, the physician reminded his patient to return when he desired his hearing to be rendered acute again. The man went out on the street where a hush had fallen over all. He heard neither the noise of traffic, nor the cries of the newsboys, but picked his way through the crowded streets now gratefully silent for him. Everywhere he went, sweet silence reigned, soothing and resting his worn nerves; and the outcome of the story was that the tired business man refused to permit the doctor to restore his hearing, preferring deafness and silence to the clamor and din of the world.

"BE STILL AND KNOW."

I recall that at the time I read of this incident I thought the cure a selfish one, but silence for the sake of silence is not that which the Psalmist has in mind. Instead, he commands silence for a more spiritual purpose. The word of the Psalmist is not simply: "Be still!" but "Be still, and know that I am God." The ministry of silence is that of being still that we may come to know God.

There is only one way that we can know God, and that is spiritually. In Jesus' conversation with the woman of Samaria he declared that "God is a spirit, and they that worship him must worship him in spirit and in truth." We know one another in our human relationships by the physical senses, by joining hand to hand, eye looking into eye, or as words passed from mouth to ear. But God can neither be seen, nor heard, nor touched, as we see, know, and touch one another. He can be approached only spiritually; he can be apprehended only as our spirit experiences contact with his spirit. And this approach to God is not accidental, but a matter of thought and power of the will, and fixed habits of life. Our minds will have to be staid on him if we are to be kept in perfect peace; we shall have to be still, to know that he is God. Jesus gave wise counsel when in his sermon on the mount he said: "Thou, when thou prayest, enter into thy closet."

THE POTENCY OF PRAYER.

It is this "closet experience" that we are needing. We must be alone with God, and most of us seldom are. Herein

is where we fail. We make little or no provision for increasing our knowledge of God by deliberately choosing to be with him and with him alone. All the great souls who have known God have come to know him by this manner of approach. The biographies of the great preachers, missionaries, every devout Christian, all bear witness to the potency of prayer. The lives of the outstanding characters in the Holy Scriptures bear eloquent testimony to the same source of power. The secret of their strength is found in those closet experiences where alone with God they came to know him and his purposes for them, and their lives became channels through which his spirit wrought wondrous things.

Jacob is the classic illustration of the Old Testament. The early life of Jacob is not pleasant reading, and the wrong he did his brother is hard to forget. The young man leaves his home and starts out to make a place for himself in the world. And that first night away from home he lays himself down to sleep beneath the Syrian stars and moon, and whilst it is night he has a vision of God and his angels. The experience makes a deep impression on Jacob, who vows a vow, dedicates his life to God in a larger and more intimate way, sets up a pillar there, and calls it "Bethel." The years pass on, and Jacob's life is a curious mixture of good will and evil. Seemingly he has forgotten Bethel; then comes his separation from his father-in-law, Laban; his journeying back toward his old home, and lo! the warning of Esau's approach with four hundred men. Again, Jacob is left alone with God, and that night came the crisis of his life. Jacob confessing his dependence upon God, is born again, he becomes a new creature, and Jehovah gives him a new name. Instead of "Jacob," which means "a supplanter," he is called "Israel," which signifies "a prince with God."

BIBLE MEN NEAR TO GOD.

And, as with Jacob, so with all other great characters of the Bible; they found power in, and by close communion with God. Abraham on the mountain; Moses in the wilderness of Midian; Gideon on the threshing floor; Samuel in the house of Eli; David in the cave; Elijah in the mountain fastness; Isaiah in the temple; Daniel in his own room with the windows open toward Jerusalem; John the Baptist in the wilderness; Paul in Arabia; John on the Island of Patmos—the great company of patriarchs, prophets, priests, apostles, martyrs, missionaries, were all made strong through the ministry of silence.

Mr. Stewart Edward White wrote a book a few years ago called "The Silent Places," describing some of the great silent stretches of God's out-of-doors. Every life should have its "silent places," its "closet experiences" where God and man meet and commune. These places may vary in location though alike in aloneness with God. As Isaac of old went out to meditate in the field at eventide, so God's out-of-doors may serve as an oratory for many a soul who is seeking him.

Never shall I forget a day, when all alone I stood on the rim of the Grand Canyon of Arizona and looked down into that Titan of Chasms, piled with mountains, furrowed with valleys, and jeweled with "purple peaks remote." A great silence came upon me and I heard God's voice speaking in the majesty and awful grandeur of that wonder of the world. Sometimes in open field, sometimes along the seashore, sometimes in the depth of a great forest, alone with God we may experience the ministry of silence, and thereby enrich our knowledge of the Almighty.

THE QUIET HOUR.

But, oftenest, and perhaps best and wisest, is the silent period in the seclusion of one's room. Not all of us can go to mountain, or seashore, not all of us can walk every day in quiet country fields; we are a busy people, families are dependent upon us, we have much to do, but there is not one of us who may not keep the quiet hour if we choose to have it so. Fifteen minutes every day, either in the morning or the evening, (the morning is perhaps the better time) in quiet meditation and devotional reading of a brief Scriptural passage, is the best possible preparation for a busy day of work. Yet, how few keep the hour, or provide for the silent places. Perhaps not one in a thousand who wears the Christian name makes this provision for the soul's need for silence. And because we neglect this our lives may be powerless; defeat comes instead of victory; discouragement enters where hope and expectancy should abide. "Be still, and know that I am God." The soul needs silence, our lives hunger for the bread of heaven, and we know not where to find supply. Behold! a storehouse at our right hand.

Of all who have ever lived, none knew God as Jesus Christ knew him. How came it so? Be sure, it was not an accident. No busier man ever walked the earth than Jesus during those days when he journeyed through Galilee, Judea, Perea, healing, teaching, and blessing the multitudes. But busy as Jesus was, his life was never feverish, he never was ruffled, he never was caught off his guard; his poise was perfect. And there is a reason for it. Busy as he was, thronged by the multitude sometimes too busy to rest or eat, Jesus kept inviolate his times of retirement when, alone with his Father, he found strength for his unwearied ministry. Such sentences as these from the gospel narrative reveal the open secret of his well poised life: "He went out into the solitary place and there he prayed"; "he withdrew himself into the wilderness and there he prayed"; "he rose up a great while before day and departed into a solitary place to pray"; "and it came to pass in these days, that he went out into the mountain to pray, and he continued all night in prayer to God." In the silent places Jesus Christ came to know God as no one before nor since has known him. Think of Gethsemane!

"'Tis midnight, and on Olive's brow
The star is dim that lately shone.
'Tis midnight—in the Garden now
The suffering Saviour prays alone."

THE VICTORY IN THE GARDEN.

It was in the garden and not on Calvary that Jesus won the great victory. He was alone in that experience, parted a stone's cast from James and John and Peter, his three intimates. And alone in the garden with God, Jesus learned the Father's will completely. And from that silent place with the light of victory bathing his brow in beauty he suffered himself to be led away to his triumphant victory.

"Be still, and know that I am God." Aye, it is hard to learn to be still. It is as hard for us to be still when God bids us as it is for our children when we bid them to be quiet. And yet, the soul has need of silence if we grow in knowledge of God, and whether or not we choose to be still, bye and bye, the experience must come when we shall perforce have to be still. Some great and bitter disappointment will come like a bolt from the blue, our hopes will be blasted into nothingness, our castles in the air will dissolve, for us the heavens will become as brass, our strength shall be turned into weakness, our manifold activities and boundless energies suddenly paralyzed. We shall have no heart to go about our wonted occupations, life will have palled upon us and all the world will wear the weeds of widowhood.

THE MINISTRY OF DEATH.

Or, it may be that stillness will come by way of death in the household. A voice will be stilled that made music all the day, the laughter of a little child heard no more on stairway or through hall, wife or husband, mother or father, may be gathered into the "vasty halls of death" and over the household there will come such a stillness as can almost be felt. And then, oh miracle of miracles, out of that great silence there may be vouchsafed unto us such a vision of God as will satisfy our soul's deepest longings. Scales will fall from our eyes, and like Jacob of old we shall gain a new victory and win for ourselves a new name.

"I walk down the Valley of Silence,—
Down the dim, voiceless valley—alone!
And I hear not the fall of a footstep
Around me, save God's and my own;
And the hush of my heart is as holy
As hovers where angels have flown!

Do you ask me the place of the Valley,
Ye hearts that are harrowed with care?
It lieth far between mountains,
And God and His angels are there;
And one is the dark mount of sorrow,
And one the bright mountain of prayer."

THOU GOOD AND WISE FATHER, TEACH US TO BE QUIET, HELP US TO BE STILL. HUSH THOU OUR CLAMOROUS OUTCRIES. STAY OUR FOOLISH STRIFE. CALM OUR FEVERISH LIVES. STABLISH OUR SOULS IN SILENCE THAT OUR KNOWLEDGE OF THEE MAY GROW, AND "MORE OF REVERENCE IN US DWELL."

* * *

THE CHURCH COLLEGE.

The Lutheran Herald states that eight of the nine justices of the Supreme Court of the United States are college men; seven of the eight are from denominational colleges. Eighteen out of the twenty-six presidents of the United States were college men; sixteen of the eighteen were from denominational colleges. Eighteen of the recognized masters in American letters are college bred; seventeen of the eighteen are from denominational colleges. Of the members of Congress of 1905 receiving college education, who were prominent enough to be mentioned in "Who's Who?" two-thirds were graduates of denominational colleges.

* * *

If you pass by the least considerable man, you pass by all the humanities and the divinities and set your heart on what is transient and cheap. There is a wide ocean of difference between taking in the last man and leaving him out. It is not a question of one man, but of humanity. —Charles Ferguson.

* * *

The soul hungers and thirsts after happiness; and it is in vain that everything deserts it—it will never submit to its abandonment.—Amiel.

Christmas Logic

BY J. T. STOCKING

"Glory to God in the highest,
On earth peace, good will among men."

THAT is, "peace" THROUGH "good will among men." This song is not merely a bit of lilting sentiment; it is irrefragible logic. Jesus was the "Prince of Peace" in the Kingdom of God. His method of bringing peace was through creating "good will among men." And that is the only method that has yet been found that will bring peace and preserve it—whether it be industrial peace, economic peace, or international peace. The Prince of Peace found a cruel industrial order. Society was suffering from the very ills that plague this era of "big business." He purposed no "set of regulations," but he said: "Whatsoever ye would that men should do unto you, do ye so unto them." He found society caked, seamed, and stratified. He advocated no particular statutes, but he "taught them, saying": "Thou shalt love thy neighbor as thyself." He was not a soap-box, pulpit, or platform agitator for any special legislation which should speedily change things. He knew that society could not be quieted like a crying child by a spoonful of legislation. He did not put his trust in "measures," but in a great principle, and that principle was GOOD WILL.

"GOOD WILL AMONG MEN."

There is no problem that grows out of the relations between men that would not be solved without delay if there were "good will among men." And there is not one of these problems that ever will be solved until there is good will among men. All the laws and regulations that Congress and legislatures can put upon the books will not bring peace into our economic world unless people have a real concern for each other's welfare. All the military measures that army and navy leagues can conjure into existence, can frighten people into accepting, and compel Congressmen, through "pressure," to "come across" and support, all the courts for arbitration and conciliation and mediation, that those who put their reliance still on reason can assemble, will not of themselves bring peace. That will come only when there is a love for humanity and an interest in humanity that transcends national boundaries, and makes of patriotism something more and something nobler than local pride. Laws may bring about a "cessation of hostilities" for a time, but hostilities will not cease until HOSTILITY ceases. An armed truce is not peace. That comes only through "good will among men."

A NEW CONSCIENCE NEEDED.

There is nothing spectacular about this method of bringing peace. There is nothing that tickles the ears of those who follow a sonorous, high-sounding phrase. There is nothing dashing or dazzling about this program. There is no crusading here to force or "enforce" anything. The method does not thrill with promise or prophecy of INSTANT action or speedy transformation. It is the old, slow, undramatic method which has been followed in every step that civilization has ever taken from the time when Cain murdered his brother.

There must be a new social conscience to right social wrongs, and there must be a new international conscience to right international wrongs. A writer in the "Forum" a few years ago said: "An employer is under no more financial obligation to his workmen after he has paid their current wages than they are to him or to a passer-by on the street whom they never saw." Another man of much the same school writes: "Every man and woman in society has one big duty: that is, to take care of his or her own self." He tries to relieve this teaching of something of its crassness by adding: "This is a social duty, . . . and the latter [social duty] is accomplished when the former is done." It is plain to all but the dullest and blindest today that such an attitude as these two men represent is the greatest enemy of industrial peace. Such an attitude has to go before we have any permanent guarantee of peace in the social order. These men are industrial pirates.

We are rapidly rising above such a creed in social ethics. But in national ethics we are slower in rising. Prevailing patriotism does not rise much above the idea that "every [nation] has one big duty to take care of her own self." This conception of our big duty to look out for No. 1—to be "for America, right or wrong," to have regard only for America's selfish interests—is a constant menace to peace. It is the creed of a national pirate. It is the kind of creed that tears up treaties into scraps and steps on the neck of the weak in the name of "Unser Gott." Such an idea of patriotism breeds distrust and suspicion. It is always arming for "defense." It is hypersensitive in the matter of "national honor." It lists at length the things in which "America could never submit to arbitration." There is no safety for any nation so long as it clings to this outlaw idea of patriotism. If this war teaches us anything, it should teach us that the fortunes of the nations are inseparably intertwined, and that no nation looks out for its own welfare who looks out only for its own welfare. Good will distributes our interests and guarantees peace.

ARE PEACE ADVOCATES CRAZY?

There are loud and raucous voices saying that this philosophy won't work. It is all right to sing about "good will" at Christmas time, but it is too refined a sentiment for use in practical affairs. People who advocate it are "impractical." "dreamers," "silly," "spineless pacifists," and a "peril to the nation." It is easy to call names. It always has been. Hard-headed "practical" people of affairs called the Prince of Peace "crazy," a "blasphemer," and a peril to the throne of Cæsar. No one should be intimidated by a name. This brutal and lustful war, which has sickened the earth with smell and taste of blood, has struck faith and reason a blow which has made them blink. In the face of this orgy of hate it sometimes has seemed futile to preach the power of love and good will. But this shameful conflict will end some day soon. The bloody God of War will shut his dripping jaws, his disgusting maw distended with the bodies of too many men, because the chords in the hearts of the nations will be touched by the "angel of [their] better natures." and they will see that they ought to live together as comrades, not as foes.

We advocate the gospel of good will, not because it is a pretty sentiment, but because it is the only adequate gospel. Good will is the only "insurance" that nations can rely upon. No other foundation can be laid for peace than that which was laid over nineteen centuries ago. Christmas logic is the only logic for the situation.

A Christmas Word

BY JOHN M. ALEXANDER

"It is more blessed to give than to receive."

THE text of this Christmas word is a staccato note. To the casual New Testament reader it is apparently out of place. We marvel that so implicative a phrase should have been omitted from the partial biographies of our Master's life. This teaching is a blood relative of that other thrilling word, "freely we have received, freely give."

The call is social. To answer is to meet the great human need. It is a call to divine exercise. It works both ways, affecting both giver and receiver. It is the Father entreating his children to make an exegesis of his own loving, giving life. Life's summits are reached in such activities. Life's transfigurations are achieved when we share our blessings with others. The poet's heart was moved by the same sentiment when he wrote:

"Others, Lord, yes others,
Let this my motto be,
Help me to live for others,
That I may live like Thee."

Here is a challenge to divine contemplation. God's love for us is measured by what he gives to us—"He so loved the world, that he gave his only begotten Son." The call in its fulness began in the manger at Bethlehem. It was the voice of a little child. It was also the voice of hallowed parental love. These are the blended chimes which continue to refresh our souls with their melody and sweetness especially at the glad Christmas time. This is the season of love's prodigalities. We live, truly live, only as we give. The more we give the more we are transformed into his likeness. The doors of the divine hostelry stand ajar, the elect enter and live. They pay the price of a wholly surrendered life. For it, there are no substitutes. Neither dogma nor doctrine, as such, will avail.

True, we can pour our spiritual grist into the religious polemic, but we grind out premises, conclusions and law, not life. True, we do measure prosperity by the statistics of income, but the text reverses the worldly calculation.

This text of the Master is for the open receptive soul who desires to stand on hallowed ground. For such the Father's resources are infinite and inexhaustible. Their availability only awaits the capacity for recognition and reception. The aged mystic was right, when he wrote, "the soul can never rest on things that are beneath itself." Our world of serenity and joy, happiness and contentment, is entirely spiritual and satisfaction cannot be found other where. It is the life "hid with Christ in God." What a pity, then, that the Christmas Season should find any soul stalking abroad, seeking satisfaction in a prehistoric animalism. God cannot allow his children to live on such a level. His Christmas Carol is a call to the Highest. It is a re-opening of the Grand Lodge of life. We must re-invest the passwords with new and deeper meaning. Love, temperance, chastity and charity are growing terms. "It is more blessed to give than to receive," is a hard sermon for the world to understand. To incarnate this truth is to reveal the Christ life. To live aright is to give our all to those for whom Christ died. The "joy that was set before him" was found in this service. We can learn the way from him who began to be the light of the world in the lowly manger at Bethlehem.

South Bend, Ind.

Lansing and Wilson Men of Prayer

MR. ROBERT Lansing, the new secretary of state, is a most versatile man. In the first place, he has an enormous capacity for work; but he is a worker of whom the saying is true, "The busiest men, those who accomplish most, are generally those who seem the least busy."

But the secretary also knows how to play, writes a contributor to the Christian Endeavor World. He is an enthusiastic fisherman, and he enjoys a game of golf. He finds time to watch the Nationals play ball in the American League Park, and on the walls of his room at home hang landscapes and sketches which have come from his brush and pencil. Mr. Lansing is not only a great reader; but he has been known to write verses, and he says that dining out in the evening rests him.

But there is still another side to the personality of the secretary of state, which is well known in Watertown, his native city, and which a sketch of his life in "The World's Work" refers to in this striking paragraph:

"Not long ago he was invited on the same Thursday evening to dine with a member of the cabinet and with a foreign ambassador—two invitations. To each his response was the same—his inability to attend because that was his night at church. The ambassador was incredulous, but his colleague remembered that a sound Presbyterian had always kept that engagement and as a matter of course had always attended church once, and sometimes twice, on Sundays."

One cannot help feeling a little more secure as to our foreign relations when he knows that the man who has charge of them is not only an experienced diplomat, but a man who so feels his responsibility to God that the prayer meeting is a previous engagement when dinner invitations come in for Thursday evening; a man, moreover, "whose Bible might be the illuminated text of monastic breviary, so filled are its margins from beginning to end with closely written annotations."

And if the secretary of state in the midst of a multitude of the heaviest responsibilities, and with all the distractions of public life in Washington, can find time for the prayer meeting, what reasonable excuse can any other man offer for staying away?

* * *

Bishop W. F. Anderson, of the Methodist Episcopal Conference in Indianapolis, told the following story in regard to President Wilson, which came from a Cabinet member, through a Senator. Said Bishop Anderson:

"When the President arrived at the Cabinet meeting, his face wore a solemn look. It was evident that serious affairs of the nation were on his mind. He said to the Cabinet members: 'I do not know whether you men believe in prayer or not. I do. Let us pray and ask the help of God.' And right there the President of the United States fell upon his knees, and the members of the Cabinet did the same, and the President offered a prayer to God. While the war rages in Europe, we in this country should thank God that in this crisis of the world we have a chief executive who is a servant of God, who stands with his hand in the hand of God."

President Wilson is human, and therefore makes mistakes; but the man who so depends on God, and so trusts his wisdom and power, is safe, rightly comments one of our exchanges. The men of the presidency who have led the way when the nation was passing through great crises—Washington, Lincoln, McKinley, and Wilson—were all praying men, men who believed in God and were not ashamed to confess it. The sight of the heavens and the experiences of great conflict and peril reveal the greatness of God and the littleness of men, and these things move men to seek help from heaven. The experience of ease, indulgence, and luxury, and looking earthward, shut out God and exalt men, and fill the soul with distrust, fear, and unbelief. Thank God, we have a praying President.

Common Sense Talk About Ford

BY CARL LAEMMLE

President Universal Film Manufacturing Company.

HENRY FORD has been called a jackass and a clown because he hired a ship and sailed across the sea to stop the most frightful slaughter in the history of the world.

Maybe he can't stop the war. Few expect that he will. Nimble-witted critics are having piles of fun with him because they don't believe he can deliver the goods. To me the big thing in his action is not whether he will or will not stop the war, but the fact that he is willing to try. It was by trying that he got where he is. And still he keeps on trying!

In the face of overwhelming odds, in spite of world-wide criticism, he is willing to tackle the greatest job that ever fell to the lot of a human being in the world's history. He brushes aside the thousands of columns of newspaper criticism, he ignores the public utterances of so-called statesmen, he sets his face toward the most glorious goal that any man ever hoped to achieve—and goes on his way trying!

They say he is doing it to advertise his automobile. But still he goes on trying! They say his riches have turned his head. But still he tries! They say he never did anything but promote a good automobile engine and they ask what right he has to undertake the work of diplomats! The present war is the result of a most gigantic failure of diplomacy, and the fact that Henry Ford is willing to try a thing in which the great diplomats of the world have failed only adds to the bigness of his trying!

JOKES OUT OF PLACE.

So far as I know he is the only person who has taken a definite step toward ending the war. True, it may not be the right step. But how are we ever going to find the right step until we try? The men who sit in swivel chairs and sneer and make funny jokes about that man Ford are not taking steps of any kind to end the war. The job looks too big and too hopeless to them.

It looks big to Ford. And maybe looks hopeless to him. But he's got the nerve to try and spend his own money at it.

Ye gods! what a nation this would be if each industry could be headed by a Ford who was willing to try. What chance would any other nation under the sun have in competition with us?

In my business career I've met hundreds of men who could tell me what I could not do. But I've met only a few who are anxious to try. I've let the former class out as quickly, but as gently, as possible. But I've hung onto the other class with all my might. I want the man who can or the man who will try, but the man who can't or the man who thinks "it is useless to try" can't have any of my time.

If any young man happens to read this, I wish he'd let this one piece of advice soak into his brain of brains: There's a word in the dictionary called "can't." Leave it there! Never use it! Instead, say "I'll try," or, better still, "I'll henry-ford!"

THE CHRISTIAN CENTURY

EDITORIAL

Henry Ford and His Adventure

WHAT shall we think of Henry Ford and his voluntary peace commission recently landed on the shores of Europe?

Shall we take him seriously?

Shall we laugh at him?

Shall we condemn him as a meddler?

Or shall we just cynically charge it all to the advertising account and let it go?

Opinion is divided. There are many laughable aspects of the adventure. And it is remotely conceivable that certain consequences might flow from his party's activities in Europe that might embarrass the government of the United States. As for the advertising interpretation that may be dismissed as unworthy of any mind that conceives it.

On the whole, The Christian Century is disposed to take the enterprise seriously, very seriously. Our reason is not that we expect substantial results to be gained by it, for we do not. Europe will not listen to Mr. Ford or to any member of his party or to the united voice of his party—provided they are able to speak in a united voice.

Why, then, do we regard the expedition sympathetically?

Because we believe that it is a foretoken of the method by which war is to be abolished.

So long as the voice of neutral nations is smothered under the conventions of diplomatic procedure nothing will be done to banish war from the earth.

Somebody's got to make a fuss about war!

Governmental neutrality resolves itself into national complacency. We in America have come to take the war in Europe for granted. Our first horror has worn off. The attitude of our government—the conventional and traditional attitude a disinterested government is supposed to take—has created in the minds of our citizens a notion that the war has a valid moral status, that there is nothing we can do, and if there were it would not be very important for us to do it.

Mr. Ford's volunteer expedition represents the protest of the human soul against the restrictions of diplomatic tradition and red-tape. We believe it is a sane and valid impulse that drives him and his associates to do what little they can to voice the deep horror of onlooking humanity at the thing Europe now is doing.

What America Will Do

IF ALL Americans felt as Henry Ford feels, and if other men of vast wealth, instead of capitalizing the war for their own profit, should pour out their wealth to aid their fellow-Americans in giving voice to their protest against the savage relapse of their European brothers, America could stop the war.

If America had had imagination, and had dared to act outside of the routine of diplomatic precedent, and had found means of speaking a human word to the war crazed nations, we dare to believe that America could have prevented the war, or at least stopped it near its beginning.

But America uttered no voice, took no action. We simply fell back into the traditional attitude always hitherto adopted by nations that had no stake in such international conflicts.

Our attitude was technically proper, but humanly dastardly.

Mr. Ford and Miss Jane Addams are serving the cause of humanity by suggesting courses of action lying quite outside the formalities of unimaginative diplomatic procedure, and however fatuous and futile their endeavors may be in the present struggle the lesson they are teaching will not be lost.

Secretary Muckley's Anniversary

GEORGE W. MUCKLEY has served the cause of Church Extension among the Disciples of Christ for twenty-five years. When he became secretary there was a fund of $35,000 in the treasury. There is now $1,165,000 in the treasury. During these twenty-five years 1,783 churches have been assisted to build by loans from this fund.

One of the most satisfying reflections of this anniversary is to measure the growth of the secretary himself as well as that of his great work. It is easy for a secretary to become mechanical and metallic. He is in constant danger of thinking in terms of dollars. His mind may unawarely grow sordid for the Church's sake.

Against this tendency Secretary Muckley has fought a good fight. His brethren have rejoiced to observe in him a growing spiritual life. He is not only a gatherer of dollars and a builder of church houses, but an interpreter of the finer things of the soul. G. W. Muckley is a very positive spiritual force among his brethren, and is growing into greater spiritual power as the years bring mellowness and wisdom.

Here is the kind of man of whom you instinctively pray that he may live a thousand years!

Completing Our First Hospital

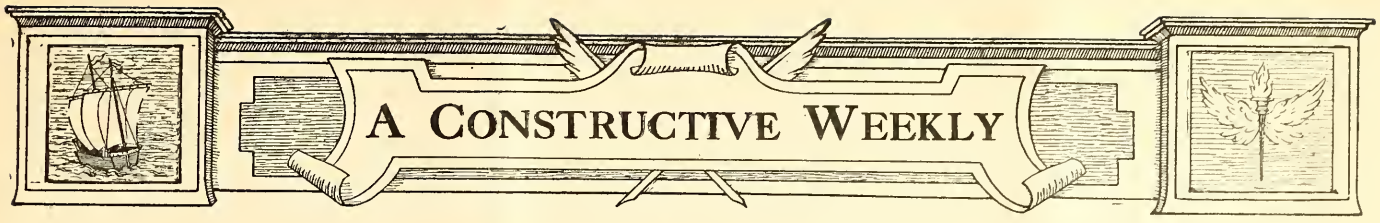
AFTER five years of money-raising, contract-letting and actual building the Christian Church Hospital at Kansas City is now practically ready to be opened and occupied. On another page we show a picture of the new building. Dr. John B. Murphy, of Chicago, declares it is one of the best appointed hospital buildings in the country.

Ground and building cost something like $20,000, which amount was the gift of Mr. R. A. Long, of Kansas City. Other citizens of Kansas City contributed $150,000 as an endowment fund with which to enable the hospital to render free service to those unable to pay.

The public is now advised that the only thing waiting to be done before opening is to equip the building with $50,000 worth of furnishings. This amount the general brotherhood outside of Kansas City is being asked to contribute, although in addition to their previous benefactions of $350,000 Kansas City people will no doubt wish to share in the fund for furnishings.

The whole enterprise has been carried to completion by a local association of Kansas City churchmen, under the auspices and direction of the National Benevolent Association. Mr. J. W. Perry, president of the Bank of Commerce and president of the National Benevolent Association has been indefatigable in his devotion to the work of building this the first hospital erected by the Disciples of Christ.

It is a work for which every member of our fellowship in the land may well be grateful and whose gracious ministry to human need many will be prompted to support with generous gifts.



Friendly Falsehoods About Jesus

QUOTING from an editorial in The Christian Century in which we described the purpose of the Disciples to get back to the real Jesus of history, Rev. Frank G. Tyrrell writes to the editor as follows:

"We have tried to approach Jesus as if we were meeting him for the first time, with virgin minds uncorrupted by the friendly falsehoods his followers have told about him?" Can you give us a bill of particulars? What falsehoods, and what followers? If they lied about him, were they "followers" or traitors?

The list of friendly falsehoods which his followers have told about Jesus in the past nineteen centuries is too long to set down here. But we can name two are three that will serve to start our correspondent's informed mind working in the direction our own mind was looking when that sentence was conceived.

We would begin with the highly abstract and conventionalized picture of Jesus which theologians and artists began to draw shortly after the days of the primitive Church. He was described in language so highly metaphysical that the reality of his human nature was lost. The Byzantine art made him a figure remote, forbidding, awful. This treatment of Jesus was false, though amiably conceived in a spirit of adoration.

Some followers of Jesus have taught that he is a lawgiver, and they go on to interpret the Christian religion as a keeping of rules and precepts, with fast days and feast days and rites and forms and such things. But this we know is a false way of regarding him who conceived himself and whom the New Testament writers conceived as a life-giver. Jesus was neither the founder of an institution nor the author of a code of laws nor did he assume any sort of legal authority over the souls of men. He opened men's eyes, he gave them insight into his Father's character, and enabled them by his life and his death to become like his Father, even as he himself was like his Father.

Some followers of Jesus have made out that he established an official order of men called bishops, through whom grace is to be conveyed to the Church and the world for all time, and that divine grace is limited to the channel of this succession. This is none other than a friendly falsehood. It is not meant to be false; it is believed to be true by those who teach it. But our correspondent agrees with The Century in holding it to be false.

These are but samples of a long bill of particulars. We might use many pages in extending the list. We might refer to certain teachings of the millennial cults of today, to the Tolstoyan doctrine of non-resistance, to the doctrine of baptismal regeneration, to the doctrine that puts the authority of Jesus behind a particular mode of baptism, to certain teachings of Christian Science attributed to Jesus —all of these are friendly falsehoods held honestly by those who take Jesus Christ as their guide and Saviour.

What Disciples of Christ have set themselves to do is to get back again to the actual Christ who walked our earth, to understand his life, to catch his vision and to strive to realize it.

Community Training Schools

LAST winter the experiment was made of conducting a community Bible training school in one of the suburbs of Chicago. The churches combined and planned a course of study in two terms running from October to April.

The work was so successful that this season it has been undertaken in nearly a dozen parts of Chicago, and the Cook County Sunday-school Association has made haste to indorse and promote the plan, and is now offering certificates for those who graduate in the courses.

It is perhaps the first time in the history of modern Sunday-school work that all classes in the community have rallied to an educational experiment, with the sense of meeting upon common ground. The services of men representing the various theological seminaries and divinity schools of the city have been secured.

The result is that in at least a dozen places churches are being crowded with groups of Sunday-school teachers and other Christian workers, who devote an hour a week, not to the preparation of some fragment of the Bible as a lesson for the coming Sunday, but to scientific and comprehensive study of the various subjects which enter into an efficient teacher-training program.

The sessions last an hour and a half. After brief devotional exercises a general lecture is given by some competent teacher of Old or New Testament, who delivers a series of lectures running through the term.

The second forty-five minutes are given to class work under instructors who are prepared to discuss the problems relating to the various grades of Sunday-school work into which the registered students of the training school are divided. A fee of two dollars provides for the expenses of the school, and secures regularity of attendance on the part of the members. It is a plan which can be adopted in any community, and with the happiest results.

The Disciples' Journalism

A Shop-Talk Editorial Appropriate to the Christmas Time

WITH the appearance of a new name in the editorial department of the *Christian Evangelist* it seems to The Christian Century that the time has come to begin to hope that some positive and overt steps may be taken toward attaining a basis of friendly co-operation among the newspapers and publishing houses of the Disciples.

For many years the spirit animating certain of our publishing activities has been such as to create a widespread doubt as to the net value of these activities to the essential life of the brotherhood.

This, manifestly, ought not so to be.

Chief among the forces making for the formation of our people's ideals ought to be our journalistic and publication enterprises and these enterprises ought—with whatever differences of editorial opinion obtains among them—so to be conducted in their mutual relations that they will reflect honor upon the cause and promote peace and goodwill among those whose business it is to preach and practice Christian unity.

For several years it has been our very particular regret that between the *Christian Evangelist* and The Christian

Century there should obtain any lack of co-operation, in view of the mutual and friendly emulation which we enjoyed with that estimable paper while Dr. Garrison was its editor. It is our belief that at this time it is due to the brotherhood that all hindrances to the fullest co-operation of the two papers be frankly discussed in order that they may be overcome or set aside. And we cherish the belief that the attitude of Mr. Kershner, the new editor, is such as to respond to a candid setting forth of those things wherein the *Christian Evangelist* has not only created ill will among Disciples' journals but has offended the ethical sensibilities of the brotherhood itself.

So long as there seemed no hope that its policies could be modified we have forborne to give expression to the widespread resentment which those policies have engendered, but from our deep desire that a spirit of mutual trust and co-operation may obtain in our Disciples' journalism we are prompted to take occasion of the change of editorship of the *Christian Evangelist* to set forth those policies which ought to be condemned and which, we dare to hope, may now be changed.

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The policies to which we refer relate themselves to the new regime of the *Christian Evangelist,* together with its publishing house, dating from the time it was purchased by Mr. R. A. Long and put on a basis of public ownership. At once the claim was put forward that the churches and Sunday-schools of the Disciples ought to patronize this house because its profits were to go to the cause of missions. With unimaginative monotony this claim has been urged for the past five years, the management seeking evidently to create a sort of conscience among the Sunday-schools toward the St. Louis institution.

We believe we speak as from a totally disinterested point of view when we say that that claim has been deeply resented, not alone by other publishers, but by the discriminating rank and file of our ministers and laymen. The atrocious ethics implied in it are too obvious to need elaboration. We do not believe the claim has made money for the St. Louis house. We are certain it has not withdrawn patronage from the other two publishing houses. Its chief effect has been to make bad feeling among our journalistic workers, a feeling that has found repetitious and persistent expression in one of our papers to the disgust of every sensitive soul among us.

The Christian Century, with the Disciples Publication Society, is also a brotherhood institution, owned not by private interests, but by the churches and Sunday-schools of the Disciples, and all profits are to be appropriated, by the terms of its charter, to the cause of religious education. But that fact has never been used by us as a reason why this house should be given the patronage of the churches and Sunday-schools. The organizers of the Disciples Publication Society simply preferred not to make commercial profits out of an enterprise of this sort. It was more for the sake of their own feelings than as a bid for patronage that they chose this form of organization.

A Sunday-school and a church ought to be encouraged to purchase the best literature and supplies they can find, at the best price, whether the publisher is a private or a brotherhood concern.

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In close connection with this policy of demanding patronage on the ground of its non-private ownership the St. Louis house has created much ill-feeling by its open policy of subsidizing certain field workers in the employ of the Sunday-school department of the American Missionary Society. When the implications of this scheme are discerned one wonders that a publishing house would have the face to flaunt it as it has been flaunted in the pages of the *Christian Evangelist.* But the wonder grows that the American Society could be persuaded to lend itself to a scheme so manifestly compromising and unethical as this.

The spirit of co-operation and mutual respect can be reinstated in our Disciples' journalism only when this species of bribery is disavowed by the American Society and discontinued by the Christian Board of Publication. No one would suggest any objection, of course, to the American Society receiving gifts from the Christian Board, but we believe every one with clear ethical insight can see the evil tendency of the use to which this money is put when it is divided into small amounts as subsidies for the field workers who come into first-hand contact with the purchasers of Sunday-school supplies.

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A third policy which we earnestly hope Mr. Kershner may be disposed to change is one about which nothing has ever been said in public, of which even the leaders of the brotherhood are not, many of them, as yet aware. But this policy of the *Christian Evangelist* and the Christian Board of Publication has been, perhaps more than any other single thing, the explanation of the deplorable controversy over the General Convention which has been waged in the *Christian Standard* for the past five years. We refer now to the purpose of the Christian Board of Publication to identify itself officially with the General Convention as in some sense the official publishing house of the Disciples of Christ.

To those who are in a position to observe recent Disciples' history from the point of view of the editor's chair or the publishers' office it is plain that the *Christian Standard's* course with reference to the General Convention has been mainly due to the extremely irritating policy of the *Christian Evangelist* and the Christian Board of Publication. By means that were intended to be subtle but which proved to be very obvious and crude, the Christian Board has sought to represent itself as in a position of official precedence. The Christian Century has not taken the presumption of the St. Louis house seriously, believing that once its designs were made known to the brotherhood they would be indignantly repudiated by the General Convention itself. The *Christian Standard* has not been so sure, and has therefore found in the scheming of the Christian Board an additional reason for keeping up its attack upon the General Convention.

It is not our purpose to cite specific evidences of this arrogant design of the Christian Board, it is enough to call attention to it as a breeder of dissension, as a disturber of the peace of the churches and as a hindrance to the hearty acceptance of the General Convention by the churches.

We believe the Christian Board should disavow having any such design, and if it does not do so the General Convention itself could do nothing that would clear the air so quickly as to pass a resolution declaring that it had absolutely no connection with or jurisdiction over any publishing house whatever and intended to have none.

We have written very frankly of these things. Thousands of Disciples are praying that the scandal that has characterized our journalism in recent years may be cleared up. We hold that the best way to clear up such a scandal is by bringing it out into the light. That we have long been willing to do, but would not until there appeared some reason to hope good would be accomplished thereby. As we say at the beginning of this article, it is the new editor's appearance on the *Christian Evangelist's* staff that gives us what seems an adequate ground for hope that something may be done.

We ask Mr. Kershner's earnest consideration of these matters and we believe that by righting them he will render a great service not only to the Disciples of Christ, but to the paper whose honorable history he is to carry forward into what we hope may be many successful years.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orvis F. Jordan*

Methodists Establish University Center.

The Methodists of Wisconsin have united to establish a church in connection with the University of Wisconsin at Madison. They are raising $250,000 to put into equipment and they will erect a building which will at once be the home of a church, a school of the Bible and a social center for the Methodist students of the university. During the campaign for funds in Madison, the students of journalism conducted the publicity in the local papers as practice work and were able to further the cause very materially.

A Pastor for the City Temple.

The Rev. Hugh Black has been for nine years a professor of practical theology in the Union Theological Seminary. He is known to the reading public by his volumes of sermons and his ethical studies in "Culture and Restraint." He has recently been called to the City Temple in London to succeed Rev. R. J. Campbell who recently resigned to become an Anglican. Dr. Black is a Scotchman of great ability and the City Temple will continue to be foremost among the nonconformist churches of England.

Dr. Abbott Speaks Out on Prohibition.

Dr. Lyman Abbott, the gifted editor of the Outlook, has for many years advocated regulation of the liquor traffic rather than prohibition. During the recent Ohio campaign, the liquor people wrote him a letter asking to use his name in behalf of their proposition. After charging the liquor forces with having violated every law made for the regulation of the traffic, Dr. Abbott strikes right out in this fashion: "But if the people are compelled to choose between an unregulated and lawless liquor traffic and the prohibition of the liquor traffic, I do not doubt that they will choose prohibition. If we cannot reform the saloons, we shall abolish them. And if we can find no other way to abolish them, we shall abolish the distillery, the brewery, the winery, and the importation of liquor from abroad."

Will Do Welfare Work in Ford Factory.

The Ford automobile works in Detroit have a welfare department which has been widely discussed throughout the country. This department has recently secured the services of a well-known Episcopalian divine to direct its activities for the coming year. The Very Rev. S. S. Marquis, D. D., dean of St. Paul's Cathedral of Detroit, had applied for a leave of absence for a year, thinking that a change of employment might improve his health. He was immediately given the offer by Mr. Ford to take charge of the sociological department of the great factory and accepted.

Dr. Grenfall Goes to War Zone.

Rumor had it that Dr. W. G. Grenfell of Labrador fame was to become a passenger on the Henry Ford peace ship. This proves to be erroneous. Dr. Grenfell is joining a unit of surgeons who are going to France to do service behind the lines of the British army. He sailed on Dec. 14, and will be a member of the Harvard unit of physicians.

Investigates Church Journalism.

Some one has been investigating church journalism and finds rather an astonishingly small percentage of Protestants are reading their own denominational journals. The figures are given separately for north and south, since many of the denominations are divided over the sectional line. In the territory of the Northern Baptist Convention there are sixty-nine Catholic weekly papers with a combined circulation of 944,462 copies. In the same territory are twelve Baptist papers with a circulation of 75,569; four Congregational papers, circulation 38,500; four Disciple, 59,750; seventeen Methodist, 350,553, and five Presbyterian, 92,607. These five denominations have forty-two papers with a circulation of 616,979 copies, less than two-thirds the weekly reading matter of the Catholics. In the southern states there are four Baptist weeklies with a circulation of 185,067; no Congregational; seven Disciple, 65,750; eighteen Methodist, 180,529, and five Presbyterian, 55,241; an aggregate of fifty-four papers with a circulation of 486,587. In this territory the Catholics have fourteen papers with a circulation of 137,898. The totals show that in the entire country the Catholics have sixty-nine weeklies with a circulation of 1,082,360, and the five denominations ninety-six weeklies with a circulation of 1,103,566. Exclusive of Negro members the aggregate membership of these denominations is about equal to that of the Catholics.

University of Chicago to Celebrate Quarter Centennial.

Next June the University of Chicago will celebrate a quarter centennial of its history. At the same time, the Divinity school will celebrate fifty years of history. The Divinity school was an important factor in the founding of the university so it will be given a prominent place in the celebration.

World Sunday School Association Locates.

The world's center for Sunday-school work will be in New York. The organization recently took up its abode in the Metropolitan Tower. To celebrate this event, 150 Sunday-school workers sat down to dinner together recently at the Hotel Astor. Among them were John Wanamaker, the Rev. Dr. A. F. Schauffler and Dr. Samuel M. Zwemer of Cairo, Egypt, editor of the Moslem World. The speakers of the evening were: Col. E. W. Halford, toast-master, Mr. H. J. Heinz, of Pittsburgh, president, Dr. John R. Mott, Bishop Hartzell and Dr. Zwemer. The annual meeting of the executive committee preceded the banquet.

Episcopalians Will Call Bishops Together.

It is announced that there is to be a meeting of the House of Bishops of the Protestant Episcopalian church soon. The call is issued for the selection of a missionary Bishop for South Dakota, but it is well known that this matter is not urgent enough to demand attention before the next regular meeting. The bishops are doubtless going to consider the matter of the relation of the denomination to the Panama Congress which has produced the most serious controversy among the Episcopalians of anything in recent years. The Churchman interprets the situation editorially in this fashion: "The church has been accustomed to aggressiveness on the part of those who differentiate themselves as 'Catholics.' For the most part their activities have been met in the past with good-natured indifference by those who are satisfied to call themselves 'Protestants.' But it is not so now. There is to-day among those who call themselves Protestants a strong feeling—stronger, perhaps, than is recognized—that the endeavor to impart 'Catholic' kultur to those who do not desire it must be opposed. The situation is one that should give pause to our leaders. It is useless to hide from the fact that the church has on its hands a controversy that may easily result in lasting injury. It is a time that calls for calm, dispassionate judgment and deliberation. In the present mood of the church this would be difficult to secure."

Knights of Columbus Go Dry.

There are many signs of increasing interest among Roman Catholics in the cause of prohibition. The Knights of Columbus is the principal secret order maintained by the church for laymen and this organization recently went on record as forbidding the use of any liquor whatever in any meeting or banquet connected with a local or general lodge.

Methodists Secure Noted Mission Worker.

Rescue missions are to be established in Chicago by the City Missionary society of the Methodist Episcopal church. The Rev. Dan Batey, superintendent of the Dan Batey mission at 712 North Wells street, has been elected organizer of the missions. Mr. Batey will begin his duties Dec. 15, when he and the superintendent of the City Missionary society, the Rev. John Thompson, will visit available sites for the location of the missions. It is expected several will be established.

Rev. Dan Batey has been an independent mission worker and his joining forces with the Methodists will doubtless be mutually advantageous.

Churches Will Pray for Peace.

"Peace and Unity" will be the theme for the week of prayer, Jan. 2 to 9, in churches which are represented by the federal council of the churches of Christ in America. The daily program is: Jan. 2, sermons on reconciliation; Jan. 3, prayers for peace, international and national; Jan. 4, peace through Christian service for Jews and Gentiles; Jan. 5, unity in the church throughout the world; Jan. 6, peace by education in schools, colleges, and universities; Jan. 7, the family and youth; spiritual training; Jan. 8, peace through brotherhood, reform, and social service; Jan. 9, sermon: "The Prince of Peace in Victory and Glory."

Disciples Table Talk

Central, Des Moines, Seeks Stephen E. Fisher as Pastor.

Stephen E. Fisher, pastor of the University Church of Christ, Champaign, Ill., the seat of Illinois State university, was in Des Moines last week in conference with the official board of Central church in regard to the possibilities of his accepting a call to that field, which Finis Idleman is relinquishing for New York work. It is probable a call will be extended to him in case he can make satisfactory arrangements to leave his present congregation. Mr. Fisher has a church of 1,200 members and has been their pastor constantly for the last thirteen years. He has seen all but fifty of his congregation join his church under his pastorate.

Portland Avenue, Minneapolis, Has New Birth.

In the city of Minneapolis, Minn., with its 350,000 population, Disciples are very thinly scattered, and work in this field is almost of the pioneer sort. S. G. Fisher, pastor at Portland Ave. church, writes that this church recently enjoyed its first extended evangelistic effort. Crayton S. Brooks did the preaching and Theophilus Fitz led in the singing. Although the meetings were begun with many misgivings, Mr. Fisher reports that great satisfaction is felt over the results of the four weeks' series of services. Forty-six persons were added to the membership, and in many ways it is felt that the work in Minneapolis has had a "new birth."

Cleveland Church Contributes to "Life."

W. F. Rothenburger, pastor of Franklin Circle church, Cleveland, O., believes that with the exhibits of cash funds raised should be placed the important report of a church's contributions to "Life," and with a statement that during the last ten years the Franklin Circle church has contributed to current expenses and benevolences about $125,000, he presents also a report of preachers, missionaries, etc., sent out from the church during these years. Here is his list: "1905—Harry Knowles—Minister. 1906—Edna Kurtz Settlemeyer—Missionary, China. 1907—Charles Wilson—Minister. 1910—Earl Brown—Minister. 1911—Marion Bradshaw—Minister. 1912—Cora Hofrichter—Y. W. C. A. Secretary. 1914—John Bradshaw—Y. M. C. A. Secretary. 1915—Frank Brown—Minister." Mr. Rothenburger reports that another member of the congregation is awaiting parents' consent to go into the foreign field.

J. T. Boone Makes Fine Record at Jacksonville, Fla.

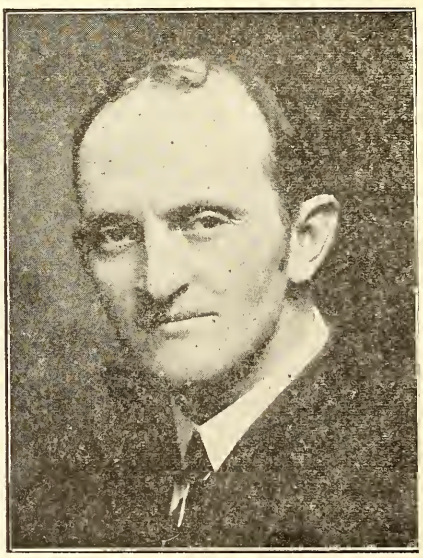
Seventeen years ago, on Saturday, December 1, 1898, J. T. Boone came to Jacksonville, Fla., and took charge of First church, the congregation at that time worshipping in a little frame edifice. In celebration of his beginning the eighteenth year of his pastorate a reception was tendered Mr. Boone on Nov. 30 by the members of his congregation. From 2 o'clock in the afternoon until 10 o'clock at night there were callers many. Not only the members of the congregation were present, but also pastors of other churches and their families as also many citizens who are not members of this church. Under Mr. Boone's charge the congregation has grown from a small one to one of great proportions. The church has also grown in power and importance and in practical work in the community. Those who called to greet the pastor and extend their good wishes and felicitations registered and also entered their names in a beautifully bound gift book presented by the Women's Bible-class of the church. This book also carries, opposite each signature, a wish or an expression of good will and cheer and will become, day by day, a more highly prized volume with the church members.

Central Church, New York, Expectantly Awaits Coming of Dr. Idleman.

Central church, New York City, is eagerly looking forward to the coming of Dr. Finis Idleman, from Des Moines, Ia., to assume his new pastorate Jan. 1. Dr. Philputt who has been supplying the pulpit during the past four years is greatly beloved by all the people. He is guiding their minds and hearts with admirable tact and graciousness into a right attitude toward the work their new pastor may be expected to do. Dr. Idleman will begin his work with a perfectly united congregation, zealous, prayerful and expectant with respect to their new leader.

Vincennes, Ind., Pastor Delivers Addresses in Commemoration of City's Centennial.

Vincennes, Ind., celebrated its centennial on Dec. 9, 10 and 11, and E. F. Daugherty, pastor of the Christian church in the Indiana city, is delivering Sunday evening addresses during December and the first Sunday in January on the general theme, "Vincennes—and Indiana's—Centennial." Topics for discussion on the several evenings are as follows: "The Old Post of the Past," "Our Town of the Present," "Our City of the Future," "The Making of a Greater Vincennes," and "The Heart of Our Community." This series of addresses has been builded on the opinions of citizens of Vincennes, who gave expression to their ideas regarding "The New Vincennes," upon request of Mr. Daugherty. It is a fact of general knowledge that the pastor of First church, Vincennes, is considered by his fellow-citizens as a community asset, as well as a most useful leader in the work of the church to which he ministers.



Rev. E. F. Daugherty, pastor at Vincennes, Ind.

Franklin Circle, Church, Cleveland, Entering New Era.

In January the new Bible-school and Community House of Franklin Circle church, Cleveland, will be dedicated, and one week after dedication L. N. D. Wells, pastor of High Street church, Akron, will assist in a soul winning campaign. Mr. Montgomery, assistant to J. Paul Jones in the city schools, will direct the music during the week and the regular choir will furnish the music on Sunday.

Indianapolis Community House Materializing.

Cash and pledges amounting to approximately $1,000 were reported to the building committee of Seventh church, Indianapolis, when team captains in the campaign for funds to build a community house for northwestern Indianapolis, got together at their first meeting since the campaign began two weeks ago. The most encouraging report was made by Wallace O. Lee, who has organized the campaign teams. He submitted a check for $300 signed by one of the best known downtown business men and said the donor made a promise of further support if another contribution was needed. The man asked that his name be withheld. Other big donations are in line, Mr. Lee said. Business men throughout the city are appreciating the worth of the community house plan and have agreed to help. The meeting was one of enthusiasm and hope. Jan. 1 was picked as the date for the close of the campaign and building will begin immediately afterward.

Central, Peoria, Looks Up Backsliding Members in Autos.

Committees of the Central church, Peoria, recently conducted a house to house canvass of the members of the church who had drifted away from the fold. Twelve teams in automobiles visited over 150 families in all parts of the city. Requests were made for personal attendance and for financial aid and very enthusiastic responses were made. H. E. Sala ministers to the Peoria church.

Men's Class Debates "Preparedness."

The Men's Bible Class of the church at Coshocton, O., recently enjoyed an interesting debate on the subject, "Should we as a Christian nation increase our Army and Navy?" The affirmative won. The decision was followed by a discussion of the question and it was found that the consensus of opinion was that Wilson's plan of preparedness was wise. A social hour and banquet was later enjoyed at which toasts were responded to by E. D. Patterson, superintendent of the Sunday school, C. H. Hood, pastor of the church, and W. H. Daniels.

"Billy" Sunday Anniversary at Des Moines.

The members of Central church, Des Moines, Ia., led by its minister, Finis Idleman, arranged a Billy Sunday anniversary at the church last week. This was planned especially for all members who have come in from Nov. 1, 1914, to March 1, 1915, totaling 450. During the last year there have been 682 persons added to Central church.

Stereopticon a Gift to Kansas City Benevolent Work.

Mrs. Haak, Miss Irene Craney and Mrs. Barker of Independence Boulevard church, Kansas City, have secured a first-rate stereopticon and a fine set of slides of the Association's work for use in Greater Kansas City and vicinity. They are awakening much enthusiasm for the children in the Homes.

Pasadena Pastor Discusses Newspaper Men.

Nov. 29 was designated by Frank G. Tyrrell, pastor of First church, Pasadena, Calif., as a time for services to be held especially for newspaper men, who are generally reputed to be more familiar with the outside of a church than the inside. The local newspaper fraternity served as a target for Mr. Tyrrell's remarks. Besides his sermon there were addresses by two local newspaper men.

Terre Haute Pastor Preaches Series of Funeral Sermons.

During January, J. Boyd Jones, pastor at Central, Terre Haute, Ind., will deliver a series of funeral sermons. He thinks that many people would like to hear their funeral sermon preached while they are alive, so he will preach four funeral sermons on Sunday nights in January. The first Sunday night the moralist will hear his funeral and on the second Sunday night the unbeliever will hear what God and man think about him. The backslider will get the preacher's opinion of him if he attends the third Sunday evening, and the Christian will get his "dues" on the fourth Sunday night. Mr. Jones said that people often wanted the preacher to say a lot of things that would not sound well at a funeral, especially when the corpse was present, but he thinks that

all can be given their just deserts if the funeral oration is delivered so the individual can hear his own funeral. The preacher says that every man will fall under one of these four heads and will therefore know what the preacher, at least, thinks of him.

Kansas City Pastors to Meet Next Monday.

The Christian Ministers' Alliance of Kansas City and Vicinity will meet in monthly session at 10:30 a. m., Monday, Dec. 27, in First church, Kansas City, Mo. Dr. W. H. Black, president of Missouri Valley College at Marshall, Mo., will deliver an address on "Christian Union." Dr. Black is one of the most prominent Presbyterian scholars of the state and this address to the ministers is certain to be very full of interest. All ministers in reach of Kansas City are urged to attend. These alliance meetings are proving to be very successful and helpful, it is reported. The secretary, Wm. M. Mayfield, 4019 Mercier, Kansas City, Mo., would like the names and addresses of all Christian ministers recently located in this region. This alliance follows the plan of pooling the railroad expenses of members who attend, a fifty mile limit being observed.

A Word from Dr. Ainslie.

Dr. Peter Ainslie writes that the Council on Christian Union (using the word "Council" instead of "Commission") was able to pay the full six hundred dollars to the Federal Council of Churches of Christ in America, which was the amount apportioned the Disciples. Henceforth he states, an endeavor will be made to keep this paid up regularly. He writes further: "The fact that we have lined up definitely for this work makes it easier for us to work along the delicate and vital task of Christian union. All these minor points, such as paying our obligation to the Federal Council, etc., must be cleared to make the way easier for dealing with the vital matters of the union of the Church of God. If we are not willing to do the minor things the Lord will not entrust to us the great things."

Definite Aims at Wellington, Kansas.

H. W. Hunter, pastor at Wellington, Kan., First, writes that this church is working toward focusing all organizations of the church to certain definite ends and insisting that through all there be a system of education. Mr. Hunter recently held a home force meeting with a Bible-school tendency: David H. Owen, state superintendent of Bible schools, was present at the beginning of the series and held some conferences and gave several addresses. Through these meetings and one other series, together with a union meeting, 275 persons have been added to the church membership during the year. The East Side Mission at Wellington has outgrown its quarters, and a contract has been let for the addition of another room, at a cost of $500. All members at this mission hold membership at First church. Mr. Hunter's efficient work is genuinely appreciated, as is evidenced by the fact that the congregation has recently voted him an increase in salary.

Ft. Wayne Pastor Has Leave of Absence.

Edward H. Clifford, pastor of East Creighton Avenue church, Ft. Wayne, Ind., has been given a leave of absence of from three to four weeks, owing to his nervous condition from injuries received when he was run down by a jitney bus several months ago.

R. T. Nooe Makes Record at Frankfort, Ky.

In four years of service at Frankfort, Ky., R. T. Nooe has preached 334 home sermons, inducted 322 persons into the church, officiated at 89 funerals, solemnized 51 weddings, and made 3,066 calls. Some of the achievements of the congregation during this time are: the redecoration of the auditorium, purchase of new hymn books, recent adoption of the duplex envelope, for three years the making of the every-member canvass, the maintenance of all missionary interests, and the adoption of the following causes to which offerings have been made: Board of Education, Ministerial Relief, American Temperance Board, Commission on Christian Union. Other achievements are: The organization of a Mission Sunday-school, where there has been an average attendance of something like fifty, the promotion of plans for new Sunday-school room to which a splendid subscription has already been made, calling of an assistant, the publication of a weekly Bulletin. During this time the average attendance of the Sunday-school has increased from 288 in 1911 to 372 in 1914, the offering from $10.37 to $13.11, the enrollment of the Men's Bible Class from 40 to 150. An auxiliary of Christian Woman's Board of Missions has been made, and plans have been made for a young woman's missionary circle.

The Call For Christian Workers

Will Be Worth While Only If We Train These Christian Workers For Their Task

Twenty-five educational institutions whose executive heads constitute the Board of Education, call for the Young People in your church.

They will help these young people to choose fields of Christian service. They will give them good foundational training. They will prepare them for service as Ministers, Missionaries, Directors of Religious Education, Social Workers, or for lay service as Elders, Deacons, Superintendents, Teachers.

Those who enter lay service, these institutions will train for Christian work, and by broad liberal courses build under their special vocational training a well proportioned foundation.

Pledge the young people to attend our Christian colleges. Pledge them to Christian service in whatever fields God and their talents call. Help college faculties to bring them to final decision on the field, ministerial, missionary or lay service.

Call for money to equip our colleges for larger service to these young people. Take offerings or plan budget. In any plan, present earnest call for men and money on

EDUCATION DAY, JANUARY 16, 1916.

BOARD OF EDUCATION OF THE DISCIPLES OF CHRIST

CHARLES E. UNDERWOOD, Treas.

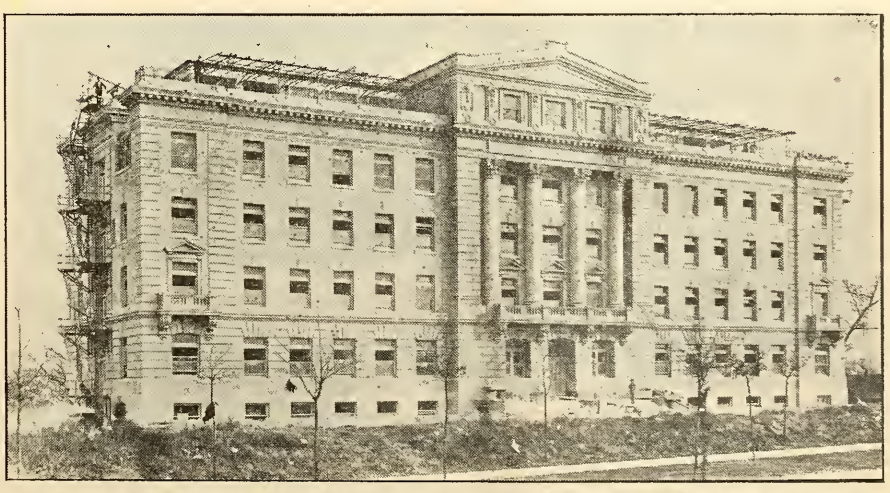
70 LAYMAN AVENUE INDIANAPOLIS, IND.

Dr. Willett at Two State Universities.

Last week Dr. H. L. Willett addressed the All-University Service at Champaign, Ill. These services are held once a month under the auspices of the Young Men's and Young Women's Christian Associations of the University of Illinois, and are co-operated in by the churches of the town. Dr. Willett's theme was "The Bible and Modern Life." The week preceding, Dr. Willett delivered three addresses at Purdue University, at La Fayette, Ind., considering the following themes: "Problems of Belief," "Problems of Conduct" and "The Bible and the Student." On last Sunday Dr. Willett addressed the Sunday Evening Club of Wilmette, a suburb of Chicago, on the strike situation in Chicago. At the close of the address an offering was received for the relief of the poor among the strikers.

Membership and Attendance Campaign at Ft. Collins, Colo.

Lin D. Cartright is doing efficient service at Ft. Collins, Colo. A three-months' membership and attendance campaign in the Bible-school recently closed, with an attendance on Dec. 5 of 610. During this period 21 persons have been added to the church membership. Over 90 have come in since Mr. Cartright entered upon this work, in April of this year. On a recent Sunday evening Mr. Cartright preached a sermon based upon Alfred Soord's painting, "The Lost Sheep." A large print of the painting was placed on the platform, and ninety-nine children from the school sang "The Ninety and Nine."



The New Disciples' Hospital in Kansas City.
(See editorial on page 8.)

Los Angeles Church Enlists Japanese Members.

An impressive baptismal service took place at Broadway Church, Los Angeles, Calif., on the evening of November 28, when Pastor Charles F. Hutslar took the confession of two young Japanese men. They made the decision only after they had diligently and carefully studied Christianity, as compared with other religions, and they have come out boldly for Christianity. Mr. Hutslar writes that a number of Japanese friends had gathered to lend their encouragement to these new Christians, and to them and the rest of the congregation, Dr. Katsuji Kato spoke words of vital interest, giving a vivid picture of the vast amount of work to be done, and commenting on the few there were to accomplish it. Dr. Kato is the Traveling Secretary for the Y. M. C. A., and has had much influence in directing the study of the two young men who were baptized, as well as many other young Japanese men. One of the young men referred to is a student in the University of Southern California, and both young men are great powers for good among their associates.

Birmingham Preachers Discuss Christian Unity.

First Church, Birmingham, Ala., Henry Pearce Atkins pastor, has just made a series of sermons on Christian unity the special feature of its Five O'clock services. Well known preachers of the city were asked to present the programs of their respective denominations, and a prominent business man was invited to present the question from a layman's standpoint. The representative of the Episcopal Church was the only one who presented a definite program for organic union, writes Mr. Atkins. The other pastors, however, emphasized the need of closer co-operation in all social and missionary enterprises, intimating that a solution of the problem of union would be found as the churches gave themselves to the larger interests of the kingdom. In commenting on the special series in its announcement of the last service the Birmingham News made the following reference to its educational value to the community: "The interest has grown with each of the three previous services, and it is hoped that the fourth and last will surpass any of the others in attendance. Through its pastor, Dr. H. P. Atkins, the First Christian Church is in every way encouraging the spirit of Christian unity in Birmingham, and the four vesper services were planned to bring the denominations together."

"The Religion of the Modern Man."

Frank Waller Allen's series of sermons on "The Religion of the Modern Man" is furnishing material for much talk among the citizens and in the newspapers of Springfield, Ill., where Mr. Allen serves First church as pastor. Recent issues of the Illinois State Register prints some of these sermons almost entire. Mr. Allen discussed in one of the latest talks "The Modern Man's Faith," and summed up his thought in the following words: "The final test of the faith of a modern man is, what effect does it have upon human life? The thing you believe is of importance only as it may be wrought into life, and as making it into life makes for human welfare. It was John, the mystic, who rebuked a man doing good in the name of Jesus, but who was not of their partienlar group. Upon reporting this, doubtless with a self-righteous mien, the Nazarene rebuked him by saying, 'It does not particularly matter whether he is of our group or not. If he is doing good he is for us. That is the paramount thing.' So that faith is not the mere acceptance of a proposition. Faith is an attitude toward life. 'I would rather,' said Phillips Brooks, 'a man should believe that Jesus was not God and live as though he were, than have him believe that Jesus was God and live as though he were not.'"

Hiram College Notes

Hiram has long held honorable rank among Ohio colleges for its ideals of scholarship and social service. Last year, in all five of the intercollegiate literary contests in which Hiram participated, her students won first place. This year a still more distinguished honor comes to the "College on the Hill." Miner Searle Bates, a Hiram senior and son of President Miner Lee Bates, has just won the Rhodes Scholarship.

This scholarship carries with it admission to Oxford University with an income of £300, approximately $1,500, per year for the three years of residence at Oxford. The scholarship is based on scholarship in Greek, Latin and Mathematics; participation in student activities in college, especially debate and athletics, and all-round standing in the student body. This year six Ohio college students took the examination at Columbus. The questions are sent out from Oxford. Only two of the six ranked high enough in scholarship to make them eligible candidates. In former years two Hiram students passed successfully the scholarship test but lacked in athletic activities. Hiram has faith in Searle that he will profit to the full by his well-earned opportunity.

Every week a goodly company of our young men go out to serve near-by churches and their communities. They are giving excellent account of themselves. I recently accompanied Reed J. Downs to his preaching places at Solon and Glen Willow. The first is an old church and community where the Haydens, Garfield and Hinsdale used to preach. Like so many of our country churches the church had declined greatly in recent years, but has been greatly revived by Brother Downs. Glen Willow, three miles from Solon, is a new village created by the Austin Powder Company. A year ago there was neither church nor Sunday-school there. Within the year, in addition to his work at Solon Brother Downs has planted a church of 60 members there and built up a Sunday-school of over 100. Brother Downs has been won to our cause since entering Hiram. He is an exceedingly modest young man and talks little of his work, but his work speaks for itself and he is greatly beloved by his people.

Last spring the college board adopted a five year program looking to the doubling of the enrollment, the equipment and the endowment by 1920. The college is making good on the first item of the program, by 20 per cent increase in the enrollment the first year. The freshman class numbers 108. Students past public school age without high school preparation are not debarred, but enrolled as "specials" and suitable classes are provided for them. Some of our most promising young people are "specials" though the bulk of the students are in regular college classes.

The Disciples' Club has struck out in a new and unique field this year. Instead of following the historical thread of our movement as in former years it has taken up Mr. Campbell's great debate with Mr. Rice. The discussions have been led by Dean Stauffer, Professor Peckham and the writer. The study is proving to be illuminating and profitable to our young men and women.

The inter-society oratorical contest and debate have recently occurred with victory for the Hesperians in the oratorical and for the Delphics in the debate. Meredith McCluer of Dayton will represent the college in the inter-collegiate oratorical contest while both debating teams will engage in inter-collegiate debates.

We are always glad to have the routine of college life broken by visits from workers in other fields. Among those who have looked in on us recently are Miss Rose Armbruster, so long in India; J. Frank Green, State Evangelist of Michigan; A. F. Hensey from his epoch-making work in Bolenge, Africa, a former student at Hiram; and President Paul of the College of Missions, Indianapolis. These all brought messages that warmed our hearts and heartened us in the work we are striving to do in the preparation of young men and women for the world's wide fields. President Paul was so long an efficient and beloved co-worker at Hiram that his visits are always a veritable family reunion, both to him and to us. He is one of the biggest little men among us and is growing every year. B. S. Dean.

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Will Lift Mortgage on Walla Walla Home.

A movement has been started in the northwest to secure one hundred men who will give $100 apiece for the purpose of raising $10,000 with which to lift the mortgage of $8,000 from the home at Walla Walla and make some needed repairs. Those who can help may write E. S. Muckley, 724 Board of Trade Bldg., Portland, Oregon.

H. H. Peters Lectures in Indiana Town.

H. H. Peters of Paris, Ill., delivered his lecture, "Is the Sun Rising or Setting?" as a number in the lecture course of Cayuga, Ind., Tuesday evening, Nov. 30. The Christian Church in Cayuga is a very substantial church and is doing good work.

Pioneer Japan Missionary Married.

Miss Mary Rioch of Tokyo, Japan, was married on November 9 to George Miller of Penn Grove, Calif. Miss Rioch has been a missionary of the Foreign Society in Japan for twenty-two years, and was supported by the women of Canada. The Canadian sisters have provided buildings as well as support for her work. Miss Rose Armbruster, who is home on furlough, will return to Tokyo to take up the work Miss Rioch has left. Few missionaries have ever served more faithfully or effectively than Miss Mary Rioch in Japan.

Felowship Bible Class, First, Springfield, Ill., Discusses City Betterment.

The Fellowship class of First church, Springfield, Illinois, under the leadership of Frank Waller Allen has inaugurated a plan by which every person in Springfield can join the class and write essays on the theme, "How to Make Springfield a Better Place in Which to Live." Prizes which will be given for the best themes will be awarded on Sunday evening, January 23. The first prize will be $5 in gold, second $3, and third, $2, fourth and fifth a book each. Mr. Allen plans a Forum whereby big public questions may be brought for discussion. The first meeting of the Forum was held on a recent Sunday at 6:30, when Mr. Allen spoke on the subject, "A Prison Farm for Sangamon County." Explaining this novel plan of class work, the Springfield pastor says: "Too often public questions have been decided in bar back-room conferences. It is time we reached our conclusions in the church environment. Too many issues pertaining to welfare are decided by commercial standards. It is time we decided moral issues on the basis of Christianity. We have preached Jesus, prayed Jesus, worshiped Jesus, we have done everything but live Jesus. It will be the purpose of the Fellowship Forum to give every public issue of any importance a hearing, a discussion, and then the acid test: Does it draw men together in the brotherly spirit taught by Jesus? If so, we are for it; if not, against it. This would be the test of Jesus for any custom, law or institution: Does it draw men together or divide them? At intervals, as circumstances demand, it is my purpose to conduct this Forum as a part of the Fellowship movement connected with the First Christian church. On such occasions anything that pertains to the improvement of life will get a hearing. Moreover after hearing the audience will be permitted to ask questions and discuss the subject." Mr. Allen's unique plan has called forth an appreciative editorial from one of the Springfield newspapers.

Facts and Figures From Disciples Fields

EVANGELISTIC MEETINGS.

Oklahoma City, Okla., H. E. Van Horn, pastor; I. N. McCash, evangelist; to begin Jan. 2.

Beardstown, Ill., G. W. Morton, pastor; F. B. Thomas, evangelist; over 100 added; closed.

Des Moines, Ia., Grant Park, F. W. Mutcheler, pastor; W. J. Minges, evangelist; over 400 added; continue.

Salina, Kan., C. V. Dunn, pastor; C. R. L. Vawter, evangelist.

Ripley, O., C. N. Williams, pastor; Herbert Yeuell, evangelist; 30; closed.

Stanton, Ia., P. A. Millard, pastor; Rochester Irwin and wife, evangelists.

Norwich, Kan., R. A. Omer, evangelist.

East Liberty, O., C. A. Freer, pastor; F. A. Bright, evangelist.

Mulberry, O., J. D. Driskill, pastor; Rand Shaw, evangelist. Closed.

Knox, Ind., F. B. Thomas, evangelist.

Bartlesville, Okla., Chas. Hulme, pastor; preaching; Ross Ravis, singing; 67; continue.

Osawatomie, Kans., O. Joneson, pastor; Floyd J. Evans, evangelist.

Charlottesville, Va., W. T. Brooks, evangelist; 60; closed.

Newton, Kan., Percy R. Atkins, pastor; the Hamiltons, evangelists.

Lawrenceburg, Ind., J. D. Garrison, newly-called pastor, preaching; 9 confessions; closed.

CALLS.

J. Walter Carpenter, Santa Barbara, to Los Angeles, Cal., (Alhambra). Accepts.

Burl H. Candler, to Trumbull, O. Accepts.

J. A. Arnold, Clay Center, to Anthony, Kan. Accepts.

Preston Bell Hall, Weleetka, Okla., to Newbern, N. C. Accepts.

F. J. Stephens to Morristown, Ind. Accepts.

G. E. Groves, McConnelsville, to Washington Court House, O. Accepts.

Lewis P. Kopp, Washington, Ia., to Adrian, Mich. Accepts.

H. C. Combs, from State evangelistic field in Virginia, to Portsmouth, Va. Will begin work in January.

C. M. Smithson, Joliet, Ill., Central, to Harvey, Ill. Has begun work.

J. A. Burns, to Ft. Madison, Ia. Has begun work.

A. N. Glover, Brenham to Van Alstyne, Tex. Has begun work.

Geo. W. Kemper, Richmond, Va., Hanover Ave., to Georgetown, Ky. Will remain in Richmond.

B. H. Linville, St. Joseph, Ill., to St. Louis, Mo., Cedar Park. Accepts.

G. W. Moore, Tiffin, O., to Kendallville, Ind. Accepts.

J. L. Tyner, Delphi, Ind., to Walter, Okla. Accepts.

H. F. Kelch, North Salem, Ind., to Larned, Kan. Has begun work.

O. W. McGoughey, to Veedersburg, Ind.

J. W. Cameron, to Newkirk, Okla. Accepts.

RESIGNATIONS.

K. F. Nance, Hutchinson, Kan.

P. H. Duncan, Ludlow, Ky. Desires to preach for suburban or rural churches in the vicinity of Cincinnati, O., or Covington, Ky.

Davis Errett, Boise, Ida.

H. G. Hurrell, Maroa, Ill.

Burhl Gilpin, Chariton, Ia.

O. K. Doney, Indianapolis, Morris Street.

* * *

—The article on Superintendent W. A. Wirt of Gary, Ind., was used by the courtesy of the Chicago Examiner, in which publication the story originally appeared.

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FROM REV. H. CLAY TRUSTY, Seventh Street Church, Indianapolis: "I have examined thoroughly the manual, "The Training of Church Members," and think it a very fine thing. We need to spend some time with young Christians on the fundamentals of our Christian religion and church life. This affords a splendid guide."

FROM REV. IRVING BROWN, Sac City, Ia.: "I am much impressed with it. Shall introduce it either at the C. E. or mid-week prayer-meetings. We all need the training it supplies."

FROM REV. L. J. MARSHALL, Wabash Ave. Church, Kansas City, Mo.: "This is a timely piece of work. Its clear and simple presentations of the lessons to be taught should make it popular among Christian workers."

FROM REV. L. C. MOORE, Waterloo, Ia.: "This book is filling a long known need in our mid-week service. I am more than pleased with it. The attendance was doubled in four weeks by the use of the text."

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The Pacific Northwest Parliament.

The Pacific Northwest Parliament of the Disciples of Christ will convene at Walla Walla, Washington, December 27-30. The Walla Walla church, which is the leading Protestant church in the city, is anxious that not only all the preachers of the northwest, but as many of the church officers as possible attend the parliament. The preachers pool their traveling expenses at the clergy rate; thus those near Walla Walla will help pay the expense of those farther away. The program is full of excellent things and there is much promise for an excellent meeting. The officers are as follows: President, W. W. Burks, Walla Walla; vice-president, A. L. Chapman, Bozeman, Mont.; secretary-treasurer, R. C. Harding, Waitsburg, Wash.; chairman of Program Committee, J. A. Lord.

A Forward Look at Horton, Kan.

B. H. Smith, pastor at Horton, Kan., writes that a building fund has been started at Horton, an Every Member Canvass is planned for the first Sunday of January and an Each-One-Win-One campaign is scheduled for the six weeks previous to Easter. The spiritual life of the church has been awakened by a ten-day series of meetings recently held by Jesse Bader, of Atchison, Kan. Hundreds of people were turned away from the meetings. Fifty-six persons were added to the membership of the church.

* * *

BRIEF NEWS NOTES.

—W. E. Crabtree has built up the Central church, San Diego, till it now numbers thirteen hundred members and is a power for good in that city. He has spoken to hundreds of exposition visitors during this year.

—"The Los Angeles Daily Examiner," is authority for the statement that W. F. Holt has bought 900 acres in the San Fernando Valley on which he proposes to erect a handsome home and establish a model stock farm.

—George H. Brown who went from Taylorville, Ill., to North Tonawanda, N. Y., has received seventy new members into the church there since beginning his work. He was recently granted an increase in salary.

—Two sons of O. L. Cook, pastor of the church at Topeka, Kans., are taking up evangelistic work, following in the footsteps of their father. One son, Howard Lee Cook, is engaging in work as an evangelistic singer and chorister. Another is pastor of a church at Livingston, Tenn.

—Editor C. C. Morrison spent several weeks recently in visiting a number of the churches of the East. He preached at Seventh St. church, Richmond, Va., for H. D. C. Maclachlan on Nov. 28; at the Christian Temple, Baltimore, for Peter Ainslie on the morning of Dec. 5, and at Harlem Avenue church, Baltimore, for H. C. Armstrong in the evening; at East Orange, N. J., for W. M. Haushalter, on the morning of Dec. 12 and at Borough Park, Brooklyn, for Guy L. Carter in the evening. Mr. Morrison also visited other cities of the Atlantic seaboard, among them New York City, Philadelphia and Washington in conference with ministers and laymen concerning the work of their churches and with a view of increasing the usefulness of The Christian Century in the eastern portion of the country where the paper has long had a substantial and influential circulation. His observations convinced him that the cause of the Disciples is much more vigorous and promising in the East than many in the West understand. The churches, while not so numerous as in the West, are deeply spiritual, loyal to the ideals of the Disciples, actuated by a truly catholic spirit and shepherded by pastors whose strength of character and culture are not excelled in any part of the land.

—The congregation at Winfield, Kan., under the efficient leadership of Richard W. Gentry, has paid off an indebtedness of $5,500 in the last three years, leaving but $4,500 yet to be cancelled.

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THE CHRISTIAN CENTURY

Vol. XXXII December 30, 1915 Number 52

"The Doctrinal Revival"
Editorial

Congregationalists and Disciples Should Unite
By Francis E. Clark

Letters From Belgian Children

What Some "Century" Readers Are Saying

CHICAGO

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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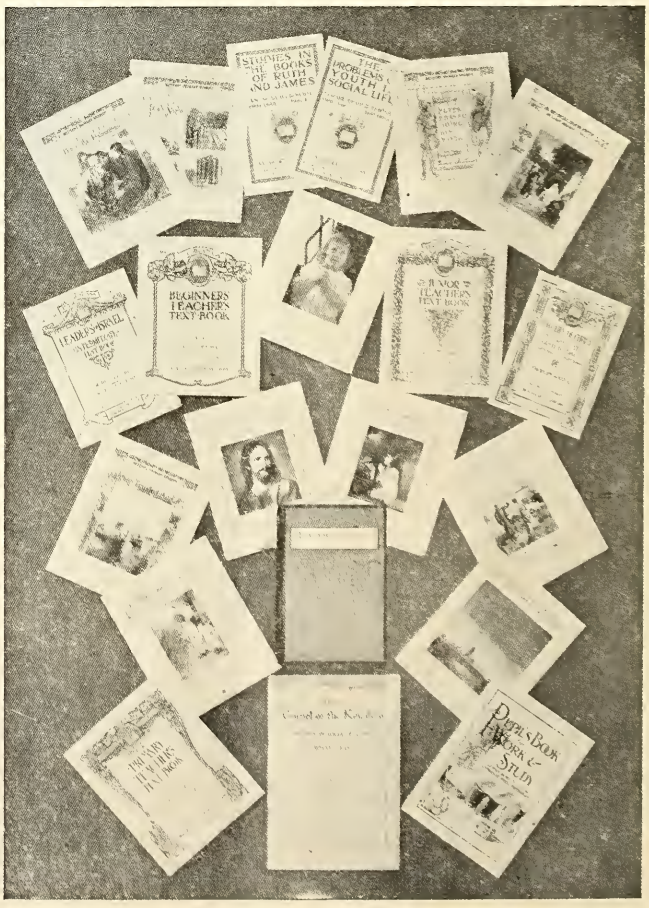

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII DECEMBER 30, 1915 Number 52

Proselyting by Wholesale

RELIGION IS CERTAINLY HAVING A HIGH OLD TIME IN PHILADELPHIA.

The hallelujahs of the Billy Sunday revival of a year ago were gradually dying away and the church groups settling down into the steady-going routine for which Philadelphia churches are noted, when the Episcopalians pulled the trap-door of a scheme which evidently was intended to land a good one hundred thousand Christian men, representing all the Protestant churches of the city, fairly in the Episcopal fold.

No such scheme of wholesale proselyting has ever before been projected. How successful it will prove to be remains yet to be seen. Meanwhile every bystander will be interested to get possession of the facts in what seems to be the order of their development.

The Episcopalian churches did not participate in the Billy Sunday revival. But the leaders of their high church party were by no means idle. While the revival was going on the rector of one of the churches, Rev. H. C. Stone, gave particular attention to the development of a men's club in his parish called the "Stonemen."

Following the revival the growth of the club was so remarkable that the rector, in consultation with the Bishop of Pennsylvania and Mr. George Wharton Pepper, a lawyer, and one of the most active laymen in the American Church, conceived the plan of making the "Stonemen" a great interdenominational organization of men. Mr. Pepper himself prepared a ritual of three degrees for the use of the club.

Through the neighborhood Bible classes that are always left in the wake of a Sunday revival, the "Stonemen" got into touch with thousands of leading laymen of the various evangelical churches and persuaded them to join the club. On the assurance of the club's bona fide interdenominational character, backed by the entire community's confidence in Mr. Pepper as a leader of interdenominational enterprises, these men unsuspectingly took the first degree, and the club thus thrust its roots into the soil of practically every Protestant church in the city.

✣ ✣

The element of secrecy lent a fascination to the organization. No man was admitted unless he had a card of membership. This rule was applied without favor to pastors and office-bearers of churches as well as to the rank and file.

The object of the club was vaguely declared to be to promote pro-Protestant interests. In Philadelphia there is a considerable body of anti-Catholic sentiment. With the approach of the election last November this sentiment was greatly intensified and it was capitalized by the "Stonemen" in face of mild protestations by their leaders that pro-Protestant did not mean anti-Catholic. These denials were interpreted as disingenuous.

As a result the entire anti-Catholic prejudice was turned to the account of the "Stonemen," and men flocked to the club by thousands. It is now claimed that 110,000 men of Philadelphia are members of the club.

All was going merry as a marriage bell.

The main body of Protestant clergymen were encouraging their men to unite with the club.

The disillusionment came in connection with the conferring of the degrees. In preparation for the taking of the degrees a catechism of belief was taught under well-traind drill masters. The first degree had aroused no suspicion whatever. It simply committed the candidate to a God-centered life.

But as candidates began to be prepared in increasing numbers for the second degree some of the more informed among them thought they detected a certain Episcopalian turn to the instruction. Gradually this suspicion spread until an investigation revealed the fact that the second and third degrees were identical with the doctrines and practice of the Episcopal church. So complete was the identity found to be that Bishop Rhinelander in an interview admitted that a third degree "Stoneman" would not need to be re-confirmed, should he apply for membership in the Protestant Episcopal church.

✣ ✣

This was the way the clever trick was done:

The rite of the second degree was baptism for the unbaptized and renewal of the baptismal vows for those previously baptized.

The rite of the third degree was confirmation by the laying on of hands.

The full significance of the series of degrees did not appear until the conferment of the third. In the second the unbaptized candidate was advised to be baptized by the minister of some church of his own choosing, in which case this degree consisted simply of a reaffirmation of his baptismal vows.

But in the third degree he was not advised to seek confirmation at the hands of the pastor who baptized him—far from that! This degree could be conferred only by the honorary chaplain of the "Stonemen's" club, who, it was provided in advance, should be none other than his grace, the Bishop of Pennsylvania!

In interviews, Mr. Stone and Bishop Rhinelander both declare that no other man in Philadelphia could confer this third degree unless it be the Roman Catholic bishop, for the reason that no other is in the "apostolic succession," but the Catholic bishop "would not be appointed."

The purpose behind this amazing piece of audacity is obvious, of course. But as if to leave no room for question, Mr. Stone has frankly declared, with a tone of challenge, that he now had the laymen of the Protestant churches practically under the Episcopal system and these laymen would compel their churches to unite under this system. In a signed article published in the daily press, Mr. Stone and Mr. Pepper say: "If all men are willing to add to their existing professions a recognition of the fact of episcopacy, a way to corporate communion is opened without discussion of denominational differences."

All religious circles of the city of Philadelphia are astir with the situation which has thus been brought about. Protestant ministers are demanding that their men choose between the "Stonemen's" club and their churches.

It remains to be seen what the men will do.

Meanwhile it will be difficult to persuade the Protestant bodies of the Christian world to listen unsuspectingly to overtures for Christian unity which may emanate from the Episcopal church.

A Letter From the Trenches

Note: The name of the author of this authentic letter has not been made public. It is enough to say that he is a major in the English army. This is a typical letter, and pictures quite vividly some of the terrible conditions under which the men in the trenches are living.

WE ARE now at the edge of the world, so to speak, right up against that big town that Mister Hun would give his eyes to get. We are living the life of moles or rabbits. Halsall and I share a dugout about 14x6x1-6, rather back-breaking, and the beams are very hard when in contact with one's head.

We have, as usual, a lot of work to do. In addition to having to work at night in the trenches, we have a pontoon bridge to maintain and certain roads to keep clear for traffic.

BEFORE THE BOMBARDMENT.

You may remember that I came up to this city on a joy ride some seven or eight weeks ago. Well, that was before the second bombardment. The city then was full of shops, open and doing a fair trade with the troops and a good many civilians who still remained in the neighborhood; now the place is one vast charnel-house; hardly a sound house throughout the length and breadth of it. The stench is awful, for there must be hundreds of dead never collected, and the houses are not safe to enter.

In the center of the city is the Grand Place; on the left, as you enter the square, is the ruin of what was once one of the finest public halls in the world, and it stood for five hundred years or more. Now it is a thing of pathos; not a whole window or wall; hardly any of the once magnificent tower standing; the skeleton of the clock still looks over the Grand Place, with fingers showing five and twenty minutes to five. All is charred; fires are burning still, and have been for the last five weeks. In the right-hand corner lie the remains of what was once a cart and pair horse team. Everything burnt, as it was impossible to remove them.

In the center of tre square are the remains of a forage cart, one wheel gone, the contents lying beside it, and an ominous hole where the shafts and horse had been. Both sides of the square are heaps of rubble and twisted iron girders, remnants of what were once busy shops and offices. Going on is the narrow thoroughfare leading to one of the gates through the ramparts and causeway across the moat. On the left-hand side of this narrow street is a heap of evil-smelling ashes, the carcass of a horse, burnt for health's sake, and the twisted barrel of a rifle; heaven only knows what has happened to the owner. Across the causeway is a broad road once lined by what were once happy homes. On the right is a mass of ruins and a hole 60 inches in diameter and 30x40 inches deep made by one shell. On the left has stood a handsome wall, enclosing what was God's acre, which now shows the handiwork of the devil. Beautiful crosses and monuments overthrown and broken to fragments. I have not explored it, as once again one meets the smell of death and decay from bodies exhumed by high explosives. Twenty or thirty yards on we turn to the right on our way to our sector of the line.

Again on our left is a beautiful cemetery. The mark of the beast is not so evident here to the eye, but one's other senses tell you what has occured on the other side of that green and beautiful hill. Down that, go reliefs and rations to a certain place where everything has to be off, loaded, and carried by hand the remaining 13 or 14 hundred yards to the actual trenches. The enemy constantly shell this corner, and many times the transports have a gallop back.

SIX DAYS WITHOUT FOOD.

The trench area is amidst growing crops, in which lie many victims of man's hate, unburied and unnoticed save for the odor of decay. The patrols out in front of the firing line are even now bringing in and burying dead from the attack of six days ago, and in some cases even wounded men who have been out all the time. Some have been so scared when our patrols have passed that they could not make up their minds as to whether our men were Germans or no. Think of it—six days wounded and without food or water!

To return to the town: it is exceedingly interesting to see some of the houses; one I know of has had the entire front stripped; how I do not know, but the first floor over the shop shows a toilet table and other toilet requisites just hanging on the edge of the gulf, and will be in the street if anything big drops near, simply from the concussion.

2nd of June: I was not able to finish last night, so the letter may be late for the 5th. To describe everything would require the pen of a Dante. Would to heaven it were possible to show to the whole population of England what the enemy is capable of doing and would do to our fair cities at home, at one glance, and we would have no hanging back or strikes of munition workers. I have been on the borderland of hell and seen things which it is impossible to repeat.

Only the other night, when out looking for a site for a strong point, we were sighted by the Huns and fired on. We crawled on our stomachs down a shallow trench. I was leading, and ran into something wearing a great coat. My nose told me what it was, and, bullets or no bullets, I had to get out of that trench rather than crawl over a man long dead.

WATCHING THE ZEPPELINS.

Last night I saw my second Zep. The first was towards dawn, and was very indistinct. Last night it was just about sunset, and I got a good look at the baby-killing machine. We get shells over us from right to left and in front, so you see our waking hours are one constant whine of shell and shrapnel. Our sleep is not disturbed, as we are too dog tired to stir for anything, save a shell actually in the dugout.

For the last three days I have not been able to walk much, owing to having rubbed my feet sore with wet boots and thick socks in hot weather, in boots intended for thin ones only. Shrapnel is even now knocking at the roof.

Tell me what is going to end it all!

The Germans have about four times as many machine guns per battery as we. It is great sport carrying one's muzzle about with you, I can tell you. The mood for writing is not on me tonight. I keep telling the boys to keep their hearts up and their heads down, but it is hard to live up to it.

* * *

At a luncheon in New York City last month, a campaign for $200,000 was started for a budget for the Boy Scouts of America, for three years.

Letters From Belgian Children

From "The New Republic."

THE gratitude of the Belgians for America's help has been shown in many picturesque ways. Belgian women have embroidered countless flour sacks, made cushions, portfolios, clothes-bags, lamp-shades, and even little aprons, all charmingly decorated with "Thanks to America" or "Homage to America;" or with crossed flags, the Belgian and the American; or with the seals of the two countries—indeed, with every sort of design which an artistic eye and a thankful heart can plan.

Some of the most touching souvenirs come from the children. The following charming letters, just arrived from the little Belgian town of Tamise, in the province of East Flanders, are touching witnesses to the feelings of the little Belgians. The original letters are in Flemish, for Tamise is in the Flemish part of Belgium. This one is by a boy about nine years old:

Good people of America, if I had a flying-machine I would fly to America to thank the splendid people there. I haven't one, so I write a little letter, and I tell you that I shall pray very much for you and never forget you.

Josef Segleras.

This is from a boy of ten:

To Our Friends in America:

How glad I am that I can thank you out of my whole heart, fine people of America, for all the things to eat and the warm clothing that you sent us, for without it we would certainly have died of hunger and cold. I want to come to America myself to thank all the fine people.

Gerard Van Landeghem.

This is from a still younger child:

Dear America:

I thank you because you sent great big boats over the great sea—eat-boats—rice, corn, bacon, stockings, clothing and shoes. I know that you like the little Belgians, and I like you, too. Achiel Maes.

The letters are always specific. A boy of ten or eleven writes:

Dear Americans:

It is war here. We have known hunger and need, we have been fugitives, but, thank God, America helped us out of need by sending us clothing, beans, bacon and bread. We thank America and the Americans also, and

every day we pray our Father for brave America. Alfons Janssens.

This is from another boy:

Brave People of America:

It is now war with us, and starvation has stood before the door. Our friends of America sent us meal, flour, bacon and clothing, and we were freed from hunger and cold. Brave people of America, be therefore a thousand times thanked.

Frans Reyniers.

The little girls' letters are equally charming. A ten-year-old writes:

Oh, dear Americans, I am still small. My words cannot tell you very well how I want to thank you, but, dear Americans, you must feel my heart. I pray every day to the good God that he shall bless your lives and that he shall spare you from war, hunger and all other horrors. Take, then, loving and noble people, with my deepest feelings, the thanksgiving of my eldest brothers and sisters. A thankful heart.

Gerardina Van Der Voordt.

One girl of twelve has decorated her letter with an attractive border done in the Belgian colors, black, yellow and red. "Ik ben de Kleinste van ons huis," she writes, "en kan de meeste boterhammen eaten." That means, with some more added:

I am the littlest one of our house and can eat the most slices of bread! And now that our bread is made of such good flour I can hardly leave a piece of it alone. It is thanks to you that I can eat so well, for your flour is delicious; and in order to thank you I pray the Giver of All Good that he will bless you. Your faithful

Philothee Speelman.

One little girl of ten says:

I often saw my mother weep when we came downstairs in the morning because she could not give us the bread that we asked for because there was no flour, yet you have dried her tears with the good flour which you have sent.

Drying the tears with flour may be a bit amusing, but Julia Soeveniers, the writer of that letter, was expressing a very serious feeling.

Another letter also bordered with a design in the Belgian colors, reads:

Never before in my life have I written a letter to the far-away America, but now that our great benefactors and best friends live there I do it so gladly. I thank you with all my heart for the good little beans that you have sent. Oh, how I like to eat them! I am always happy when I see that mother is preparing something with American beans and bacon.

Irene Van Lemmens.

The letter of Jennie Ketels speaks of the method by which food imported by the Commission for Relief in Belgium is sold to those able to pay for it. Of course the poor get it in return for "bons" instead of money. The better-to-do pay cash, and so help the Commission to give food free to those who have nothing.

It was so sad here. There was almost nothing more to eat, but dear America has come to our help. You sent us flour, rice, corn and clothing, and in Tamise now there is also a little shop where you can buy things to eat at the usual prices, and that also is thanks to you, oh good Americans. What should have become of our dear Belgian land without you!

This refers to the same little shop:

Business lies quite still here, and so father, too, is without work, and we should certainly have had to eat up the very last penny we had if it were not that gracious America came to our help. Thanks, good people, for the shop opened up here in Tamise, where we can buy our things at the usual prices. I shall pray the Lord that he will bless you. Your thankful

Caroline Bummeghem.

Another letter gives a highly imaginative picture of us:

I have often heard a little girl friend of mine speak of an uncle who sent her many things from America, and I was jealous, but now I have more than one uncle and they send me more than my friend's uncle did, for it is thanks to you, dear uncles, than I can have a good slice of bread every day and a good little cup of coffee.

Marie Meersman.

And here is a letter intended for President Wilson:

Highly Honored Mr. President:

Although I am still very young I feel already that feeling of thankfulness which we as Belgians owe to you, highly honored Mr. President, because you have come to our help in these dreary times. Without your help there would certainly have been thousands of war victims, and so, noble sir, I pray that God will bless you and all the noble American people.

That is the wish of all the Belgian folk.

Augusta Van Raemdonek.

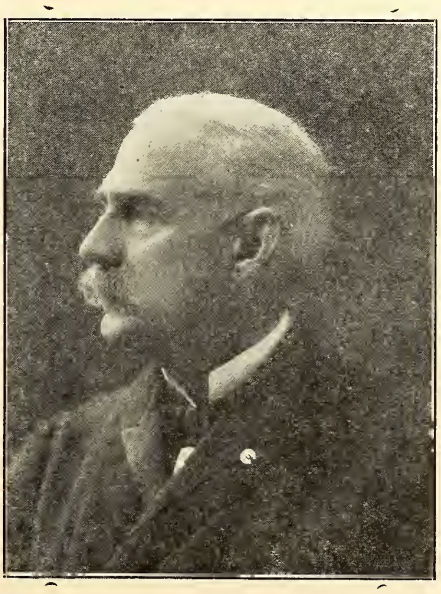
Congregationalists and Disciples Should Unite

So says Dr. Francis E. Clark, Founder of the Christian Endeavor Society, in an article in the Advance.

IF THE bans are to be proclaimed between any two denominations in America in the near future, it would seem that the Disciples of Christ and the Congregationalists are the two which should join forces. I was much disappointed that the union once proposed with the United Brethren and the Methodist Protestants did not go through, for I feel that they would have added some very much needed elements to our Congregationalism. But the Disciples of Christ would add these same elements of evangelical and evangelistic earnestness, and, being Congregational in form of government, the union could more easily be brought about.

SAVED FROM AN ERROR.

The union with Unitarians, advocated in some quarters (a very few, I am glad to know), would, I am confident, rend our denomination in two, and repeat the sad experiences of a hundred years ago. Union with the Episcopalians, so earnestly urged at New Haven, seems to me grotesque and unthinkable with Kikuyu and the Panama Conference in mind. Some of my best and dearest friends are among the Episcopalians, and I have frequently been asked to make an "address" from their "platforms," but never to preach from their pulpits, for a platform meeting is as far as my most intimate Episcopalian friend would be allowed by the "higher up" authorities to invite me. Even a very low church rector in Australia, who had a banner for his young people, whose chief emblem was a big C. E., and who declared that C. E. stood on church occasions for Church of England, and on Christian Endeavor occasions for Christian Endeavor,



Dr. F. E. Clark, a prophet of Christian Unity.

could not, without breaking the rules of his church, invite me, or any other unapostolically ordained Congregationalist, to his pulpit. His bishop, when invited to a great Christian Endeavor convention, sent word that he could not attend, as he was to be out of town, and then gratuitously added that he felt obliged to say that even were he in town he would not go, since he could do "nothing that would encourage schism." While such bishops are in power, and there are many of them, how can a mere schismatic Congregationalist be recognized?

I hope it will not be considered egotistical if I say that, owing to the cause I represent, I have been invited to preach in some of the most important state church cathedrals in the world; in the Glasgow Cathedral, for instance, of the State Church of Scotland, the Cathedral of St. Pierre in Geneva, the very pulpit from which Calvin thundered, and in many Lutheran cathedrals, like the famous Trondjejem Cathedral, where all the kings of Norway have been crowned, and the almost equally famous cathedrals of Bergen, Norway, Abo and Helsingfors in Finland, and many other state churches in Germany and France. In all these churches there have been no restrictions of any kind, but the heartiest kind of a welcome, while I could not preach from the pulpit of my dearest Episcopal friend in the smallest church of America or Great Britain.

Of course I am not complaining of this, far from it, but simply relating these experiences to show some of the practical difficulties in the way of such a union. Whereas between the Disciples of Christ and the Congregationalists there seem to be the slightest possible barriers, and the largest advantage from the union.

As The Christian Century very aptly puts it, "Congregationalists emphasize culture; Disciples emphasize evangelism. The Disciples are by instinct propagandists. Every pastor is an evangelist. The ingathering impulse is fundamental. Here again Disciples and Congregationalists need each other. One needs the dynamic of evangelistic passion to keep its culture religious; the other needs trained insight both to refine its evangelistic methods and to conserve and perfect its evangelistic results."

"The Cry for Justice"

A new volume called by Jack London a "Holy Book," in which is gathered together "the literature and art of the humanist thinkers of the world."*

MANY of the metropolitan newspapers of the country are agreed that by far the most important book issued in 1915 is the collection of humanist literature edited by Upton Sinclair, author of "The Jungle," and called "The Cry for Justice." "An Anthology of the Literature of Social Protest," is the secondary title given the work by Mr. Sinclair.

By some critics this work is called "a new Bible," a gospel of the new hope of the race; "a book to cheer the discouraged and console the wounded in humanity's last war for liberation."

The editor of "The Cry for Justice" has culled from the writings of the hundreds of authors quoted, those excerpts in which are voiced mankind's protest against the vast mass of unfairness, cruelty and suffering through injustice that is in the world. Of these writers Jack London in his introduction says:

"One has but to read the names of the men and women whose words burn in these pages, and to recall that by far more than average intelligence have they won to their place in the world's eye and in the world's brain long after the dust of them has vanished, to realize that due credence must be placed in their report of the world herein recorded. . . ."

*Published by John C. Winston Co., Philadelphia. $2 net.

The most difficult task, perhaps, in a review of this book is to give a tangible idea of its inclusiveness. Among dramatists, for example, we find quotations from Bjornson, Brieux, Euripides, Hauptmann, Ibsen, Shakespeare, Shaw, Sophocles and Strindberg. Among philosophers, Aristotle, Cato, Fichte, Nietzsche and Spencer. Among poets, Browning, Dante, Goethe, Masefield, Homer, Kipling, Vachel Lindsay, Milton, Verhaeren and Walt Whitman. Among social idealists, Bellamy, Sir Thomas More and Ruskin. Among statesmen, Bismarck, Franklin, Gladstone, Jefferson, Li Hung Chang, Lincoln, Mazzini, Roosevelt, Taft and Wilson. Among religious teachers, Buddha, Confucius, Jesus, Luther, Saint Paul and Savonarola. Among essayists, Bacon, Carlyle, Emerson, Maeterlinck, and Thoreau. Among novelists, Cervantes, Dickens, Hugo, Tolstoy, Zola Among feminists, Sylvia Pankhurst and Olive Schreiner. Among economists, John Stuart Mill and Henry George. Among modern radicals, Eugene V. Debs, Max Eastman and Kropotkin. Among contemporary writers, Winston Churchill, Will Levington Comfort, Albert Edwards, Galsworthy, Gorky, Anatole France, Herrick, Howells, Kauffmann, Lippmann, London, Patrick MacGill, Ernest Poole, Wells, Edith Wharton, Zangwill, and Rauschenbusch.

Jack London, noted novelist, who believes that "The Cry for Justice" is a book introducing a new epoch in the world's life.

The book is divided into sections, in each of which are gathered together the choicest writings on the section topic. These topics are: I, Toil. II, The Chasm. III, The Outcast. IV, Out of the Depths. V, The Revolt. VI, Martyrdom. VII, Jesus. VIII, The Church. IX, The Voice of Ages. X, Mammon. XI, War. XII, Country. XIII, Children. XIV, Humor. XV, The Poet.

The Religion of a Modern Man--His Bible

Synopsis of a recent sermon by Frank Waller Allen.

RELIGION is the search for and the discovery of God in life. The unfolding years will give us more Truth, a greater experience with God. Because the Bible is associated with the idea of religion we must answer the question: what is the Bible?

The Bible is not a scientific work. Science confused the religionist of a generation ago because the terms in which it described the creation of the universe were not compatible with those in Genesis. For this reason men turned away from the book. Yet the whole matter comes to an easy solution when the modern man remembers that the writers of the Bible were speaking solely in the language of religion.

The Bible is not a book of dead levels. Every book in it is not equally as representative of Truth as others. The letter of the Bible is insignificant compared with its spirit. Its inspiration does not lie in the letter. The word "inspiration" is taken from two Latin words which mean "to breathe into"; and when we speak of an inspired document, we mean that the breath of divinity has been breathed into it. It is the Truth, self-evident, to be found in the Bible which makes it the living Word of the living God.

The Bible is a collection of books, historical and literary, telling of the search for, and the progressive discovery of God. The Old Testament is expressed in the terms of a particular race's search for and experience with God. And we find in some instances that their discovery of Him is very imperfect, very crude.

The New Testament is the experience of a Man's searching for, discovery, and revelation of God. The gospels are biographies of Jesus. What he was like, what he had to say for himself, what he had to say to men; what his immediate followers believed him to be and what they considered his message to society.

Now comes the modern man in the push and pull of new conditions; his personal difficulties, weaknesses, sorrows; with all of his aspirations, his potentialities for good! He sees great forces outside of himself at work in human life and the universe. He asks himself what is the source of these forces? "I want to know! I want to know how to live!" that is his cry.

To him the Bible is valuable because it interprets life in the terms of Truth and of God. There are many things in it that are irrelevant to the great issue. Wherein the Bible is helpful in forming character, in assisting in the discovery of the things that are worth while, especially in revealing to him a Jesus-like God, he finds it of unparalleled value.

While for him the Bible is no longer a source of absolute authority, he reads it because in it he finds wisdom, and the solution for human problems. Here he discovers the central figure and force of modern thought: our Brother of Galilee, come to give him life.

Prayer, therefore, is its own answer. Communion with God about anything whatsoever, from our daily bread to the forgiveness of sins and the kingdom of heaven, always brings results, for it is in prayer that there is disclosed to us the divine point of view regarding the things for which we pray.

An Old Poem That is Up-to-date

I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, goodwill to men!

And thought how, as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song
Of peace on earth, goodwill to men!

Till, ringing, singing on its way,
The world revolved from night to day,
A voice, a chime,
A chant sublime
Of peace on earth, goodwill to men!

Then from each black, accursed mouth
The cannon thundered in the South,
And with the sound
The carols drowned
Of peace on earth, goodwill to men!

The hearth stones of a continent,
It was as if an earthquake rent
And made forlorn
The household born
Of peace on earth, goodwill to men!

And in despair I bowed my head;
"There is no peace on earth," I said:
"For hate is strong
And mocks the song
Of peace on earth, goodwill to men!"

Then pealed the bells more loud and deep:
"God is not dead; nor doth he sleep!
The wrong shall fail,
And right prevail,
With peace on earth, goodwill to men!"

Our Readers' Opinions

CHRIST OR TOLSTOY?

EDITOR THE CHRISTIAN CENTURY:

The leading editorial of Dec. 2, "The Disciples and Militarism," is a strange medley of ideas good and bad. To know the mind of Christ and practice it is the radiant ideal that inspires every true Disciple; but the editor takes it for granted that Christ would not sanction a policy of military preparedness in the present world crisis. He does not seek to ascertain the mind of the Master,—he assumes it, and seems to assume likewise that the great body of Disciples are in accord with him.

If The Christian Century has accepted the Tolstoyan dogma of non-resistance its position can be understood. But this cannot be; we have read nothing in its pages demanding the abolition of courts of law, etc. By what process of reasoning does the editor reach the conclusion that the "proposed national policy of preparation for war" is "plump against a conscience that war is essentially anti-Christian?" The statement is hardly fair; it is not a policy of "preparation for war," but of preparation for defense. And besides, is all war anti-Christian? I deny it.

Surely Americans are not so lacking in self-control that being prepared adequately to resist invasion or oppression, they will be stampeded by jingoes or militarists, into offensive warfare. We are abundantly able to equip and fortify ourselves against attack, and then steadfastly maintain an attitude of defense.

The logic of the editorial and of Dr. Medbury's sermon requires that all internal measures for the defense and protection of life and property be abandoned; that we dispense with burglar alarms, bolts and bars; that we not only disarm but dismiss our police force. And yet while precisely that is the logic of their position, I have not read any such absurd demand from the most clamorous and vociferous pacifist,—except Tolstoy.

Ties of kinship among crowned heads, the strong bonds of commercial intercourse and financial dependence, and long cemented historic friendships, to say nothing of two millenniums of Christian teaching, did not suffice to prevent this horrid war. In the light of such an outburst, who can say when and where war will next break out? Is any nation safe from burglarious attack?

An adequate army and navy and a defensive policy of preparedness are merely the policing of the nation. And until there is an international court of arbitration established, with an international navy and army to back up its decrees, it is necessary for each nation to do its own policing.

But the policy of non-resistance or unpreparedness, so far from promoting peace, will invite spoliation and war. The man who went down the Jericho road carrying his purse with him, but without a bodyguard, invited the villains who attacked him. Modern commerce is a Jericho road, and the nation that travels it unguarded and unfortified, invites the very war the mild-mannered pacifist would prevent.

FRANK G. TYRRELL.

Pasadena, Cal.

[The Christian Century does not accept the Tolstoyan doctrine of non-resistance.—THE EDITOR.]

SINCERITY AND THE DISCIPLES. MINISTRY.

Editor The Christian Century: I have been following your articles on the sincerity of the Disciples in regard to their position on some of the "Fundamentals." I believe that you are correct in your statement that there is a large number of our ministers who have advanced beyond the position taken by the pioneers: that immersion and baptism are equivalent terms. This is especially true of the younger men who have had the advantage of training in non-sectarian schools. But what are these men to do? Already they are under suspicion for having come from "unsound" schools, and the older brethren of the churches have their ears to the ground to hear the first rumbles of unorthodoxy. One sermon on baptism preached from the heart would result in a board meeting and the command to seek other fields of service. And this new field might prove hard to find owing to the activity of the "guardians of the faith."

Then here is the dilemma that we face: We must either preach the doctrines of the Disciples as they were stated by Campbell, or avoid them altogether or move on. Is your sincerity worth more to you than your job? Shall you smother your conviction and keep your job, or preach from the bottom of the heart and lose it? Is it not better to move into some church where this legalism does not hold true?

I speak from a rather bitter personal experience. I lost my first pastorate, after a training in the East, on the excuse that I did not understand the Disciples and their position because I did not believe and preach that all men who are not immersed are eternally lost. Then double branded as unsafe, was it any wonder that I found many doors locked against me? Or that having at last secured a pastorate I am timid on the subject of "fundamentals," or that so far I have completely side-stepped the question of baptism and immersion. I realize that it will not be long before some of the good brethren in all faith will be coming to me to find out about the omission, and what then? Must I tell them the truth and run the risk of losing my pastorate or shall I try to deceive them and myself with words? If I do not speak the truth I keep silent at the expense of truth and sincerity and peace of mind, and part of my value as a minister of Him who is Truth.

Either position seems to be fraught with peril. Either we are to have a bridled ministry, or we are to have a church divided, or a ministry that will seek other fields for work. I wonder if I voice the fears and the sentiments of other young ministers of our church. May we all pray for the coming of that day when men will be willing to be led by the Spirit of Truth into all truth that is in Christ Jesus, for that day when men will be more concerned about their lives than about their doctrines; when the creed of the churches of the Disciples will be interpreted by the wideness of God's mercy, and not by the narrowness of the mind of one man working under the conditions of controversy and strife.

I am glad that we have one paper in the brotherhood that is in the lead, calling to the church to follow into a better, broader life. Whether or not you succeed it is pleasant to go on to the end fighting for the best.

* * *

EDITOR THE CHRISTIAN CENTURY:

Nine miles from here is a village whose population is nearly all Catholic as is also the surrounding country. There has never been a Protestant church there, although there have been efforts made to maintain worship, especially by Lutherans.

In June I began visiting there on Sunday afternoons, and created quite an interest among the non-Catholics. Those who claimed to be Christians are German Lutherans, Presbyterians, and Methodist. One Sunday I suggested to them that they organize themselves into an association for maintaining preaching and worship. They took kindly to the proposition, and on the day of organization, I found that quite a number of people who were not church members wanted to enter into the movement.

I felt puzzled at first, but on reflection I wrote out this covenant: "We whose names are hereto appended, citizens of Uniontown and vicinity, believing that religious service and worship are necessary to the highest good of the community, do pledge to each other our support in maintaining a church life, calling upon God to guide and inspire us."

Forty signed the covenant, and chose a superintendent of religious education, a superintendent of finance, a treasurer, and one to look after the meeting place, and these constitute the board of managers. They immediately raised $400 to pay me for preaching them one sermon each two weeks and superintending their work for a year. They had 65 in Bible school last Sunday.

I think you publish the most helpful religious paper in the country, therefore ought to know more than ordinary people so I write to know whether or not this is a church.

H. F. BARSTOW.

Genesee, Idaho.

Indeed it is a church, and judging from the implications of our correspondent's description it is a true church of Christ. We would, however, have made its CHRISTIAN character explicit instead of leaving it to be inferred. The covenant drawn up contains no reference to Christ or the allegiance of the covenanters to him. The fact, that a Bible school was organized discloses the Christian character of the new organization. But the words of the covenant would suit a Buddhist or Mohammedan or Mormon church as well as a church of Christ. We strongly hold that the day has not yet arrived when it is unnecessary to wear the name of the Master whose example such a group desire to imitate and whose will such a group resolves to obey. This is the only suggestion we would make.

THE EDITOR.

* * *

I believe in the immortality of the soul, not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work.—John Fiske.

To understand is more difficult than to judge, for understanding is the transference of the mind into the conditions of the object, whereas judgment is simply the enunciation of the individual opinion.—Amiel.

* * *

Gold is constantly arriving from Great Britain in New York, largely in payment for munitions of war.

THE CHRISTIAN CENTURY

EDITORIAL

A DOCTRINAL REVIVAL

IN CERTAIN quarters much is being made of a so-called "doctrinal revival." The project ie based upon the presumption that the forms of statement of Christian truth which distinguished Disciples' preaching of an earlier period have fallen into disuse and need to be revived.

The subjects outlined for discussion are such as might have been outlined fifty years ago. Apparently no account is taken of the movement of the stream of religious thinking in the past half century. That the world's point of view has changed, that new principles and interests have emerged, that old problems have defined themselves in new ways—none of this is suggested by what one finds in the prospectus of the discussion to which, it is announced, the year 1916 will be given. Prof. B. S. Dean, of Hiram College, writing to The Christian Century, well expresses the feeling of more thoughtful modern men when he says:

> Hiram College believes in the proposed "doctrinal revival" and would like to see it broadened so as to include (1) The great fundamental truths common to all Christian communions; (2) those distinctive principles that have constituted our distinctive message and mission; (3) the great practical doctrines of the Christian life, godliness, daily prayer, business integrity, Christian sympathy and helpfulness, the charity that is kind and thinketh no evil, the sense of stewardship of our time, talents and money, our duty to world-wide evangelization—to go, let go or help go, a grace of giving commensurate with our abundance and with the world's need.
>
> Yes, let us have a doctrinal revival so appealing and heart-searching as to startle us out of our smug complacency, bring us to our knees before God, silence our petty discords, fuse us into a truer unity with Christ and our brethren than we have ever known and usher in a pentecost at home and abroad.

The effect of such a doctrinal emphasis as Professor Dean suggests would be to broaden the minds and sympathies of those who participated in it and to relate them vitally to the great thought movements of the new age in which they live.

The effect of the doctrinal revival that throws into high relief the peculiar twists of thought characteristic of any religious group will be to narrow and parochialize the minds of those who participate in it and render them less co-operative in the great living tasks to which men and women of the new day are consecrating themselves.

Intellectual clannishness lies at the base of sectarianism. It is not likely that there is any hope for Christian unity in any large and vital way until the free living thought currents flow into the thought forms of the various sects and burst them.

The particularly pathetic aspect of it is that the Disciples of Christ, of all Christian groups, should be interpreted to the Christian world as having a sort of patent on a set of unchanging ideas which they insist upon keeping high and dry from contact with the growing knowledge of mankind.

CONDITIONS IN SYRIA

IT IS difficult to secure accurate information regarding the state of affairs in Palestine and the rest of Syria. The fact that the Turkish expeditionary force against Egypt has been recruited largely from Palestine, and after its first abortive effort last summer is now pushing in that direction again, makes Palestine an important section of the war map of the nearer East.

Astonishing changes have been wrought in conditions among all classes of people. The Jewish colonists and pensioners who have made up so large a part of the city population of Palestine have been driven from the country, and the Zionist's enterprises almost completely ruined. Similar has been the fate of the Greek, Latin and other Christian custodians of the holy shrines.

It is difficult to think of the Church of the Holy Sepulcher at Jerusalem and the Church of the Nativity at Bethlehem, so frequently the scenes of fierce rivalries between opposing factions of oriental Christians, now entirely in the hands of Moslem guards who have expelled the monks from the entire region. Even such monasteries as Mar Saba, St. John's and St. George's in the ravines of the Jordan valley are deserted and the cherished shrine of St. Catherine's, the reputed Mt. Sinai of the exodus, has been converted into a Turkish fort.

In order to facilitate military operation southward from Jerusalem toward Egypt the railroad line from Haifa to the Jordan has been taken up, and its materials used in the extension of the line southward from Jerusalem to Hebron and Beersheba. Considering the fact that there is a railroad from Constantinople across Asia Minor to Aleppo and thence southward to Hama, Homs, Rayak and Damascus, it is now seen that military operations may be carried on through this whole region and as far south as Beersheba with railroad facilities. The latest reports indicate that the Turkish authorities under German leadership are extending this railroad southward from Beersheba toward the Egyptian frontier, and that water is being piped along the route to obviate the difficulties of desert traffic. One can travel thus from Dan to Beersheba today by military railroad.

In spite of the disadvantages under which all missionary work is being prosecuted in Syria, reports indicate a highly successful year at Roberts College on the Bosphorus near Constantinople and the Syrian Protestant College at Beirut. The latter opened in September after the long vacation with an enrollment of 650 students, and its work has been little interrupted by the unfavorable conditions prevailing in Syria.

A SECOND CHANCE FOR THE SOLDIER

ONE OF the nicest illustrations of the way our practical needs and interests operate to determine our religious beliefs is afforded by the attitude of British orthodox churchmen toward the non-Christian soldier who has given his life for his country in the present war.

Many ministers and religious teachers are now avowing their belief in a probation after death for the unsaved. Rev. J. D. Jones, perhaps the leading preacher of British Congregationalism, in a recent address quoted by the *Christian World*, says frankly that the war has compelled him to face the fact of the future life from a new point of view. This stout leader of evangelical orthodoxy now declares that he cannot conceive of the door of hope being shut eternally against those souls who gave themselves a willing sacrifice to the call of duty, laying down their lives on behalf of others and for the sake of the high human ideals that actuate the soldier in this war.

Other ministers followed Dr. Jones on the same platform, and affirmed their faith that such heroic sacrifice constituted a primary claim upon the mercy of God. He declared that it was unthinkable that such souls who have passed beyond the reach of the gospel as revealed this

side of death would have no chance to accept it on the other side of the grave.

The *British Weekly,* most orthodox of British nonconformist papers, several months ago in veiled words took much the same position.

The *Advance,* of Chicago, the more conservative of the two Congregational national newspapers of this country, records the utterances of its English brethren without protest, indeed its comment is quite tolerant. It quotes with singular appositeness, as illustrating the new attitude, the declaration of faith which John Hay made concerning Jim Bludsoe:

> "He seen his duty, a dead sure thing,
> And went for it thar and then.
> And Christ ain't a-going to be too hard
> On a man that died for men."

Theology while a nation is at war is practically compelled to invent some such doctrine as this of a post-mortem gospel. The issue can be ignored in the ordinary run of life and death. But when enlistment in war is idealized and glorified, as it must be in order to gain recruits, there is bound to go with it some assurance that death in battle shall not fling the heroic non-Christian soldier into an eternity of separation from God—that is, into hell. If his devotion to country is not of itself sufficient to win the rewards of grace it must at least be sufficient to guarantee another chance either to accept or reject the divine mercy.

The war is having and will have a profound influence upon religious thought. Its influence upon the problems of the future life are by no means the least interesting and significant.

THE LEAVEN WORKING

THE leaven of the larger fellowship is working silently in hundreds of churches of Disciples in all parts of the land. A letter from a pastor of one of our largest and oldest churches describes the situation in his congregation thus:

> We have a board of officers numbering thirty-five. Every man of them save three is actively in favor of practicing Christian union with all Christians. There are probably not more than five persons outside the board [in a membership of some 700] who would regard the action with anything but favor. We are not pressing the issue. It is my belief that we need but little more patience with these few and they will be won over. The majority of our leaders believe that our church will take a place of greatly increased significance in this city when we give our plea for unity the background of a consistent practice.

In the past two weeks or so, either through personal touch or correspondence, we have had occasion without any initiative on our part, to know the attitude of over a score of the most prominent and substantial congregations of our fellowship, and without exception their sentiment is described as overwhelmingly favorable to a broader and more consistent policy.

It is a safe estimate to say that if a vote were taken this week in one thousand of the leading congregations of our people on the question of receiving into fellowship all, whether immersed or not, whom Christ has already received into his Church, nine hundred of them would show a majority favorable to doing so.

The rank and file of our people see no reason why they should not have fellowship with any person with whom Christ has fellowship. But they see great positive reason why they ought heartily to receive such into the membership of their churches.

The fact is that it is a very small minority in our churches which is responsible for perpetuating in this generation a practice as repugnant to the temper of this generation as it is to the essential ideals of the Disciples.

It is impossible to indoctrinate the men and women of today with the conviction that the physical act of immersion is so important as to justify the practice of schism in the Church on account of it.

Time and an educated ministry are carrying the Disciples forward to the goal they originally set out to attain.

PREPARATIONS FOR PEACE—OR WAR

THE Convocation address delivered last week at the University of Chicago by Mr. Walter L. Fisher, formerly Secretary of the Interior, was a thoughtful and impressive statement in regard to present efforts toward preparedness.

Mr. Fisher is not a pacifist in any extreme sense. He believes apparently in a certain degree of military and naval preparation for emergencies. But he made clear the point that there is a marked difference between preparations for peace and for war.

The present estimates proposed both by the President and the naval board provide for a very large expenditure of money for dreadnaughts and other highly expensive and formidable battleships. Mr. Fisher points to the fact that ships of this character are the most vulnerable in the world to torpedo attack, and are quickly obsolete in design and equipment. They are chiefly valuable to a navy that is professedly aggressive, and is intended for attack rather than defense.

Far more effective and of fractional cost comparatively would be a fleet of submarines, useless to be sure in the attack upon a foreign country, but completely adequate for the defense of our own shores and harbors. It is the affirmation of all friends of preparedness that we have no desire to foster an aggressive or hostile policy toward our neighbors. Rather our sole purpose is one of defense.

But who is to provide against a change of sentiment if once the country were furnished with such a huge instrument of warfare as the proposed naval estimates suggest? England and Germany have both insisted for years that their military and naval equipments were merely defensive. Yet no one doubts that the present war is the direct result of the rapid and extravagant enlargement of land and sea fighting forces on the part of these nations.

If once the United States were to create such an instrument of offense, no matter how pacific the primary motive might have been, who is to insure us against a total subversion of our peace-loving mood, and the embarkation of our government upon a career of conquest as the direct result of the new born sense of supremacy? That is precisely the condition which has betrayed Germany into the present tragedy.

Are we really preparing for defense and for peace,—or for offense and war?

MY CHIEF NEED

By George Matheson.

MY HEART needs thee, O Lord, my heart needs thee! No part of my being needs thee like my heart. All else within me can be filled by thy gifts. My hunger can be satisfied by daily bread. My thirst can be allayed by earthly waters. My cold can be removed by household fires. My weariness can be relieved by outward rest. But no outward thing can make my heart pure.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — *By Orvis F. Jordan*

Evangelism for Chicago.

The Federation Council of Churches of Chicago is promoting a period of evangelism in Protestant churches for the coming Lenten season. Each congregation will make its own plans and carry on its own work simultaneously with all the rest. The plan has been operated successfully in Rochester, N. Y., and in Indianapolis. Several of the denominational groups of ministers have voted their endorsement of the project and some of these groups have already made considerable headway with their plans.

Methodists Have Changes Among Editors.

The Christian Advocate, of New York, the parent Methodist paper of America, recently called as assistant editor, Rev. H. E. Woolever, editor of the Northern Christian Advocate, and the latter paper then secured as their new editor, Dr. Gideon L. Powell, who was pastor of a Methodist church in Herkimer, N. Y., when he was elected. Most of the Methidist papers are Christian Advocates with a local designation. Still another editorial change is the securing of a new editor for the Methodist Quarterly Review. Dr. H. M. DuBose has been called to this position. He has had some editorial experience as editor of the Pacific Christian Advocate, published by the southern branch of the church. He has been secretary of the Epworth League of the southern church and served as editor of the Epworth Era, published by that organization.

Dr. Hugh Black Refuses Call.

Dr. Hugh Black has refused the call to the pulpit of the Christian Temple in London to succeed Dr. R. J. Campbell, who recently went over to Anglicanism. He was in London last summer and assisted in the work of the church and it was doubtless as a result of the work done during this visit that the call was issued.

Dr. R. J. Campbell Endorses Prayers for the Dead.

The question of prayers for the dead has agitated the Anglican communion greatly in recent years and the practice is in vogue in certain sections of that fellowship. Dr. R. J. Campbell, who was recently received into the fellowship of the church from nonconformity, has spoken his mind upon this subject, his first doctrinal utterance since he changed his fellowship. He endorses the idea of praying for the dead and expresses the opinion that Protestant churches have needlessly withheld consolation from their people by discountenancing this practice. He thinks that departed souls need this kind of communion which some of the High Church leaders call "the communion of the saints."

Northern Presbyterians Plan Advances for Sunday-schools.

The Sabbath-school Board of the northern Presbyterians has planned a big advance in that department of Presbyterian work for the coming year. There are almost ten thousand schools in the denomination and it is proposed that the schools shall increase their enrolment this year by 200,000. It is also a part of the plan to receive 100,000 of the pupils into church membership. There are various minor aims related to the various phases of the Sunday-school work. It is significant that the great denominations are looking to the Sunday-schools largely for their evangelism.

More Methodist Reunion.

Following the announcement of the joining of the two Methodist preachers' meetings into one at St. Louis (of the northern and southern branches of the denomination) there now comes word of the union of Methodist ministers in St. Joseph, Mo. Here there is still a wider reach to the fellowship, and Free Methodists, African Methodists and Evangelicals are included so that in a small city there are about thirty Methodist ministers in one union. The purpose of these mergers among the ministers is to work for the coming of corporate union of the denominations involved.

New Sort of Go-to-Church Movement.

At Reading, Pa., the churches have been co-operating in a Go-to-Church Movement which has extended throughout a whole month. The churches have pooled their advertising interests and great increases in the attendance at the various churches are reported. Placards and picture show ads helped to further the campaign. Leading business men wrote articles for the papers on "Why I Go to Church." Attendance cards were distributed all over the city on which the record of each individual was kept. The increase of attendance in the churches for the month ranged from twenty to fifty per cent.

A Nation-Wide Preaching Campaign for England.

The nation-wide preaching mission of the Protestant Episcopal Church in America is to have a counterpart in England if the proposal of the Archbishop of Canterbury is carried out. There has been some opposition to the plan, but there is a developing interest among the laymen. There seems to be no doubt that the result of this interest will be the realization of the desires of the archbishop.

Well-Known Writer Dies.

It has not been known by everybody that Dr. Sylvanus Stahl, who has written the well-known series of books on sex themes ranging from "What a Boy Ought to Know," to "What a Man of Forty-five Ought to Know," was a minister of the gospel. These books have been translated into nearly all the leading languages of the world and have had a phenomenal sale. He died recently and was buried at Gettysburg, where he was a student of theology shortly after the war.

A Boston Prison Missionary.

The diocese and city Boards of Missions of the Protestant Episcopal Church of Boston have arranged recently to engage a missionary worker for the prisons of the city. Rev. Albert Crabtree has been called for this position. He has been vicar of the Church of the Redeemer in South Boston and was in charge of the mission in the state prison in Charlestown for a number of years.

Dr. McComb Makes Change.

Dr. McComb, who is known throughout the country on account of his connection with the Emanuel Movement, has changed his place of residence from Boston to Baltimore. He has accepted a call to become the Canon of the Cathedral of SS. Barnabas and George and will enter upon his new duties in January. The work in psychotherapy which made him so well known, will be continued in the city of his adoption, though his chief work will be that of preaching. Dr. McComb was formerly a Presbyterian minister and lived in Londonderry, Ireland. He came to this country and was ordained to the Episcopal priesthood. For the past nine years he has been associated with Dr. Worcester in the Emanuel church of Boston. The effort of the Emanuel movement has been to relate psychotherapy with the regular work of the physician.

College Presidents Coming to Chicago.

Last year an organization was formed of the presidents of the Christian colleges of the country. A meeting will be held of this organization from January 19 to 22 in Chicago. The matter of comity between Christian colleges will be considered. That the whole problem of Christian education will be faced is indicated by the fact that the use of the Bible in the public school curriculum will be among the topics considered.

Committee on High Schools Meets.

A committee of Sunday-school experts of the International Sunday-school Association met in Chicago recently at the Hotel La Salle to consider removing the difficulties in the way of inducing high schools to grant credit for Bible courses given in the churches. As soon as a practical plan can be worked out a permanent commission will be formed to execute the plan.

Mormon Attacks Mormon.

Senator Smoot is to be attacked anew in the United States senate and an effort will be made again to unseat him. This time the attack comes from a Mormon source and practically all the charges that were originally made against him have been repeated. C. G. Patterson, a Mormon of Salt Lake City, a deputy clerk of the county court, is the one bringing the charges. He asserts that the Mormon church brings about the election of Senator Smoot and his election is regarded in the light of sending an envoy to an alien government. The senator is accused of being a stockholder and a protector of the beet sugar corporation of his state which is an exclusively Mormon organization. The latter charge the senator has denied, but the other charges remain unanswered. The fate of his assailant will make an interesting sequel to the story.

The Sunday School

Lesson for January 16.

PETER'S SERMON AT PENTECOST.

Golden Text: Whosoever shall call on the name of the Lord shall be saved. Acts 2:21.

Lesson Acts 2:14-47: verses 22-24, 29-41 printed. Memorize verses 38-39.

(22) Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know: (23) him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay (24) whom God raised up, having loosed the pangs of death; because it was not possible that he should be holden of it. . . . (29) Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. (30) Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; (31) he foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption. (32) This Jesus did God raise up, whereof we all are witnesses. (33) Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. (34) For David ascended not into the heavens: but he saith himself,

> The Lord said unto my Lord,
> Sit thou on my right hand,

(35) Till I make thine enemies the footstool of thy feet.

(36) Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

(37) Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? (38) And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins: and ye shall receive the gift of the Holy Spirit. (39) For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. (40) And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. (41) They then that received his word were baptized: and there were added unto them in that day about three thousand souls.

VERSE BY VERSE.

22. **Ye men of Israel.** The Jews mentioned in our last lesson. We would say, "Fellow Jews."—**Hear these words.** Consider what these words mean to you.—**Jesus of Nazareth.** They despised him because he was from Nazareth.—**A man.** The sermon begins with the human side of the life of Jesus and it closes with Jesus as Lord and Christ.—**Mighty works, and wonders and signs.** Words used to describe extraordinary events in the New Testament.—**Which God did by him.** Jesus gave God the glory.

23. **Being delivered up by the determined counsel and foreknowledge of God.** This was the will of God. See Luke 22:22; John 3:16 and Gal. 4:45.—**By the hand of lawless men.** By the members of the Sanhedrin who acted contrary to the law, and the Romans who disregarded the law, refusing to be governed by it.—**Ye did crucify.** At the trial the people cried, Crucify him. Peter charges them with the crime.

24. **Having loosed the pangs of death.** See Psalm 18:4 for this expression which is used to indicate their hope in a Messiah.

25-28. This is a quotation from the 16th Psalm, 8th to 11th verses.

29. **His tomb is with us unto this day.** David was buried on Mount Zion. See 1 Kings. 2:10 and Neh. 3:16. According to Jerome, the tomb was known in the fourth century.

30. **Knowing that God had sworn with an oath.** A strong affirmation and it is recorded in 2 Sam. 7:12-16.—**He would set one upon his throne.** This promise primarily refers to Solomon.

31. **He foreseeing this spake of the resurrection of Christ.** The prophecy of David was not wholly fulfilled in his own experience but partially in the experience of Jesus.—**Hades.** The place of the dead.

33. **By the right hand of God exalted.** This expression means that the Lord is on the throne of power.

34. **David ascended not.** Since David did ascend the quotation could not refer to him.—**The Lord. . . . feet.** The quotation is from Psalm 110. In it the author is thinking of the coming Messiah. Peter uses the quotation to prove that Jesus is "both Lord and Christ" see verse 36.—**The Lord said unto my Lord.** Two different words for Lord are used in the Hebrew, and their meaning here would be, Jehovah said unto my Messiah.—**On my right hand.** The expression signifies the possession of power. Jesus is made partaker of the divine glory and dominion.

36. **Therefore.** Because of the above facts the following is true.—**Lord and Christ.** Sovereign and Messiah. This is the climax of Peter's sermon.

37. **They.** See verses 5 and 6.—**Pricked in their heart.** The Greek word is intensive, meaning "to prick with a sharp point." "The heart" is their expression for moral nature, conscience. This conviction was followed by action. It finds its value in conduct.

38. **Repent ye.** Turn from the state of mind which caused you to crucify him to the attitude of loving him.—**Be baptized.** It is the outward symbol of an inner change of heart. In it the old life is symbolically buried and the new life raised.—**In the name of Christ.** It may be that a short time after Pentecost the only name mentioned at baptism was the name of Jesus Christ; but we also know that very soon it was expanded to what we have in Matthew's Gospel.—**The remission of your sins.** Your sins are forgiven and you are welcomed back into the family of God.—**Spirit.** By following Christ we believe we receive his spirit.

40. **Save yourselves from.** From sharing in guilt, and punishment of.—**Crooked.** The meaning here is perverse.

41. **They that received his word.** Those who accepted his words as true and ordered their lives accordingly.

Peter's Sermon

The Lesson in Today's Life.

By Asa McDaniel.

Peter was speaking to Jews. His aim was to prove to them that Jesus was the long looked for Messiah. This he sought to do out of their own experience and the experience of their fathers. This is the court of final appeal. We shape our lives by experience. The Bible is a book of experience, it tells how heroic souls reacted to the thought of God in varied environments of the past. By it Jehovah encourages men through his spirit, to still greater achievements in the eternal now.

The sermon was delivered to "every nation under heaven." It removed the prejudice by addressing the company as fellow-Jews, and assuring them that the things which astonished them most were in fulfillment of their own scriptures. It was a chapter out of their life, and they were willing to give attention to the message. It was the language of love. This is a language all can speak, through eye, and hand-grasp and tone of voice, if not in word. We need to speak to the nations coming to our shores this universal language. If we are to win them to the higher life we must treat them as brethren. Our message must be introduced to them by the word "brother," not "Dago" nor "Sheeny," nor "Hunky." We need to study their life so that our message will find them. Their experience with us must be the message of convincing power. It is this kind of thing that will attract them to the higher ideals of life, in a way that no amount of preaching can, when divorced from the spirit of brotherhood.

The people before whom Peter preached had crucified Christ and were doubtless excusing themselves in various ways for the awful crime, until the direct words of the sermon brought conviction to them. This world of ours is full of the same class today. To be sure, we do not crucify him in the same way; but it is being done no less surely. How about the man who openly rejects Jesus as the real guide of his life? Is not that just what Jesus asked of the men of his day? Not all the people about the cross could have the experience of driving the nails in his hands and feet, and yet we feel that they were guilty. So today, we may be guilty of crucifying Jesus by standing passively by and seeing others do it. To this class the message of Peter comes with more force than ever because the world has moved on since that day. The light is very much brighter and we will be required to see farther.

They obeyed their convictions at once. They did not wait until the next day or some more convenient season to ask the all-important question, "What must we do?" The answer of Peter was direct and they obeyed without delay. We need to learn this lesson. It is very dangerous to put the matter of our highest life processes off. The moments that pass are gone and can never be recalled.

Our religion should be positive. It should produce a change in the life. Men should know the difference in the changed life. The same is true of our churches. The attitude of many of our churches is too much that of apology. Of what possible use is a religion that needs apology, that lays an humble hand on your sleeve and begs pardon for taking even a moment of your valuable time. You should beg pardon of your Heavenly Father for taking so much time that belongs to him for your own interests.

The glory of our religion is that it is positive and significant in our present life, for it takes us along the upward way, and gives us ever wider horizons and continual surprises of joy. One finds in no other realm so many transfigured faces. Christianity opens a window in the meanest hut and shows the dweller the Alpine ranges of God's eternal love and purpose. If there be found one life in the slums that lifts itself like a lily out of the mire, it will invariably be found to be due to the attraction of the Sun of righteousness.

Disciples Table Talk

Des Moines Pastor Praises Dr. Idleman.

Pastors of other communions of Des Moines, Ia., appreciate Finis Idleman, pastor until recently at Central, but now in New York. This is seen in the following word from Charles P. Proudfit, of the First United Presbyterian church: "It is a pleasure for me to say of Mr. Idleman that his name is a misnomer, for I have always found him a busy man. In fact preachers who would go under the name of Idle-man are to me rare. His has been a life of intense activity for his Master and his church. I think the outstanding characteristic of his life as I have gotten to know it pretty intimately has been his charity and kindness. The quest for a kindly motive has been an ascendant ideal with him and one often left out of rugged lives. It has always been his highest pleasure to speak kind words of others and to omit the controversial. In a day which is so busy as hardly to take time for exalting motives we need these incarnations of that love which according to First Corinthians thirteen and seven 'hopeth all things." A point of admiration for him on my part has always been his diction and out of the rut vocabulary. There has always been an expressiveness about his way of putting things which has gripped me. In the six years I have known Dr. Idleman there has developed a comradeship which makes me sincere as a United Presbyterian in bidding him the deepest blessing it is mine to command from God's throne in his work in the metropolis where ebb and flow the human tides."

Drake University Gains Rhodes Scholarship.

Drake University again will have a representative at Oxford enjoying the benefits or a scholarship provided for by the late Cecil Rhodes. Norman Scott, son of Dr. E. C. Scott, Des Moines, has been chosen to represent Iowa at Oxford. He is a young man of whom Drake people are very proud.

Twenty Young People Added to Arcola, Ill., Church on Pre-Christmas Sunday.

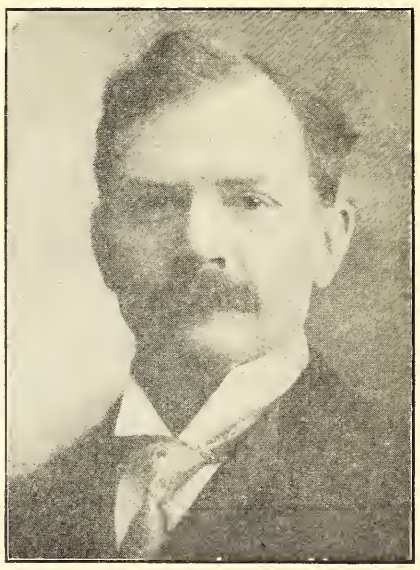
The church at Arcola, Ill., B. H. Bruner, pastor, observed a giving Christmas on Sunday evening, Dec. 19. The service, "White Gifts for the King," was used. A cash offering for the Board of Ministerial Relief was received, and two barrels of toys and provisions were gathered for the orphans' home at St. Louis. At the close of the service a short address was given by the pastor on "The White Gift of Self." Twenty boys and girls and young people confessed their faith in Jesus Christ at the close of the service.

Paris, Mo., Church Complimented.

E. B. Shively, pastor at Paris, Mo., is justifiably proud of the following tribute from a Baptist editor to the Disciples, and particularly to the organization at Paris, of which Mr. Shively is leader: "You've got to give it to the Christian Church when it comes to doing something all the time. It is organized in every department and surcharged with denominational enthusiasm at every pore. By giving more attention to the matter of making the church a social center for its members it makes all who are in want to stay in and a lot who are out wish they were in. And thus it happens that young folks who have no particular sectarian preference most generally gravitate to the Christian Church. It looks good to them because it is occasionally the scene of something else than sermons and prayers. At Paris, for instance, the number of sons and daughters of members of other denominations who have gone into the Christian Church would make a long list. There's a reason. It is the one we have mentioned."

Preparing for National Convention, at Des Moines, October, 1916.

The committee having in charge the National Convention next October, under the leadership of President Hill M. Bell, of Drake, is holding frequent sessions. It is remarkable, writes one of the members, what enthusiasm is manifested on the part of the officers and committee chairmen.



REV. JAMES M. PHILPUTT, D. D.

Dr. Philputt has been actively preparing Central church, New York City, for the coming of his successor, Dr. Finis Idleman, who began his work last Sunday. Dr. Philputt has given twenty-five years of service as leader of two churches in New York City —Lenox Ave. Union church which he founded, and Central church, the latter being the result of a merger of Union Ave. and the old First church. His New York ministry was interrupted for a period of six years by his acceptance of the pastorate of Union Avenue church, St. Louis.

With scarcely an exception every member of this large body is present at every meeting. At a recent gathering W. F. Richardson of Kansas City, president, and Graham Frank, secretary of the National Convention, were in attendance.

Every-Member Canvass at Hot Springs, Ark.

First church, Hot Springs, Ark., put on the Every-Member Canvass, Sunday afternoon, Dec. 19, after six weeks of preparation. Twenty-two men were sent out, two-by-two, every one who had promised appearing to do his part in the work. After the return, the men were served by the ladies and the reports given by each pair. The men were very enthusiastic, reports G. D. Serrill, pastor at Hot Springs; even some who had been doubtful of the success of the undertaking are anxious to go out again on a visiting campaign. The church representatives interested people who had been away from the church for years, stimulated the spiritual life of the membership, and brought back returns in pledges for current expenses and missions for the new year far in excess of what has been given in the past; and there are a good many more yet to be seen. On December 26 the Hot Springs church had its annual roll call and election of church officers, and the following Sunday the annual report, covering all departments of the church for the past year. Mrs. Clio Harper, of Little Rock, former president of the State Christian Women's Board of Missions, was a recent speaker in the Hot Springs pulpit.

Central Avenue, Topeka, "Revives" at Sunday Services.

Central church, Topeka, Kan., does not need to depend upon special evangelistic efforts for its growth. I. H. Beckholt, pastor, writes that nine persons came forward at the morning service on December 19, and two at the evening service of the same day. Eight of the eleven came to make the confession and to be baptized on Christmas day. Mr. Beckholt reports genuine progress in all departments, and states that there is a congenial, aggressive congregation in Central Avenue church.

Church Attendance Campaign at Orrville, O.

W. W. Johnson, pastor at Orrville, Ohio, reports that the church there will begin a church attendance campaign on Jan. 2. The themes of the sermons during this period will be, "Great Teachings from a Great Teacher." The most successful meeting ever held in the Orrville church, conducted by C. A. Macdonald, state evangelist, closed on Dec. 17, with 71 persons added to the membership. H. S. Sexton and wife led the singing.

"The Iron Cross" Reviewed by Beaver Falls, Pa., Pastor.

Hiram N. Van Voorhis, pastor at East Palestine, O., sends word that C. E. Smail, pastor at Beaver Falls, Pa., was present at a recent meeting of the East Palestine Brotherhood and gave a review of the striking peace story, "The Iron Cross," which was presented a few weeks ago in this publication. This remarkable tale won the $100 prize offered by the Christian Woman's Peace Movement for the best story of peace.

Sunday-school Has Charge of Morning Church Service.

On Sunday morning, December 26, the Des Moines, Central, Sunday-school had charge of the morning church service. There was a large chorus from the school, which sang the old Christmas carols. Then all joined in a great communion service and scripture reading. The entire morning was a service of glad tidings and praise, good will and peace.

Teaching Missions at Wellington, Kan.

One of the interesting plans put into operation in the Bible-school at Wellington, Kansas, where H. W. Hunter ministers, is a "Missionary Tour," a plan suggested by State Superintendent D. H. Owen. It has been arranged to cover a period of about three months' in time, during this period visiting all the principal stations of work under the care and oversight of the national organizations. Mr. Hunter writes that the best feature of this scheme is the missionary information imparted to the school. The Wellington pastor thus describes the plan: "We have the walls of the church covered with the route that we are taking. Each place is represented with a big map that can be seen all over the building and each map connected by a line of route, such as can be procured from any supply house. We have flags of all nations hung around and the whole appearance makes the church look like there was really 'something doing.' The pastor takes about ten minutes at the close of the lesson period and gives some up to the minute news from each field visited. For instance, the day we were at Porto Rico we had a letter read from V. C. Carpenter, the man supported by the church at that point, this letter having come just the day before. Then we made arrangements with the Missionary Education Movement people to send us a box of costumes and curios for each country and these, which are very fine, are creating much interest. If you want to teach missions here is the plan that will arouse the finest kind of interest, the kind that sticks in the long run. We have had many examples already of the good that it is doing. One little girl went home and told her mother, who had not been attending the school sessions, that she must come and see the things that were being shown; the result was that the mother is a regular attendant now."

B. A. Jenkins on "Preparedness."

Taking as his text, "Be ye also ready," B. A. Jenkins recently preached a sermon in advocacy of reasonable preparedness. "Preparedness," said Doctor Jenkins, "has become a slogan. Personally, I think the Nation has come to feel the necessity for preparedness in view of the troubled conditions of the world and in view of the ideas and ideals held by many of the nations. It is not because of fear, but as a precaution for peace; and a most adequate degree of preparedness should be ours. The objection is frequently made that any nation which is prepared with an adequate army and navy is likely to be tempted to use it, but the one nation in Europe today whose neutrality has never been questioned is the one most adequately prepared—the Swiss Republic. There seems to be no temptation to use their army, which consists of every man in the republic. The answer, of course, will come quickly that the Swiss people are not an aggressive people and are satisfied with their domains. Then the question follows immediately: 'Is the American people an aggressive people or not?' The answer must come from Cuba, Porto Rico, the Panama Canal, Hawaii, the Philippines and the Monroe Doctrine. If we are to continue our attitude of patronage over other peoples and protection of the Western Hemisphere, we shall need to be ready to make our word good. We should do one of two things, either give up our insular possessions or else prepare to take care of them. This is the path of peace and the lesson of history is clear and plain."

Laymen's Work Promoted at Cleveland, O.

At the close of the meetings of the Laymen's Missionary Movement at Cleveland, O., a "Disciples Conservation Committee" was appointed to conserve the results gained by the movement through its Cleveland gatherings. On this committee were named the following: F. A. Henry, chairman; J. H. Goldner, W. F. Rothenburger, Miner Lee Bates, I. J. Cahill, D. W. Teachout and Howard Spangler. The committee submits a report of its work, with brief articles on the following topics by committee members: "The Church and Her Laymen," by J. H. Goldner; "The Every-Member Canvass," by W. F. Rothenburger; "The Men and Millions Movement," by Miner Lee Bates, and "Expansion and Reclamation," by I. J. Cahill.

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B. H. Bruner Reports Advances at Arcola, Ill.

B. H. Bruner, pastor at Arcola, Ill., reports that the Ministerial Association of Arcola has planned a series of Union Conferences to be held during the year, each conference to deal with some special phase of the church work and life. The first one was a Special Stewardship Campaign which was conducted during the last week in November. Dr. Harvey Reeves Calkins, who is at the head of the Stewardship Work of the Methodist Episcopal church in America, conducted this campaign. Dr. Calkins is a master in this field, writes Mr. Bruner, and his interpretation of the great subject of stewardship is wonderful. In his addresses he followed very closely the line of thought developed in his book, "A Man and His Money." His distinction between the pagan and Christian idea of property, and its implications in the practical life of Christianity, are notes to be sounded in every church today. The Arcola pastor thinks that every minister ought to read "A Man and His Money." Arcola is a community of retired farmers and self-satisfied folk, and many of them were shocked to discover that while in their church attendance and worship they are Christian, in the administration of their wealth they are essentially pagan. It is reported that the campaign has done all the churches good, and has given ministers and people a vision of the wonderful things which could be accomplished if all should give God a square deal in the distribution of possessions. Following this campaign the Every Member Canvass was made in the Christian church for the local budget, with the result that more money is pledged to date than in any previous year, and that several of the best men of the church doubled their pledges. For the first time in several years the Arcola church closed the year with money to pay all bills, and enough in sight for current expenses for 1916.

Des Moines Pastor Says War Should be Fought Out.

"The present war will and should go on until the nations engaged are utterly exhausted," declared Thomas F. Paris to his congregation at the Capitol Hill church, Des Moines, in a recent sermon. "Any peace negotiated at this time," continued the minister, "would be an unsteady, snappy, snarlish and unstable peace. They should fight it out until they are sick of war and anxious for peace. The United States should lead the world in a better way," advised the speaker. "Not since Abraham was called and God began his work of nation building has any nation of earth had the opportunity for leadership our nation has today. America should be God's land of promise, leading the war wasted world into the realities of peace. There is a better way than war, and we should prepare that way. We should contend for a new nationalism that would embrace the nations of the earth; for the oneness of humanity that would swallow up all races of men; for the supremacy of reason that would settle all national disputes in an international court of arbitration; for an international army that would police the world; for the open markets of the world so that every man could enjoy the fruits of honest labor; for a new democracy that would give all the people a voice in the affairs of all the people; for a brotherhood of all men; for a parliament of man."

Heroic Giving at Brooklyn, N. Y. Church.

The problem of promoting the work of the Disciples in New York is so extremely difficult that a story of real achievement in that state is always an inspiring one. Chas. J. Pardee, pastor at Greenpoint church, Brooklyn, writes that during the summer this congregation, consisting of one hundred members, mostly of the working class, mortgaged their property to remodel the building, which was badly in need of repairs. Marvelous things have been accomplished and the little chapel now presents a most attractive and home-like appearance, states Mr. Pardee. It is easy to place a mortgage and rebuild but the great test of Christian loyalty comes in paying off the debt. Sunday, November 28, was set for rededication day and Frederick M. Gordon, of the Flatbush church, was called to rededicate. More heroic giving was never witnessed, it is reported. At the three services $1,800 was pledged, which not only makes it possible to lift the mortgage, but also to have folding doors between the two main rooms. After the money was pledged, Mr. Gordon preached an evangelistic sermon, after which six persons came forward, four to make the good confession and two coming into fellowship with the congregation from other churches. Mr. Pardee speaks highly of the work of Mr. Gordon on this eventful day.

* * *

"The Church for the Age."

R. J. Bennett, recently coming to Sharon, Pa., from Wilmington, O., created much comment in the Pennsylvania city by a recent sermon on "The Sort of Church the Age Demands." Mr. Bennett closed his sermon with these words:

"Our age demands a church with a vision of service. She must be abreast of the times in all efforts to better the social and industrial conditions of the community. She must be the foster mother of all educational campaigns in temperance, missions and social betterment. The church willing to embrace every opportunity of service must be in sympathetic relation with all civic organizations, labor organizations and must keep in close touch with the poor in social service. Religious education must serve the physical, intellectual, political and social

IS IT TRUE?

The following quotation is taken from an editorial in the Youth's Companion. If it is true, it states a serious fact. This editorial, it should be stated, indicates further some reasons why young men should enter the ministry, in spite of its unattractive phases. Here is the quotation we wish you to read:

"YOUNG MEN AND THE MINISTRY."

"One hundred years ago the ministry was the noblest career a young man could choose. It meant dignity, authority, leadership, high standing in the state, and the respect and esteem of all. In the ministry centered learning, intelligence, and judgment.

"It is not so now, and everyone admits the change. The minister no longer leads the general thought of the community. He is treated with consideration, but too often with patronage, by the active, wealthy members even of his own parish. And because the office commands less respect, it is less sought by men of first-rate energy and ability."

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natures of man as well as the moral and spiritual. The church which more adequately meets the needs of the community will soon make a host of friends among the laboring and commercial classes. Charles Stelzle and Jane Addams are modern prophets of the church. They, with others, are studying the needs of all classes and then with courage they are enlisting the cooperation of the churches in supplying the needs with the gospel. They are preaching a social as well as an individual gospel. It was said of Christ that he went about 'doing good.' He himself said: 'I came not to be ministered unto but to minister.' Our age demands a church with a world-wide vision of service, like that possessed by Christ."

Iowa State Ministerial Association at Des Moines.

The State Ministerial Association of Iowa will be held in connection with the Drake University Lectureship, by invitation of President Bell. The date is Jan. 31-Feb. 2.

Prof. W. S. Athearn will be chief lecturer before the Iowa State Ministerial Association to meet January 31.

Prof. Walter Athearn will be the lecturer. The general theme will be Religious Education. The lectures will be ten in number, two each day, at 4 and 7:30 p. m. They begin on Monday afternoon. The program as planned will be intensely practical and will deal entirely with actual problems with which the ministers are grappling on their local fields. Each session will have but one general subject, to be introduced by a carefully prepared address or paper, presented by a practical minister, with an hour and a half left for men to discuss the subject in all its various phases. This discussion will be open and more or less informal. The themes to be discussed are: I. "Using the Forces," such as—1. The Church Officers, Elders, Deacons, Deaconesses, Clerk, Treasurer, etc. 2. The Rest of the Men. 3. The Women of the Church. 4. The Young People. 5. The Children. II. "The Problem of Church Attendance." 1. The "Backbone" of the Church. 2. The Indifferent Members. 3. The Young People. 4. The Children. 5. The Outsiders. III. "Financing the Kingdom." I. The Budget—What Is It? 2. Proportion for Ourselves and Others. 3. Every Member Canvass. 4. How Give: (a) With regularity or occasionally and in lumps; (b) As worship; (c) God's plan. Chas. E. Earley of Oskaloosa is President of the Association.

A. B. Philputt on "The Empty Heart."

"Many, surfeited with the comforts of life, find the heart empty, the old simplicities no longer suffice and they want more excitement out of life than life has in it," said A. B. Philputt at the Central church, Indianapolis, recently in a sermon on "The Peril of an Empty Heart." "There is an undercurrent of pessimism today that spells disaster sooner or later to the most cherished moral ideals of our race and our religion. Some persons become too analytical. They would dissect the rose instead of enjoying its perfume. Many are preparing themselves for an unhappy old age by not keeping the heart clean and pure in the days of life's prime.

"References in the Bible to the heart refer not to the heart but rather to the affections, the aspirations, the sentiment that moves us to action because we are molded into the likeness of that which we love."

The speaker said there is danger for the empty heart, the heart which nothing seems to satisfy and which causes men to plunge deeper into indulgences.

Christian Missions and the Spirit of Internationalism.

A plea for an ascendant democracy and a broader humanitarianism was the keynote of the sermon delivered recently by the Rev. Charles S. Medbury, of the University Church of Christ, Des Moines. The minister selected as his subject "The Call to World Life," and condemned the attitude of the preacher who urges his people to send the message of peace to the four corners of the earth and as a citizen indorses an increase in the military establishment. "By such an attitude our prayers are made ridiculous and our faith mockery," he said.

Dr. Medbury declared the call to internationalism and for a "United States of the World" through all the years had been the spirit to actuate Christian missions, though the fact frequently was overlooked by ministers of the gospel and members of the church.

"This is a day of talk concerning world relationship," began Dr. Medbury. "Men speak easily of the 'new internationalism.'

Lights and Shadows From Foreign Fields

Last week a friend in Missouri sent $500 on the Annuity Plan. This friend expects to send an additional $500. This is the season when many people will be planning to change the forms of their investments. We hope a large number will remember the Foreign Society with annuity gifts, or with direct personal gifts.

Word comes of the death of little Stewart Eicher, son of our missionaries, H. A. Eicher and wife, at Harda, India.

"The people here (Mungeli) are quite different from the people in Harda and do not observe caste so strongly. They are easier to work among, and we feel that this and Bilaspur are our most hopeful fields. There have been eight baptisms since I came—a man and his wife from a village, and six from the Leper Asylum."—H. A. Eicher.

One of the missionaries of the Foreign Society recently asked that one month's full salary be retained by the society in this time of great need. This is in addition to last June. All of the missionaries have shown the same spirit in this time of need.

The Foreign Society has received and expended $6,163,333 in forty years, or since its organization in 1875. A vast work has been accomplished with a comparatively small amount. This would not pay the expense of the war for one day.

In the future the church at Palestine, Texas, will support Dr. G. L. Hagman at Nantungchow, China. It will be remembered that this splendid congregation assumed the support of F. E. Meigs, who soon afterward passed to his reward.

Mr. Sherwood Eddy says that there are 100 men in China today because of heroic death of Horace Pitkin. When the report of Hennington's murder reached Oxford, 200 undergraduates volunteered to take his place. When Dr. Loftis died in Tibet, Dr. W. M. Hardy resolved at once to take his place, and so he is on the field.

It is a remarkable fact that despite the European war the issues of the American and Foreign Bible Societies have increased, both in the United States and in foreign lands.

The Foreign Society has taken a new step in missionary education among the Sunday-schools. A series of brief, simple lessons, one for each Sunday, has been prepared, and they will run through six months, beginning with January 1. The title is "Little Journeys to Distant Lands," and the plan is to take the pupils on a tour around the world, visiting the mission stations of Japan, China, the Philippines, Tibet, India and Africa, in a very interesting way. These lessons will take from five to ten minutes each Sunday and special work will be given the pupils to do. Besides the pamphlet on "Little Journeys," a booklet of missionary stories, a series of missionary pictures and maps, and other supplementary helps will be provided.

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Reference is made to a possible 'United States of Europe.' Still bolder spirits think we will one day see the 'United States of the World,' when nations will be related to each other as the states of our American union. Beyond all these suggestions is the talk of royalty's lessened grip upon the world and of the increased power of democratic ideals. And still beyond is the constant appeal for a broad humanitarianism as basic in all our relationships.

"The most significant thing is that, to the multitude, the thought is new, while in reality it is as old as the plan of God. Not all Christians realize it, not even all preachers of the gospel sense the situation clearly; but the fact is that the call to world life, the call to internationalism, the call to the 'United States of the World,' the call to a broad humanitarianism in all our relations, the call to an ascendant democracy is only in current speech the call for which the oft despised plea of Christian missions has stood through all the years."

Christmas Joy for National Benevolent Association.

The National Benevolent Association has just received two legacies, one of $3,500 from Missouri and another of $5,000 from Texas. The one that came from Missouri was for especial benefit of the Christian Orphans' Home of St. Louis and its great family of two hundred widows and orphans. It came at a time of great need. The other was for the new building for the children of the Juliette Fowler Home, Dallas, Texeas. These two homes and their wards had a great abundance of Christmas joy. The Thanksgiving season brought to the Association an unusual number of good donations. One of the best, a car load lot, came from Moberly, Missouri. The First Church played an important part in this generous contribution to the children. An interesting fact reported by the Association is that, the Primary Class of the Roanoke Church of Kansas City, under the leadership of their teacher, Mrs. Otis Calvin, is undertaking the support of a little three year old girl in the Christian Orphans' Home, St. Louis.

The Call of New England and the Eastern States.

"The Northeast District has a vast population of nearly 25,000,000. In this great territory with its immense population we have less than 200 Bible Schools. In all New England we have but twenty-two Bible Schools and the most of them are small in number and are handicapped and unable to cope with the religious conditions. In the great state of New York we have but fifty-seven Bible schools, a large per cent of which are small and need mission help. In the metropolis, our greatest foreign center as well, we have an opportunity the like of which is to be found nowhere else. In Albany, the state capital and in many other large cities of the East our people are not represented. In Eastern Pennsylvania we have but sixty schools. In the fine states of New Jersey and Deleware we have but two Bible Schools. In Maryland we have but thirty-four Bible Schools and several of them are small mission schools. The people here are at our very doors What are we going to do for them?" Miss Katherine E Staub, Northeastern Bible School Superintendent.

A Revival That Revived.

I. J. Cahill tells what a sane revival did for a dying Ohio church—that at Marietta, O. State Evangelist C. A. MacDonald held the meeting. A year and a half ago Mr. Cahill writes, the condition of the church was precarious. The state secretary held a consultation with the officers of the church relative to the policy for the future. It was determined to make the strongest possible effort to turn the tide. The church secured B. E. Hanes, as minister. The state society promised the services of state evangelist, C. A. MacDonald, for a meeting in November, 1914, which resulted in twenty-seven additions. Because of this the church at once took on new courage. Under the wise and tactful leadership of B. M. Hanes the zeal did not abate throughout the year. Upon the urgent request of the church the services of Mr. MacDonald were granted for a return meeting, which was held in November of this year, and resulted in the addition of forty-seven people to the church and the raising of almost $1,200 on the church debt.

Jeffersonville Pastor in Debate.

J. M. Yawter, pastor of First church, Jeffersonville, Ind., and Frank E. Andrews, an ordained elder and member of Mr. Yawter's congregation, took the affirmative and negative, respectively, at a public debate, arranged by the two local lodges of Knights of Pythias, on the following proposition: "Resolved: that it is possible for a Christian man to engage in politics and maintain his Christian integrity." No vote was taken or decision given at the close of the debate.

A Busy Hoosier Preacher.

John D. Hull, minister at Portland, Ind., read a paper on "The Book Wonderful" at the November meeting of the Jay County Union Ministerial Association; delivered the annual address to the Salamonia Odd Fellows Lodge on Thanksgiving eve., gave four missionary addresses in Ohio and three in Indiana recently for the Foreign Christian Missionary Society, and preached four sermons on third Sunday in November, twice in the Presbyterian church and at the Church of Christ. Mr. and Mrs. Hull banqueted the church officers and their wives on December 8, and the teachers and Sunday-school officers on December 15.

K. F. Nance to Leave Hutchinson, Kan., Work.

K. F. Nance, for three and a half years pastor of First church, Hutchinson, Kan., has tendered his resignation to the official board of the church. Mr. Nance has been suffering from ill health for some time.

* * *

BRIEF NEWS NOTES.

—Arthur Dillinger, of Altoona, chairman of the Iowa Rural Church and Social Service Commission, recently addressed about 50 of the social workers of Des Moines at their monthly conference. His subject was, "The Tramp and How to Care for Him."

—The men of the Disciples churches of Lincoln, Nebr., and vicinity enjoyed a get-together supper at the Bethany Church on December 10.

—Charles R. Hudson, pastor of the First Christian Church of Pomona, California, has a Men's Bible Class with a membership of 350 men. He recently gave a banquet in their honor.

—A. B. Honze, pastor at Central Church, Lima, O., is reported critically ill with typhoid fever.

—Richard S. Martin recently lectured four times in Michigan and three times in Chicago, and on each event received hearty applause and generous financial tokens of appreciation.

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is evidence that this text has come to meet a very definite need in the churches.

The following are typical letters received from leaders concerning the book:

FROM REV. H. CLAY TRUSTY, Seventh Street Church, Indianapolis: "I have examined thoroughly the manual, "The Training of Church Members," and think it a very fine thing. We need to spend some time with young Christians on the fundamentals of our Christian religion and church life. This affords a splendid gnide."

FROM REV. IRVING BROWN, Sac City, Ia.: "I am much impressed with it. Shall introduce it either at the C. E. or mid-week prayer-meetings. We all need the training it supplies."

FROM REV. L. J. MARSHALL, Wabash Ave. Church, Kansas City, Mo.: "This is a timely piece of work. Its clear and simple presentations of the lessons to be taught should make it popular among Christian workers."

FROM REV. L. C. MOORE, Waterloo, Ia.: "This book is filling a long known need in our mid-week service. I am more than pleased with it. The attendance was doubled in four weeks by the use of the text."

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OHIO BIBLE SCHOOL NOTES.

Recent reports to the state office show that Ohio has 8 schools which enroll upward of 1,000 each, and 20 which enroll upward of 700 each.

The responses to the offering for missions show considerable increase over the receipts for the same period last month. Akron High Street bids fair to be the largest giver to this cause in the whole nation again this year. Glen Willow, a village school only two years old, sent $11.81.

During the month just past, institutes were conducted at Felicity, Clermont County; Cadiz and Portsmouth. At Felicity the state superintendent was assisted by Mrs. Grace Boteler Sanders of Jamestown, and at Portsmouth by Mrs. John Asbury of Louisville, Ky. At each institute there was a gradual increase in attendance each session. Mr. Robt. M. Hopkins spent one day at Felicity.

In the month of January Miss Hazel Lewis of the American Society will assist the state superintendent in institutes as follows: Ashland, Jan. 9, 10, 11; Bucyrus, Jan. 12; Dayton Central, Jan. 13, 14; Springfield, Jan. 15, 16. Mrs. John S. Asbury will assist at Newark Central, Jan. 27, 28 and 29. There will be afternoon and evening sessions in each case.

A school of inspiration and instruction for Bible-school folk will be conducted in the Church of Christ, Marion, Jan. 17-22. The faculty are: Mrs. Phebe Curtis of the Ohio State Sunday-school Association, Columbus; Mr. E. W. Thornton, Cincinnati; Mr. J. J. Tisdall, Columbus, Mr. W. S. Goode, Youngstown, and the state superintendent. Sessions afternoon and evening.

At our State Convention at Mt. Vernon in May we are to have an exhibit of the work being done by our Bible-schools. Pupils' handwork books, honor rolls, pictures, records of regular attendance of teachers or pupils, etc., are in order. Write the state office if you desire information.

Wilford H. McLain.

Cleveland, O.

* * *

Military Examiner: "What must a man be to be buried with military honors?" Recruit: "Dead."

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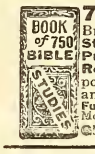

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